SUNAN IBN MAJAH

The sixth correct Tradition of the Prophetic Sunna

سنن ابن ماجة

Translated by

Mohammad Mahdi al-Sharif

English - Arabic Text

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INTRODUCTION

This Sunan is one of the six famous compositions of the Prophetic tradition, the second source of legislation in Islam. Its composer is Abu Abdullah: Muhammad Ibn Yazid Al-Qazwini Ar-Rib'i, known as Ibn Majah (209-273H).

He learnt Hadith at the hands of many grand masters, and a mention may be made here of: Abu Bakr Ibn Shaibah; Yazid Ibn Abdullah Al-Yamani; Ali Ibn Muhammad At-Tanafisi; Mus'ab Ibn Abdullah Az-Zubairi; Suwaid Ibn Ma'bad; Abdullah Ibn Mu'awiyah Al-Jumahi; Muhammad Ibn Rumh; Ibrahim Ibn Al-Mundhir Al-Hizami; Muhammad Ibn Abdullah Ibn Numair; Hisham Ibn Ammar; Abu Mus'ab Az-Zuhri; Abu Bishr Ibn Mu'adh Al-Aqdi; Humaid Ibn Mas'adah; Abu Hudhafah As-Sahmi; Dawud Ibn Rashid; Abu Khaithamah; Abdullah Ibn Dhakwan; Abdullah Ibn Amir Ibn Barrad; Abu Sa'id Al-Ashajj; Abd Ar-Rahman Ibn Ibrahim Ibn Duhaim; and Uthman Ibn Shaibah.

From amongst his disciples who undertook the task of transmitting his knowledge all over the world, a mention may be made here of: Ali Ibn Sa'id Ibn Abdullah Al-Ghadani; Ibrahim Ibn Dinar Al-Jarshi Al-Hamadani; Ahmad Ibn Ibrahim Al-Qazwini; Ishaq Ibn Muhammad Al-Qazwini; Ja'far Ibn Idris; Sulaiman Ibn Yazid Al-Qazwini; Muhammad Ibn Isa As-Saffar; Abu Al-Hasan: Ali Ibn Ibrahim Ibn Salamah Al-Qattan Al-Qazwini; Abu Amr: Ahmad Ibn Muhammad Ibn Hakim Al-Madani Al-Asbahani; Ibn Sibawaih; and Muhammad Ibn Isa Al-Abhari.

Ibn Majah has a good position among the religious scholars and the transmitters of Hadith. It is unanimously agreed, according to the description of Al-Khalili, that he is reliable and trustworthy, and one of such as are well-acquainted with Hadith and its related disciplines. He is reported to have made many journeys to different regions such as Mecca, Kufah, Damascus, Hims and Egypt, in search for the narration of Hadith; and at that time, those regions acted as the metropolitans of religious knowledge and Islamic civilization. Those different journeys reflect the variety of his masters from whom he heard, learnt and transmitted as shown in the chains of transmitters of his Sunan.

Ibn Majah did not compose but a very few works, and his Sunan is the most important of them all. Although it contains a lot of Prophetic traditions, under so many categories and chapters, it has, at the same time, not only many strange traditions, but also a very weak narrations, which are not shared with the remaining five compositions of Hadith; and this is seemingly why it does not have the same celebrity the other compositions of Hadith have among the religious scholars and jurists. But, one of its important characteristics is almost its freedom of narration repetition; and this explains the large number of narrations (4341) it contains, and the variety of the categories and chapters (nearly 1500) it implies.

As to the constitution of Sunan Ibn Majah, it contains 4341 narrations, in 32 books, having nearly 1500 chapters: 3002 of them are shared with the other five compositions of Hadith, and the remaining 1339 are transmitted by it solely. From amongst those sole narrations, 428 are of reliable and authentic chains of transmission, 199 are good, 613 are weak, and 99 are rejected as far as chains of transmission is concerned.

Although there are nearly 13 commentaries on the narrations of Sunan Ibn Majah, only two of them are the most important: Misbah Az-Zujajah of As-Suyuti; and Kifayat Al-Hajah of As-Sindi; and it is upon both, Allah Willing, that we are going to rely in our translation of the text.

TRANSLATOR

CAIRO 2006

بسم الله الرحمن الرحيم

CONCERNING FAITH, COMPANIONS' MERITS AND KNOWLEDGE

[1] Following The Sunnah Of The Messenger Of Allah

1- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Stick to whatever I command you to do, and desist from whatever I forbid you to do!"

Comment: (It seems that this statement acts as explanatory to Allah's saying: "So take what the Messenger assigns to you, and deny yourselves. that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (Al-Hashr 7))

2- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave me (i.e. do not ask me about restrictions pertaining to what is not restricted) as long as I leave you (without enjoining anything upon you); for indeed, what destroyed the ancient generations before you was their asking their Prophets (so much pressingly with no necessity), with whom they disputed. For this reason, if I command you to do anything, stick to it as much as is within your capacity; and if I forbid you to do anything, desist from it."

3- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who obeys me (in whatever I've conveyed from Allah) has, indeed, obeyed Allah; and he who disobeys me (and refrains from what I have brought from Allah) has, indeed, disobeyed Allah."

4- It is narrated on the authority of Abu Ja'far: Whenever Ibn Umar "Allah be pleased with both" heard a Hadith from the Messenger of Allah "Allah's blessing and peace be upon him", he would act justly (upon its content with) neither addition (which leads to blameworthy rigidity) nor reduction (which leads to disapproved indulgence)."

5- It is narrated on the authority of Abu Ad-Darda': While we were engaged in discussing poverty, of which we seemed afraid (it might afflict us in the future), the Messenger of Allah "Allah's blessing and peace be upon him" came out to us and then said: "Do you fear poverty (to strike you)? By Him, in Whose Hand is my soul! The (luxuries and delights of this) world would be poured on you (in great abundance) so much that the heart of anyone of you would have no way to be misled (from the truth) but

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وصَلّى الله وسلّم على سيّدنا محمّد وآله وصحبه ومحبّيه

[المُقَدِّمَةُ]

1 ـ بابُ اتِّباعِ سُنَّةِ رَسُولِ الله ﷺ

1 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ؛ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ، وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا**».

2 ـ **حدّثنا** أَبُو عَبْدِ اللَّهِ؛ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ: أَنْبَأَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ. فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَخُذُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَانْتَهُوا**».

3 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ**».

4 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً لَمْ يَعْدُهُ وَلَمْ يُقَصِّرْ دُونَهُ.

5 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ سُمَيْعٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ الأَفْطَسُ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَٰنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَذْكُرُ الْفَقْرَ

That (world with its pleasures and delights). By Allah! I am going to depart from you (and leave to you Allah's Book and my sunnah, with which your hearts are as pure, which nothing could make swerve from Allah to falsehood at the times of prosperity and adversity) as white (ground) whose night is (as bright and shining as) its day."

Abu Ad-Darda' commented: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has told the truth: He left us (by death with our hearts as pure) as white (ground) whose night is (as bright and shining as) its day.

6- it is narrated on the authority of Mu'awiyah Ibn Qurrah from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A group of my (Muslim) nation would remain prevailing (over all the people by virtue of their true arguments and proofs); and whoever disappoints them would cause no harm to them, (and they would keep so) until the Hour (of Judgement) is established."

7- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A group of my (Muslim) nation would keep standing on the (right principles and judgements of) Allah's Order (of religion); and such as differs from them would cause no harm to them."

8- It is narrated on the authority of Abu Inabah Al-Khawlani, who attended the prayer with the Messenger of Allah "Allah's blessing and peace be upon him" to both Qiblahs (of Jerusalem and the Ka'bah of Mecca): I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah ever plants in this religion (of Islam) such (men) as He employs in His obedience (by following His Commands and Orders, and giving life to the sunnah of His Messenger)."

9- It is narrated on the authority of Amr Ibn Shu'aib from his father: Mu'awiyah (Ibn Abu Sufyan) stood and delivered a speech, in which he said: "Where are your religious scholars? Where are your religious scholars (to confirm what I'm going to tell you)? I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "The Hour (of Judgement) would not be established but there would be a group of my nation prevailing over (all the) people, (so much strong that) they would have no care for such as (try to) frustrate them, or for such as help them."

10- It is narrated on the authority of Thawban: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A group of my people

وَنَتَخَوَّفُهُ، فَقَالَ: «**آلْفَقْرَ تَخَافُونَ؟ وَالَّذِي نَفْسِي بِيَدِهِ لَتُصَبَّنَّ عَلَيْكُمُ الدُّنْيَا صَبًّا حَتَّى لاَ يُزِيغَ قَلْبَ أَحَدِكُمْ إِزَاغَةً إِلاَّ هِيَهْ. وايْمُ اللَّهِ لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ**».

قَالَ أَبُو الدَّرْدَاءِ: صَدَقَ، وَاللَّهِ، رَسُولُ اللَّهِ ﷺ تَرَكَنَا، وَاللَّهِ، عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ.

6 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ**».

7 ـ **حدّثنا** أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ نَصْرُ بْنُ عَلْقَمَةَ، عَنْ عُمَيْرِ بْنِ الأَسْوَدِ، وَكَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَوَّامَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهَا مَنْ خَالَفَهَا**».

8 ـ **حدّثنا** أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْجَرَّاحُ بْنُ مَلِيحٍ، حَدَّثَنَا بَكْرُ بْنُ زُرْعَةَ قَالَ: سَمِعْتُ أَبَا عِنَبَةَ الْخَوْلاَنِيَّ، وَكَانَ قَدْ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَزَالُ اللَّهُ يَغْرِسُ فِي هٰذَا الدِّينِ غَرْساً يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ**».

9 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، حَدَّثَنَا الْقَاسِمُ بْنُ نَافِعٍ، حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ؛ قَالَ: قَامَ مُعَاوِيَةُ خَطِيباً فَقَالَ: أَيْنَ عُلَمَاؤُكُمْ؟ أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَقُومُ السَّاعَةُ إِلاَّ وَطَائِفَةٌ مِنْ أُمَّتِي ظَاهِرُونَ عَلَى النَّاسِ، لاَ يُبَالُونَ مَنْ خَذَلَهُمْ وَلاَ مَنْ نَصَرَهُمْ**».

10 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ (الرَّحَبِيِّ)، عَنْ ثَوْبَانَ؛ أَنَّ رَسُولَ

Would keep sticking to the truth, with which they would prevail (over the people), with no harm they would receive from such as dispute with them until the coming of Allah's Command (of the day of Judgement to be established)."

11- It is narrated on the authority of Jabir Ibn Abdullah: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he drew a line, two lines on its right, and two others on its left. Then, he placed his hand in the middle line and said: "This (line alone) is (representing) the path (which leads straight) to Allah Almighty. He recited the following Statement: "Verily, this is My Way leading straight: follow it; follow not (other) paths: they will scatter you about from His (great) Path; thus does He command you, that you may be righteous." (Al-An'am 153)

Comment: (This means that Allah's Way manifested in the middle line is only one, and anything else is falsehood)

[2] Showing Respect For The Traditions Of The Messenger Of Allah And The Severe Punishment Of Such As Objects To Them

12- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time is about to come, that a man is told of a Hadith of mine, while reclining on his sofa (out of luxury in which he lives), thereupon he says (by way of rejecting it, out of foolishness and faithlessness): "There is only Allah's Book to stand (as judge) between you and us: we make lawful whatever we find lawful in it; and we forbid whatever we find unlawful in it." Behold! What the Messenger of Allah "Allah's blessing and peace be upon him" has forbidden is the same as is forbidden by Allah Almighty (in the Qur'an, by which we are required to abide)!"

13- It is narrated on the authority of Ubaidullah Ibn Abu Rafi' from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not (like to) see anyone of you sitting on his bed, while being informed of that which I've commanded (you to do) or that which I've forbidden (you to do), thereupon he would say (by way of denial): "I do not know! We only follow that which we find in Allah's Book.""

14- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever makes any change in this matter of ours (i.e. the religion) which is not in it (i.e. has no reference or cause in Allah's Book and the Sunnah of His Messenger), it should be abrogated."

اللَّهِ ﷺ قَالَ: «**لاَ يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ عَزَّ وَجَلَّ**».

11 ـ **حدّثنا** أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، قَالَ: سَمِعْتُ مُجَالِداً يَذْكُرُ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَخَطَّ خَطًّا، وَخَطَّ خَطَّيْنِ عَنْ يَمِينِهِ، وَخَطَّ خَطَّيْنِ عَنْ يَسَارِهِ. ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الأَوْسَطِ فَقَالَ: «**هٰذَا سَبِيلُ اللَّهِ**». ثُمَّ تَلاَ هٰذِهِ الآيَةَ: ﴿وَأَنَّ هَٰذَا صِرَٰطِي مُسْتَقِيمًا فَٱتَّبِعُوهُ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ﴾ [الأنعام: 153].

2 ـ بابُ تَعْظِيمِ حَدِيثِ رَسُولِ الله ﷺ والتَّغْلِيظِ على مَنْ عَارَضَهُ

12 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ الْكِنْدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يُوشِكُ الرَّجُلُ مُتَّكِئاً عَلَى أَرِيكَتِهِ يُحَدِّثُ بِحَدِيثٍ مِنْ حَدِيثِي فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ. فَمَا وَجَدْنَا فِيهِ مِنْ حَلاَلٍ اسْتَحْلَلْنَاهُ. وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ. أَلاَ وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ ﷺ مِثْلُ مَا حَرَّمَ اللَّهُ**».

13 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، فِي بَيْتِهِ، أَنْبَأَنَا سَأَلْتُهُ، عَنْ سَالِمٍ أَبِي النَّضْرِ. ثُمَّ مَرَّ فِي الْحَدِيثِ قَالَ: أَوْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئاً عَلَى أَرِيكَتِهِ، يَأْتِيهِ الأَمْرُ مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ، فَيَقُولُ: لاَ أَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ**».

14 ـ **حدّثنا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ**».

15- It is narrated on the authority of Urwah Ibn Az-Zubair: An Ansari man quarrelled with Az-Zubair in the presence of The Prophet "Allah's blessing and peace be upon him" about the Harrah Canals which were used for irrigating the date-palms. So, the case was brought before The Prophet "Allah's blessing and peace be upon him" who said to Az-Zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour. " On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "Is it for he (Zubair) is your aunt's son?" On that the colour of the face of the Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees, and then let the water pass to your neighbor." Az-Zubair said: By Allah, I think that the following verse was revealed on this occasion: "But no, by your Lord they can have No faith until they make you judge in all disputes between them." (An-Nisa 65)

16- It is narrated on the authority of Salim from Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not forbid Allah's servant-women to offer the (obligatory) prayers in the mosques." On that one of his (Ibn Umar's) sons (called Bilal) said: "No doubt, we prevent them (to go)." He (Salim) got angry and said: "Do I narrate to you a Hadith from the Messenger of Allah "Allah's blessing and peace be upon him" (in which he urges you to leave the women offer the prayers in the mosques), and you tell me that you forbid them (to go)?"

17- It is narrated on the authority of Sa'id Ibn Jubair that once, a nephew of Abdullah Ibn Mughaffal was sitting with him, when he threw a pebble, thereupon Abdullah forbade him to do so, on the basis that the Messenger of Allah "Allah's blessing and peace be upon him" had forbidden it saying: "No doubt, it neither (helps) catch a game, nor does it wound an enemy (severely so that it might be of significance): but it just breaks the tooth and gouges the eye." But he (Abdullah's nephew) did it once again, thereupon his uncle said to him: "Do I tell you that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that, and (in spite of that) you come to throw pebbles once again? Indeed! I would never talk to you!"

18- It is narrated on the authority of Ishaq Ibn Qabisah from his father that when Ubadah Ibn As-Samit, one of the twelve heads of the Ansar on the Day of Al-Aqabah, and he was one of the companions of the Messenger of Allah "Allah's blessing and peacc be upon him", took part with Mu'awiyah in the fight in the Roman territories, he saw that the people

15 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْماءَ يَمُرُّ. فَأَبَى عَلَيْهِ. فَاخْتَصَمَا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقالَ رَسُولُ اللَّهِ ﷺ: «**اسْقِ يا زُبَيْرُ، ثُمَّ أَرْسِلِ الْماءَ إِلَى جارِكَ**» فَغَضِبَ الأَنْصارِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْ كَانَ ابْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «**يَا زُبَيْرُ، اسْقِ ثُمَّ احْبِسِ الْماءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ**» قَالَ: فَقَالَ الزُّبَيْرُ: وَاللَّهِ، إِنِّي لأَحْسِبُ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ: ﴿**فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾**﴾ [النساء: 65].

16 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ النَّيْسَابُورِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تَمْنَعُوا إِمَاءَ اللَّهِ أَنْ يُصَلِّينَ فِي الْمَسْجِدِ**» فَقَالَ ابْنٌ لَهُ: إِنَّا لَنَمْنَعُهُنَّ. فَغَضِبَ غَضَباً شَدِيداً، وَقَالَ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتَقُولُ: إِنَّا لَنَمْنَعُهُنَّ؟.

17 ـ **حدّثنا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ وَأَبُو عَمْرٍو حَفْصُ بْنُ عُمَرَ، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ أَنَّهُ كَانَ جَالِساً إِلَى جَنْبِهِ ابْنُ أَخٍ لَهُ، فَخَذَفَ فَنَهاهُ وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْها وَقَالَ: «**إِنَّهَا لاَ تَصِيدُ صَيْداً وَلاَ تَنْكِي عَدُوًّا، وَإِنَّها تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ**». قَالَ: فَعَادَ ابْنُ أَخِيهِ يَخْذِفُ. فَقَالَ: أُحَدِّثُكَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا، ثُمَّ عُدْتَ تَخْذِفُ؟ لاَ أُكَلِّمُكَ أَبَداً.

18 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، حَدَّثَنِي بُرْدُ بْنُ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ قَبِيصَةَ، عَنْ أَبِيهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ الأَنْصَارِيَّ، النَّقِيبَ، صَاحِبَ رَسُولِ اللَّهِ ﷺ غَزَا، مَعَ مُعَاوِيَةَ، أَرْضَ الرُّومِ. فَنَظَرَ إِلَى

Exchanged fragments of gold for Dinars, and those of silver for Dirhams. He said: "O people! No doubt, you devour usury (by your doing so)! Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do not sell gold by gold unless it is (on the spot), like by like, with no increase in any of them; nor should it be on credit." Mu'awiyah said to him: "O Abu Al-Walid! I do not think this (selling fragments of gold or silver by Dinars or Dirhams) is a kind of usury, unless it is done on credit." Ubadah said to him: "Do I relate to you from the Messenger of Allah "Allah's blessing and peace be upon him" (his command in this respect), and you tell me about your opinion? By Allah! If Allah Almighty enables me to get out (of this land), I would never live in a place, in which you are ruler over me."

When he departed (from the Roman territories), he went to Medina, where Umar Ibn Al-Khattab asked him: "What led you to come O Abu Al-Walid?" he told him the story, and how he swore not to live in a land (in which Mu'awiyah becomes ruler over him). Umar said to him: "Go back, O Abu Al-Walid, to your land (from where you've come)! Indeed, despised be a (piece of) land, in which you and your matches (endued with the religious knowledge and understanding) are not living! Then, he sent to Mu'awiyah that his ruling over him would be of no effect (particularly in the religious matters); and he ordered him to get the people comply with His (Ubadah's) saying, for this is the opinion (which should be adopted).

19- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "If I relate you something from the Messenger of Allah "Allah's blessing and peace be upon him", you should think of the Messenger of Allah "Allah's blessing and peace be upon him" according to what is most fitting for him, most convenient to his perfect righteousness and most consonant with his complete piety." (I.e. you should think that he always tells the truth in what he says, which should be adopted, for it is brought from Allah.)

20- It is narrated on the authority of Ali Ibn Abu Talib that he said: "If I relate you something from the Messenger of Allah "Allah's blessing and peace be upon him", you should think of the Messenger of Allah "Allah's blessing and peace be upon him" according to what is most fitting for him, most convenient to his perfect righteousness and most consonant with his complete piety." (I.e. you should think that he always tells the truth in what he says, which should be adopted, for it is brought from Allah.)."

21- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not (like to)

النَّاسِ وَهُمْ يَتَبَايَعُونَ كِسَرَ الذَّهَبِ بِالدَّنَانِيرِ، وَكِسَرَ الْفِضَّةِ بِالدَّرَاهِمِ. فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَأْكُلُونَ الرِّبَا. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَبْتَاعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ مِثْلاً بِمِثْلٍ. لاَ زِيَادَةَ بَيْنَهُمَا وَلاَ نَظِرَةَ**» فَقَالَ لَهُ مُعَاوِيَةُ: يَا أَبَا الْوَلِيدِ، لاَ أَرَى الرِّبَا فِي هٰذَا إِلاَّ مَا كَانَ مِنْ نَظِرَةٍ. فَقَالَ عُبَادَةُ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُحَدِّثُنِي عَنْ رَأْيِكَ! لَئِنْ أَخْرَجَنِي اللَّهُ لاَ أُسَاكِنُكَ بِأَرْضٍ لَكَ عَلَيَّ فِيهَا إِمْرَةٌ. فَلَمَّا قَفَلَ لَحِقَ بِالْمَدِينَةِ. فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: مَا أَقْدَمَكَ يَا أَبَا الْوَلِيدِ؟ فَقَصَّ عَلَيْهِ الْقِصَّةَ، وَمَا قَالَ مِنْ مُسَاكَنَتِهِ. فَقَالَ: ارْجِعْ يَا أَبَا الْوَلِيدِ إِلَى أَرْضِكَ. فَقَبَحَ اللَّهُ أَرْضاً لَسْتَ فِيهَا وَأَمْثَالُكَ. وَكَتَبَ إِلَى مُعَاوِيَةَ: لاَ إِمْرَةَ لَكَ عَلَيْهِ، وَاحْمِلِ النَّاسَ عَلَى مَا قَالَ، فَإِنَّهُ هُوَ الأَمْرُ.

19 - **حدّثنا** أَبُو بَكْرِ بْنُ الْخَلاَّدِ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ ابْنِ عَجْلاَنَ أَنْبَأَنَا عَوْنُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ فَظُنُّوا بِرَسُولِ اللَّهِ ﷺ الَّذِي هُوَ أَهْنَاهُ وَأَهْدَاهُ وَأَتْقَاهُ.

20 - **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً فَظُنُّوا بِهِ الَّذِي هُوَ أَهْنَاهُ وَأَهْدَاهُ وَأَتْقَاهُ.

21 - **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ، حَدَّثَنَا الْمَقْبُرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «**لاَ أَعْرِفَنَّ مَا يُحَدَّثُ أَحَدُكُمْ عَنِّي**

know anyone of you sitting on his bed, while receiving a narration from me, thereupon he would say (out of his rejection of it): "Recite (what it confirms it from) the Qur'an!" no doubt, whatever good is said (it should be known that) I have said it."

22- It is narrated on the authority of Abu Hurairah that he said to a man (thought to be Ibn Abbas, when he heard from him the Hadith which makes it obligatory to perform ablution because of eating anything cooked by fire): "O son of my brother! If I relate to you a narration from the Messenger of Allah "Allah's blessing and peace be upon him", do not make comparisons for it (out of objection to it)!"

Comment: (This seems to be in reply to what Ibn Abbas said in comment on the narration of ablution when he said: "Should we then perform ablution (once again) because of (offering ablution with) the fetid water?" i.e. if one performs ablution with the hot water, should then it be obligatory for him to perform ablution once again with the cold water? Abu Hurairah meant by his statement that such narration as related from the Messenger of Allah "Allah's blessing and peace be upon him" should not be opposed by the like of these objections which might be refuted)

[3] One Should Be Careful Of What He Relates From The Prophet

23- It is narrated on the authority of Amr Ibn Maimun: I never missed (or Ibn Mas'ud never missed) a Thursday evening, but that I came to him (or he came to me) on it. I've never heard him saying about anything (about which he was talking) that the Messenger of Allah "Allah's blessing and peace be upon him" had said such and such. But one evening, he said (forgetfully) that the Messenger of Allah "Allah's blessing and peace be upon him" said such and such. Then, he lowered his head; and when I looked at him, behold! He was standing, with the buttons (of his shirt) unloosed, his eyes were overflowing with tears, and his cheeks got swollen. He said (immediately as if he felt he committed a mistake): "Or something lesser or more than that, or close or even similar to that."

24- It is narrated on the authority of Muhammad Ibn Sirin: Whenever Anas related a narration from the Messenger of Allah "Allah's blessing and peace be upon him", he would say (immediately): "Or something similar to what the Messenger of Allah "Allah's blessing and peace be upon him" had said."

Comment: (This is to confirm that it is the meaning of the narration that he relates from the Prophet; and as regards the wording, he might or might not succeed to transmit it just as it is.)

الْحَدِيثَ وَهُوَ مُتَّكِىءٌ عَلَى أَرِيكَتِهِ فَيَقُولُ: اقْرَأْ قُرْآناً. مَا قِيلَ مِنْ قَوْلٍ حَسَنٍ فَأَنَا قُلْتُهُ».

22 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَّادِ بْنِ آدَمَ، حَدَّثَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ح وَحَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ لِرَجُلٍ: يَا ابْنَ أَخِي، إِذَا حَدَّثْتُكَ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً فَلَا تَضْرِبْ لَهُ الأَمْثَالَ.

قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا يَحْيَـىٰ بْنُ عَبْدِ اللَّهِ الْكَرَابِيسِيُّ، حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، مِثْلَ حَدِيثِ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

3 ـ بابُ التَّوَقِّي في الحَدِيثِ عَنْ رَسُولِ الله ﷺ

23 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، حَدَّثَنَا مُسْلِمٌ الْبَطِينُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: مَا أَخْطَأَنِي ابْنُ مَسْعُودٍ عَشِيَّةَ خَمِيسٍ إِلاَّ أَتَيْتُهُ فِيهِ. قَالَ: فَمَا سَمِعْتُهُ يَقُولُ بِشَيْءٍ قَطُّ قَالَ رَسُولُ اللَّهِ ﷺ. فَلَمَّا كَانَ ذَاتَ عَشِيَّةٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَنَكَسَ. قَالَ: فَنَظَرْتُ إِلَيْهِ فَهُوَ قَائِمٌ مُحَلَّلَةً أَزْرَارُ قَمِيصِهِ، قَدِ اغْرَوْرَقَتْ عَيْنَاهُ، وَانْتَفَخَتْ أَوْدَاجُهُ. قَالَ: أَوْ دُونَ ذٰلِكَ، أَوْ فَوْقَ ذٰلِكَ، أَوْ قَرِيباً مِنْ ذٰلِكَ، أَوْ شَبِيهاً بِذٰلِكَ.

24 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ إِذَا حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً فَفَرَغَ مِنْهُ، قَالَ: أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ.

25- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila: We said to Zaid Ibn Arqam: "Relate to us something from the Messenger of Allah "Allah's blessing and peace be upon him"!" on that he said: "We have grown very old, and thus we have been given to forgetfulness; and (this is not fitting for relating anything from the Messenger of Allah "Allah's blessing and peace be upon him", for) the narration of the Messenger of Allah "Allah's blessing and peace be upon him" is a very serious (matter which requires one to be at full strength of memory)."

26- It is narrated on the authority of Abdullah Ibn Abu As-Safar: I heard Ash-Sha'bi saying: I kept sitting in the company of Ibn Umar for a whole year, during which I had not heard him relating anything (by wording) from the Messenger of Allah "Allah's blessing and peace be upon him".

27- It is narrated on the authority of Ibn Tawus from his father: I heard Ibn Abbas saying: "Verily, we used to (get and) keep by heart the Prophetic Traditions from (the companions who are worthy of all trust in their narration); and of a surety, the tradition of the Messenger of Allah "Allah's blessing and peace be upon him" is worthy of being kept by heart. But now if you do not put a distinction between what is difficult and what is easy (i.e. if you stick to indulgence and carelessness in accepting all the narrations from the transmitters, no matter true or false they might be), then how far it is (to trust them)!"

28- It is narrated on the authority of Qaradah Ibn Ka'b: Umar Ibn Al-Khattab sent us (in a delegate) to Kufah, and he walked with us until Sirar (a place near Medina), thereupon he said: "Do you know why I walked with you?" we said: "It may be because of the right of the companionship of the Messenger of Allah "Allah's blessing and peace be upon him", and the right of the Ansar (upon you)." He said: "But I walked with you for something I intended to tell you, and I would like you to learn it from me during my walk with you: You are going to come to a people, who (cherish) the Holy Qur'an (so much that its recitation) has in their breasts sounding like that of the boiling vessel (or like the sounding of bees). When they would see you (coming to them) they would stretch their necks towards you (out of respect and honour) saying: "Those are the companions of Muhammad (from whom we should learn, and to whom we should put our trust in all the religious matters)." So, do not (let their longing for the Prophetic narrations lead you to) relate much narrations from the Messenger of Allah "Allah's blessing and peace be upon him" (for it is very serious); and I'm your partner" (in the reward for he guided them to do good in this respect).

25 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ ح .وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ قَالَ، قُلْنَا لِزَيْدِ بْنِ أَرْقَمَ: حَدِّثْنَا عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: كَبِرْنَا وَنَسِينَا، وَالْحَدِيثُ عَنْ رَسُولِ اللَّهِ ﷺ شَدِيدٌ.

26 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو النَّضْرِ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: جَالَسْتُ ابْنَ عُمَرَ سَنَةً فَمَا سَمِعْتُهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ شَيْئاً.

27 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّا كُنَّا نَحْفَظُ الْحَدِيثَ، والْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللَّهِ ﷺ. فأَمَّا إِذَا رَكِبْتُمُ الصَّعْبَ وَالذَّلُولَ، فَهَيْهَات.

28 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ قَرَظَةَ بْنِ كَعْبٍ قَالَ: بَعَثَنَا عُمَرُ بْنُ الْخَطَّابِ إِلَى الْكُوفَةِ وَشَيَّعَنَا. فَمَشَى مَعَنَا إِلَى مَوْضِعٍ يُقَالُ لَهُ صِرَارٌ، فَقَالَ: أَتَدْرُونَ لِمَ مَشَيْتُ مَعَكُمْ؟ قَالَ: قُلْنَا: لِحَقِّ صُحْبَةِ رَسُولِ اللَّهِ ﷺ وَلِحَقِّ الأَنْصَارِ. قَالَ: لٰكِنِّي مَشَيْتُ مَعَكُمْ لِحَدِيثٍ أَرَدْتُ أَنْ أُحَدِّثَكُمْ بِهِ، فَأَرَدْتُ أَنْ تَحْفَظُوهُ لِمَمْشَايَ مَعَكُمْ. إِنَّكُمْ تَقْدَمُونَ عَلَى قَوْمٍ لِلْقُرْآنِ فِي صُدُورِهِمْ هَزِيزٌ كَهَزِيزِ الْمِرْجَلِ. فَإِذَا رَأَوْكُمْ مَدُّوا إِلَيْكُمْ أَعْنَاقَهُمْ وَقَالُوا: أَصْحَابُ مُحَمَّدٍ. فَأَقِلُّوا الرِّوَايَةَ عَنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ أَنَا شَرِيكُكُمْ.

29- It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: I was in the company of Sa'd Ibn Malik from Medina to Mecca and (during this time) I did not hear him relating even a single Hadith from the Messenger of Allah "Allah's blessing and peace be upon him".

Comment: (This might show how grave the companions of the Messenger of Allah "Allah's blessing and peace be upon him" felt it upon themselves to relate anything from him, for fear that they might fall into mistakes though unintentionally. But this does not mean they did not relate from him at all, otherwise, how have his narrations become in circulation among the people? It is just that the majority of the companions felt it difficult upon themselves to be engaged in this matter, unless it is necessary for them to do.)

[4] The Severe Punishment Of Such As Attributes Lies To Allah's Apostle Intentionally

30- It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah Ibn Mas'ud from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes lies to me intentionally, let him then occupy his seat in the fire (of Hell)!"

31- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not tell lies about me, for indeed, telling lies about me admits such (as does it) to the Fire."

32- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes lies to me (I (the narrator) think that he (the Prophet) said: "intentionally"), let him then occupy his seat in the fire (of Hell)!"

33- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes lies to me intentionally, let him then occupy his seat in the fire (of Hell)!"

34- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who relates from me that which I did not say, let him then take his seat in the fire (of Hell)!"

35- It is narrated on the authority of Abu Qatadah: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said while being on this pulpit: "Beware of relating so much (narrations) from me; and whoever attributes anything to me, let him tell the truth; and such as tells lies against me, let him then occupy his seat in the fire (of Hell)!"

29 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ: صَحِبْتُ سَعْدَ بْنَ مَالِكٍ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ. فَمَا سَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ بِحَدِيثٍ وَاحِدٍ.

4 ـ بابُ التَّغْلِيظِ في تعَمُّدِ الكَذِبِ على رَسُول الله ﷺ

30 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسُوَيْدُ بْنُ سَعِيدٍ وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ وَإِسْمَاعِيلُ بْنُ مُوسَىٰ قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

31 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَىٰ قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَكْذِبُوا عَلَيَّ، فَإِنَّ الْكَذِبَ عَلَيَّ يُولِجُ النَّارَ**».

32 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ (حَسِبْتُهُ قَالَ مُتَعَمِّداً)، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

33 ـ **حدّثنا** أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُول اللَّهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

34 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

35 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَىٰ بْنُ يَعْلَى التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَعْبَدِ بْنِ كَعْبٍ، عَنْ أَبِي قَتَادَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، عَلَى هٰذَا الْمِنْبَرِ: «**إِيَّاكُمْ وَكَثْرَةَ الْحَدِيثِ عَنِّي. فَمَنْ قَالَ عَلَيَّ فَلْيَقُلْ حَقّاً أَوْ صِدْقاً. وَمَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

36- It is narrated on the authority of Amir Ibn Abdullah Ibn Az-Zubair from his father: I asked Az-Zubair Ibn Al-Awwam: "What is the reason for the fact that I do not hear you relating anything from the Messenger of Allah "Allah's blessing and peace be upon him" as I hear Abdullah Ibn Mas'ud, and so and so, and so and so?" on that he said: "No doubt, I did not leave his (company) from the very moment I've embraced Islam. But I heard a statement from him (which makes me abstain from relating anything from him) he said: "He, who intentionally tells lies against me, let him occupy his seat in the fire (of Hell)!""

37- It is narrated on the authority of Abu Sa'id: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intentionally tells lies against me, let him occupy his seat in the fire (of Hell)!"

[5] What About The One Who Relates From The Messenger Of Allah Such As Thought To Be A Lie

38- It is narrated on the authority of Ali that the Prophet "Allah's blessing and peace be upon him" said: "He, who relates from me such as thought to be a lie: he is then one of the two liars" (i.e. the inventor and the transmitter of the false narration).

39- It is narrated on the authority of Samurah Ibn Jundub that the Prophet "Allah's blessing and peace be upon him" said: "He, who attributes to me a statement which is thought to be a lie, he is then one of the two liars" (i.e. the inventor and the transmitter of the false narration).

40- It is narrated on the authority of Ali that the Prophet "Allah's blessing and peace be upon him" said: "He, who relates from me such as believed to be a lie: he is then one of the two liars" (i.e. the inventor and the transmitter of the false narration).

41- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes to me a narration which is believed to be a lie, he is then one of the two liars" (i.e. the inventor and the transmitter of the false narration).

[6] Following The Tradition Of The Rightly-Guided Successors

42- It is narrated on the authority of Al-Irbad Ibn Sariyah that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" stood and addressed us (with a good sermon, in which he) gave us a perfect instruction because of which the hearts became in awe, and the eyes

36 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا غُنْدَرٌ مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ أَبِي صَخْرَةَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِلزُّبَيْرِ بْنِ الْعَوَّامِ: مَا لِيَ لاَ أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ كَمَا أَسْمَعُ ابْنَ مَسْعُودٍ وَفُلاَناً وَفُلاَناً؟ قَالَ: أَمَا إِنِّي لَمْ أُفَارِقْهُ مُنْذُ أَسْلَمْتُ. وَلٰكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً، يَقُولُ: «**مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

37 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُطَرِّفٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

5 ـ بابُ مَنْ حَدَّثَ عن رَسُولِ الله ﷺ حَدِيثاً وهُوَ يَرَى أنّه كَذِبٌ

38 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ حَدَّثَ عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ**».

39 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ حَدَّثَ عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ**».

40 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ رَوَى عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ**».

حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، أَنْبَأَنَا الْحَسَنُ بْنُ مُوسَى الأَشْيَبُ عَنْ شُعْبَةَ. مِثْلَ حَدِيثِ سَمُرَةَ بْنِ جُنْدَبٍ.

41 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ**».

6 ـ بابُ اتِّباعِ سُنَّةِ الخُلَفاءِ الرَّاشِدِينَ المُهْدِيِّينَ

42 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ، حَدَّثَنَا

shed tears. Then, it was said: "O Messenger of Allah! Verily, you've given us the instruction of such as is going to leave us. So, entrust us to a covenant (from you by which we would hold fast)!" on that he said: "I advise you to (ward off evil and) safeguard yourselves against (the punishment of) Allah; and to listen and obey (your ruler) even though he is an Abyssinian slave. No doubt, you will see after my (death) a great dispute (among the people which leads to their division and swerving from the right path): so, I advise you to follow my sunnah, and the tradition of the rightly-guided well-directed successors (of me), to which you should stick firmly (and on which you should show constant patience); and I further warn you of the innovations (of heresies pertaining to the religion, which have no reference in Allah's Book and the sunnah of His Messenger), for indeed, every innovation is an error."

43- It is narrated on the authority of Al-Irbad Ibn Sariyah: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with a sermon, (so much impressive that) because of which the eyes shed tears, and the hearts became in awe. We said: "O Messenger of Allah! Verily, this sermon is of such as is going to leave (us): what do you command us to do?" on that he said: "No doubt, I've left you on (a state of faith that is as clear and pure as) the white (ground), whose night is (as shining) as day; and no one deviates from it after me but that he will be ruined. No doubt, you will see after my (death) a great dispute (among the people which leads to their division and swerving from the right path): so, I advise you to follow my Sunnah, and the tradition of the rightly-guided well-directed successors (of me), to which you should stick firmly (and on which you should show constant patience). I further advise you to obey (your ruler) even though he is an Abyssinian slave; for verily the faithful believer is (as submissive) as a camel having the string in its nose: wherever it is led, it would surrender.

44- It is narrated on the authority of Al-Irbad Ibn Sariyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Morning Prayer, and then (after he had finished from the prayer), he turned towards us, and addressed us with a perfect sermon...and the rest is the same.

[7] Avoiding Innovations (Of Heresies) And (Useless) Arguments

45- It is narrated on the authority of Jabir Ibn Abdullah: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon, his eyes would become red, his voice would rise, and he would grow so much angry, really as if he were a warner of an enemy, saying:

الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ (يَعْنِي ابْنَ زَبْرٍ)، حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي الْمُطَاعِ، قَالَ: سَمِعْتُ الْعِرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ، فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ. فَقِيلَ: يَا رَسُولَ اللَّهِ، وَعَظْتَنَا مَوْعِظَةَ مُوَدِّعٍ. فَاعْهَدْ إِلَيْنَا بِعَهْدٍ. فَقَالَ: «**عَلَيْكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ، وإِنْ عَبْداً حَبَشِيًا. وَسَتَرَوْنَ مِنْ بَعْدِي اخْتِلافاً شَدِيداً. فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ. عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. وَإِيَّاكُمْ والأُمُورَ الْمُحْدَثَاتِ. فَإِنَّ كُلَّ بِدْعَةٍ ضَلاَلَةٌ**».

43 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ بِشْرِ بْنِ مَنْصُورٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّوَّاقُ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو السُّلَمِيِّ؛ أَنَّهُ سَمِعَ الْعِرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّ هٰذِهِ لَمَوْعِظَةُ مُوَدِّعٍ، فَمَاذَا تَعْهَدُ إِلَيْنَا؟ قَالَ: «**قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ، لَيْلُهَا كَنَهَارِهَا، لاَ يَزِيغُ عَنْهَا بَعْدِي إِلاَّ هَالِكٌ. مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلافاً كَثِيراً. فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ سُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ. عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. وَعَلَيْكُمْ بِالطَّاعَةِ وإِنْ عَبْداً حَبَشِيًا. فَإِنَّمَا الْمُؤْمِنُ كَالْجَمَلِ الأَنِفِ، حَيْثُمَا قِيدَ انْقَادَ**».

44 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ الْمِسْمَعِيُّ، حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ، قَالَ: صَلَّى بِنا رَسُولُ اللَّهِ ﷺ صَلاَةَ الصُّبْحِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً. فَذَكَرَ نَحْوَهُ.

7 ـ بابُ اجتِنَابِ البِدَعِ والجَدَلِ

45 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ:

"The enemy is going to attack you in the morning and in the evening." He also would say: "(The time at which) I have been sent, and the Hour (of doom) are (as close to one another) as those two", joining his index finger and middle finger. He also would say: "Now and then: The best speech is The Book of Allah, and the best guidance is that of Muhammad; the worst of affairs is its innovations (of heresies), and every innovation (of heresy) is an error." He used to say: "Whoever left wealth (to be inherited) then it would go to his family, and whoever left debts (to be fulfilled) or (helpless) children, then, I'm responsible to fulfill (his debts) and take care (of his children)."

46- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "They (both Allah's Book and the Sunnah of His Prophet) consist of two (things, and no more): the Speech (of Allah taken from the Holy Qur'an), and the guidance (of His Messenger). The best speech is that of Allah, and the best guidance is that of Muhammad "Allah's blessing and peace be upon him". Behold! I warn you of the new changes pertaining to the matter (of religion, which has no reference in the Qur'an and Sunnah), for indeed, every new change as such is an innovation (of heresies), and every innovation (of heresies in the religion) is an error. Behold! Let not the long life (which you live) make your hearts harden! Behold! That (death which your longevity lets you think it is too far to come) is nigh to come; and what is really far is that which comes not. Behold! The wretched one (in the hereafter) is (him, who is doomed to be) so (as of the very moment he is created) in the womb of his mother; and the blessed one is him, who is helped to receive admonition from others!

Behold! Fighting a faithful believer is (a kind of) infidelity; and insulting him is wickedness; and it is unlawful for a Muslim to show desertion towards his (Muslim) brother for more than three (days)! Behold! I warn you of telling lies, for indeed, telling lies is not fitting whether seriously or even jokingly! Let not a man make a promise to his boy which he is going to break, for verily (it is a sort of telling a lie; and) telling a lie leads to impiety, and impiety, in turn, leads to the fire (of Hell). Therefore, telling the truth leads to piety, and piety, in turn, leads to the Garden; and such as tells the truth is described as a pious truthful; and such as tells a lie is described as a wicked liar; and verily, a servant (of Allah) might keep telling lies until he is enlisted as a liar in the Sight of Allah."

47- It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" recited the following Holy

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ وَعَلاَ صَوْتُهُ وَاشْتَدَّ غَضَبُهُ كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: صَبَّحَكُمْ مَسَّاكُمْ.

وَيَقُولُ: «**بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ**». وَيَقْرِنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى. ثُمَّ يَقُولُ: «**أَمَّا بَعْدُ. فَإِنَّ خَيْرَ الأُمُورِ كِتَابُ اللَّهِ. وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ. وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا. وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ**». وَكَانَ يَقُولُ: «**مَنْ تَرَكَ مَالاً فَلأَهْلِهِ. وَمَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَعَلَيَّ وَإِلَيَّ**».

46 - حدّثنا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ الْمَدَنِيُّ، أَبُو عُبَيْدٍ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّمَا هُمَا اثْنَتَانِ. الْكَلاَمُ وَالْهَدْيُ. فَأَحْسَنُ الْكَلاَمِ كَلاَمُ اللَّهِ. وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ. أَلاَ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ. فَإِنَّ شَرَّ الأُمُورِ مُحْدَثَاتُهَا. وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ. وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ. أَلاَ لاَ يَطُولَنَّ عَلَيْكُمُ الأَمَدُ فَتَقْسُوَ قُلُوبُكُمْ. أَلاَ إِنَّ مَا هُوَ آتٍ قَرِيبٌ. وَإِنَّمَا الْبَعِيدُ مَا لَيْسَ بِآتٍ. أَلاَ إِنَّمَا الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ. وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ. أَلاَ إِنَّ قِتَالَ الْمُؤْمِنِ كُفْرٌ وَسِبَابُهُ فُسُوقٌ. وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ. أَلاَ وَإِيَّاكُمْ وَالْكَذِبَ. فَإِنَّ الْكَذِبَ لاَ يَصْلُحُ بِالْجِدِّ وَلاَ بِالْهَزْلِ. وَلاَ يَعِدِ الرَّجُلُ صَبِيَّهُ ثُمَّ لاَ يَفِي لَهُ. فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ. وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ. وَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ. وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ. وَإِنَّهُ يُقَالُ لِلصَّادِقِ: صَدَقَ وَبَرَّ. وَيُقَالُ لِلْكَاذِبِ: كَذَبَ وَفَجَرَ. أَلاَ وَإِنَّ الْعَبْدَ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّاباً**».

47 - حدّثنا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، حَدَّثَنَا أَيُّوبُ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ، وَيَحْيَى بْنُ حَكِيمٍ، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: تَلاَ

Verse: "He it is Who has sent down to you the Book; in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are not of well-established meaning. But those in whose hearts is perversity follow the part thereof that is not of well-established meaning. Seeking discord and searching for its hidden meanings, but no one knows its true meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding." (Al Imran 7) Then, he said: "O A'ishah! If you (Muslims) see such as dispute over this (Qur'an in search for averting the fundamental Holy Statements of well-established meaning with those that are not fundamental), (you should know that) they are those whom Allah Almighty points out. So, you should take heed of them (i.e. you should not be in contact with them)."

48- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No people had been led astray after the right guidance in which they were, but that they would be given to disputation (and pointless arguments)." Then, he "Allah's blessing and peace be upon him" recited the following Holy Statement: "And they say: "Are our gods best, or he?" This they set forth to you, only by way of disputation: yea, they are a contentious people." (Az-Zukhruf 58)

49- It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah accepts from such as makes an innovation (which has no foundation in Allah's Book and the sunnah of His Prophet, no deed, i.e.) no fasting, nor prayer, nor charity, nor Hajj, nor Umrah, nor Jihad, nor repentance (from sins other than his innovation) nor ransom: he comes out of Islam just as a hair comes out of the dough."

50- It is narrated on the authority of Abdullah Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah would hardly accept the deed of such as makes an innovation (in Islam), until he leaves his innovation (no matter righteous his deed which he does before leaving it might be)."

51- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves telling lies, seeing that he is on falsehood, a palace in one side of the Garden will be constructed for him; and he, who leaves argument (with others) even though he is on the right, the same will be built for him in the middle part of the Garden; and he who makes good his conduct, the same will be established for him in the highest portion of the Garden."

رَسُولُ اللَّهِ ﷺ هٰذِهِ الآيَةَ: ﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ﴾ إِلَى قَوْلِهِ: ﴿وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلْأَلْبَٰبِ﴾ [آل عمران: 7]، فَقَالَ: «**يَا عَائِشَةُ إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَاهُمُ اللَّهُ. فَاحْذَرُوهُمْ**».

48 ـ حدّثنا عَلِيُّ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. ح وَحَدَّثَنَا حَوْثَرَةُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلاَّ أُوتُوا الْجَدَلَ**» ثُمَّ تَلاَ هٰذِهِ الآيَةَ: ﴿بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾ [الزخرف: 58].

49 ـ حدّثنا دَاوُدُ بْنُ سُلَيْمَانَ الْعَسْكَرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ أَبُو هَاشِمِ بْنِ أَبِي خِدَاشٍ الْمَوْصِلِيِّ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مِحْصَنٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ، عَنْ حُذَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَقْبَلُ اللَّهُ لِصَاحِبِ بِدْعَةٍ صَوْماً وَلاَ صَلاَةً، وَلاَ صَدَقَةً، وَلاَ حَجًّا، وَلاَ عُمْرَةً، وَلاَ جِهَاداً، وَلاَ صَرْفاً، وَلاَ عَدْلاً. يَخْرُجُ مِنَ الإِسْلاَمِ كَمَا تَخْرُجُ الشَّعْرَةُ مِنَ الْعَجِينِ**».

50 ـ حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ الْخَيَّاطُ، عَنْ أَبِي زَيْدٍ، عَنْ أَبِي الْمُغِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَبَى اللَّهُ أَنْ يَقْبَلَ عَمَلَ صَاحِبِ بِدْعَةٍ حَتَّى يَدَعَ بِدْعَتَهُ**».

51 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ وَهَارُونُ بْنُ إِسْحَاقَ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ سَلَمَةَ بْنِ وَرْدَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ قَصْرٌ فِي رَبَضِ الْجَنَّةِ، وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسَطِهَا، وَمَنْ حَسَّنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلاَهَا**».

[8] One Should Keep Away From (Depending Upon Individual) Opinions, And Making Analogies

52- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah does not take away the knowledge, by taking it away from (the hearts of) the people. But he takes it away by causing the religious learned men to die. When none of them remains, people will take as their leaders ignorant persons who, when consulted, will give their verdict without knowledge. So they will go astray and will cause people to go astray."

53- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given a religious verdict (from another without knowledge, because of which the former falls into error), the sin thereof is then laid upon the one who gives him such a verdict."

54- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The discipline (of religion) depends upon three (items), and what is beyond that is surplus (knowledge, of which it is not necessary for everyone to have full acquaintance): a Holy Fundamental Verse of well-established meaning; a standing tradition; and an obligation (taken from both) with which justice is established."

55- It is narrated on the authority of Mu'adh Ibn Jabal: When the Messenger of Allah "Allah's blessing and peace be upon him" sent me to Yemen (as governor in common with Abu Musa), he said to me: "Make no judgements nor decisions but in accordance with what you know (from Allah's Book and the sunnah of His Prophet); and if you fall into confusion about anything, take no action until you send to me a letter pertaining to it."

56- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The matter of the children of Israel (concerning the religion) remained straight until there appeared among them those born from the slave-girls (captured from the other nations which they invaded), who depended upon their opinions (in religious verdicts) thereupon they went astray, and further led others astray."

[9] Concerning Faith

57- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith consists of

8 ـ بابُ اجْتِنَابِ الرَّأْيِ والقِيَاسِ

52 ـ **حدّثنا** أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَعَبْدَةُ، وأَبُو مُعَاوِيَةَ، وعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَمُحَمَّدُ بْنُ بِشْرٍ. ح وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَمَالِكُ بْنُ أَنَسٍ، وَحَفْصُ بْنُ مَيْسَرَةَ، وَشُعَيْبُ بْنُ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ اللَّهَ لا يَقْبِضُ الْعِلْمَ انْتِزَاعاً يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ. فَإِذَا لَمْ يُبْقِ عَالِماً اتَّخَذَ النَّاسُ رُؤُوساً جُهَّالاً. فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ. فَضَلُّوا وَأَضَلُّوا**».

53 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ. حَدَّثَنِي أَبُو هَانِيءٍ، حُمَيْدُ بْنُ هَانِيءٍ الْخَوْلاَنِيُّ، عَنْ أَبِي عُثْمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أُفْتِيَ بِفُتْيَا غَيْرِ ثَبْتٍ فَإِنَّمَا إِثْمُهُ عَلَى مَنْ أَفْتَاهُ**».

54 ـ **حدّثنا** مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، حَدَّثَنِي رِشْدِينُ بْنُ سَعْدٍ، وَجَعْفَرُ بْنُ عَوْنٍ، عَنِ ابْنِ أَنْعُمٍ، هُوَ الإِفْرِيقِيُّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْعِلْمُ ثَلاَثَةٌ، فَمَا وَرَاءَ ذَلِكَ فَهُوَ فَضْلٌ: آيَةٌ مُحْكَمَةٌ، أَوْ سُنَّةٌ قَائِمَةٌ، أَوْ فَرِيضَةٌ عَادِلَةٌ**».

55 ـ **حدّثنا** الْحَسَنُ بْنُ حَمَّادٍ، سَجَّادَةُ، حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الأَمَوِيُّ، عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ حَسَّانَ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ غَنْمٍ، حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، قَالَ: لَمَّا بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ قَالَ: «**لاَ تَقْضِيَنَّ وَلاَ تَفْصِلَنَّ إِلاَّ بِمَا تَعْلَمُ. وَإِنْ أَشْكَلَ عَلَيْكَ أَمْرٌ فَقِفْ حَتَّى تُبَيِّنَهُ أَوْ تَكْتُبَ إِلَيَّ فِيهِ**».

56 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ أَبِي الرِّجَالِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ عَمْرٍو الأَوْزَاعِيِّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَمْ يَزَلْ أَمْرُ بَنِي إِسْرَائِيلَ مُعْتَدِلاً حَتَّى نَشَأَ فِيهِمُ الْمُوَلَّدُونَ، أَبْنَاءُ سَبَايَا الأُمَمِ. فَقَالُوا بِالرَّأْيِ. فَضَلُّوا وَأَضَلُّوا**».

9 ـ بابٌ في الإيمَانِ

57 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

more than sixty or seventy branches, the slightest of which is to remove the harmful things from the main road, and the highest of them (and the most essential to faith) is to bear testimony that there is no god (to be worshipped) but Allah; and, pious shyness (from committing religious indiscretions) is a part of faith."

(...) The same is narrated on the authority of Abu Hurairah, through a different chain of transmission.

58- It is narrated on the authority of Salim from his father (Ibn Umar) that once, the Messenger of Allah "Allah's blessing and peace be upon him" heard somebody having blamed his brother for (his sticking to) pious shyness (and urged him to abandon it), thereupon he said: "NO doubt, pious shyness is a part of faith (so do not ask him to leave it)."

59- It is narrated on the authority of Abdullah (Ibn Mas'ud): The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one in whose heart there is (as little as) a mustard atom's weight of arrogance will be admitted to the Garden; and no one, in whose heart there is (as little as) a mustard atom's weight of pious shyness will be admitted to the fire (of Hell)."

60- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty will have delivered the faithful believers from the fire (of Hell), from which they will have become secure, anyone of you has no stronger argument while he is on the right in this world with his companion than they will have by then with their Lord, concerning their (disobedient) brothers, who will still be in the fire. They will say: "O Lord! Those are our brothers, who used to offer prayers with us, observe fasts with us, and perform Hajj with us, and (in spite of that) You have admitted them to the fire (of Hell)." Allah will say: "Go and take out (of Hell) whomever you recognize of them." They will come and recognize them by their faces, since the fire will never eat up faces.

From amongst those (in the fire), there will be such as burnt by the fire to the half of his legs, and such as burnt to his heels. They will then bring them out (of the fire). They will say: "O Lord! We brought out (of the fire) such as you commanded us to take out." He will say: "(Go and) take out (of the fire) such as has faith in his heart equal in weight to a Dinar, then to half a Dinar, then to a mustard seed." Abu Sa'id said: If you do not believe me

قَالَ رَسُولُ اللَّهِ ﷺ: «**الإِيمَانُ بِضْعٌ وَسِتُّونَ أَوْ سَبْعُونَ بَاباً أَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَأَرْفَعُهَا قَوْلُ (لاَ إِلٰهَ إِلاَّ اللَّهُ). وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ. ح وَحَدَّثَنَا عَمْرو بْنُ رَافِعٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

58 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ: «**إِنَّ الْحَيَاءَ شُعْبَةٌ مِنَ الإِيمَانِ**».

59 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ. ح وَحَدَّثَنَا عَلِيُّ بْنِ مَيْمُونٍ الرَّقِّيُّ، حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ. وَلاَ يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ**».

60 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا خَلَّصَ اللَّهُ الْمُؤْمِنِينَ مِنَ النَّارِ وَأَمِنُوا. فَمَا مُجَادَلَةُ أَحَدِكُمْ لِصَاحِبِهِ فِي الْحَقِّ يَكُونُ لَهُ فِي الدُّنْيَا، أَشَدَّ مُجَادَلَةً مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ فِي إِخْوَانِهِمُ الَّذِينَ أُدْخِلُوا النَّارَ. قَالَ، يَقُولُونَ: رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَحُجُّونَ مَعَنَا فَأَدْخَلْتَهُمُ النَّارَ. فَيَقُولُ: اذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ مِنْهُمْ. فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُوَرِهِمْ. لاَ تَأْكُلُ النَّارُ صُوَرَهُمْ. فَمِنْهُمْ مَنْ أَخَذَتْهُ النَّارُ إِلَى أَنْصَافِ سَاقَيْهِ. وَمِنْهُمْ مَنْ أَخَذَتْهُ إِلَى كَعْبَيْهِ. فَيُخْرِجُونَهُمْ، فَيَقُولُونَ: رَبَّنَا أَخْرَجْنَا مَنْ قَدْ أَمَرْتَنَا. ثُمَّ يَقُولُ: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ وَزْنُ دِينَارٍ مِنَ الإِيمَانِ. ثُمَّ مَنْ كَانَ فِي قَلْبِهِ وَزْنُ نِصْفِ دِينَارٍ. ثُمَّ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ**». قَالَ أَبُو سَعِيدٍ: فَمَنْ لَمْ يُصَدِّقْ هٰذَا فَلْيَقْرَأْ: ﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾ [النساء: 40].

then you can recite: "Allah is never unjust in the least degree: if there is any good (done), He doubleth it, and giveth from His Own Presence a great reward." (An-Nisa 40)

61- It is narrated on the authority of Jundub Ibn Abdullah that he said: We were in the company of the Messenger of Allah "Allah's blessing and peace be upon him", since we grew youths (approaching the age of puberty); and we (absorbed and) comprehended faith (from him) before we learnt the Qur'an; and when we learnt the Qur'an, we came to increase in faith with the help of it.

62- It is narrated on the authority of Abdullah Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two groups (of men) in this (Muslim) nation, who will have no (good) portion in (the faith, i.e. in) Islam: those who are of the opinion that the punishment for disobedience is deferred (by Allah); and those who reject the (essential role and effect of the) Fate."

63- It is narrated on the authority of Ibn Umar who transmitted from Umar Ibn Al-Khattab: One day we were with the Messenger of Allah "Allah's blessing and peace be upon him" when there appeared before us a man, wearing very white clothes, having very deep black hair, on whom, there were no traces of travel. Furthermore, none amongst us recognized him. He sat with The Prophet "Allah's blessing and peace be upon him". He (sat in front of him and) placed his knees on his and his palms on his thighs and said: "O Muhammad, tell me what is Islam." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam is to testify that there is no god but Allah and that I'm the Messenger of Allah, to establish the (obligatory) prayer, pay the regular charity, observe the fasts of (the month of) Ramadan, and perform pilgrimage to the House (i.e. Ka'bah) in case you are able to do." He said: "You have told the truth." However, we were astonished that he raised the question and, at the same time, confirmed that it (the answer) was true. He said: "Tell me what faith is." He (The Prophet) answered: "It is to believe in Allah, His angels, His Books, His Messengers, The Day of Judgment, and the Fate (resulting from the Divine Decree) no matter good or evil it might be." He said: "You are true." Then, He said: "Tell me what faithfulness is." He (The Prophet) replied: "It is to worship Allah as if you see Him. However, though you don't really see Him, (you should put in mind that) He sees you."

61 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا حَمَّادُ بْنُ نَجِيحٍ، وَكَانَ ثِقَةً، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ. فَتَعَلَّمْنَا الإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ. ثُمَّ تَعَلَّمْنَا الْقُرْآنَ. فَازْدَدْنَا بِهِ إِيمَاناً.

62 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا عَلِيُّ بْنُ نِزَارٍ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صِنْفَانِ مِنْ هٰذِهِ الأُمَّةِ لَيسَ لَهُمَا فِي الإِسْلاَمِ نَصِيبٌ: الْمُرْجِئَةُ وَالْقَدَرِيَّةُ**».

63 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ. فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ شَعْرِ الرَّأْسِ، لاَ يُرَى عَلَيْهِ أَثَرُ سَفَرٍ، وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ. قَالَ فَجَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَهُ إِلَى رُكْبَتِهِ، وَوَضَعَ يَدَيْهِ عَلَى فَخِذَيْهِ. ثُمَّ قَالَ: يَا مُحَمَّدُ مَا الإِسْلاَمُ؟ قَالَ: «**شَهَادَةُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ**». قَالَ: صَدَقْتَ. فَعَجِبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ. ثُمَّ قَالَ: يَا مُحَمَّدُ مَا الإِيمَانُ؟ قَالَ: «**أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَرُسُلِهِ وَكُتُبِهِ وَالْيَوْمِ الآخِرِ وَالْقَدَرِ، خَيْرِهِ وَشَرِّهِ**». قَالَ: صَدَقْتَ. فَعَجِبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ. ثُمَّ قَالَ: يَا مُحَمَّدُ مَا الإِحْسَانُ؟ قَالَ: «**أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ. فَإِنَّكَ إِنْ لاَ تَرَاهُ فَإِنَّهُ يَرَاكَ**» قَالَ: فَمَتَى السَّاعَةُ؟ قَالَ: «**مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ**» قَالَ: فَمَا أَمَارَتُها؟ قَالَ: «**أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا (قَالَ وَكِيعٌ: يَعْنِي تَلِدُ الْعَجَمُ الْعَرَبَ) وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ**

He said: "Tell me about The Doomed hour." He (The Prophet) commented: "The one who was asked has no better knowledge than the one who asked." He said: "Tell me some of its portents." He (The Prophet) answered: "(Some of its portents are): That the slave-girl will give birth to her mistress (i.e., according to the interpretation of Waki, that the non-Arab (female captive) would give birth to Arab children (from her master, who would be free like their father)), that you will find barefooted, destitute goat herds (so much wealthy that they will be) competing one another in constructing the great high buildings." Then he (the stranger) went on his way. Three (days) later, the Prophet "Allah's blessing and peace be upon him" met me and said to me: "O Umar, do you know who this asker was?" I replied: "Allah and His Messenger know best." He commented: "He was Gabriel, who came in order to teach you the matters of your religion."

64- It is narrated on the authority of Abu Hurairah: One day the Messenger of Allah "Allah's blessing and peace be upon him" appeared before the people, when a man came and asked him: "O Prophet of Allah! What is faith?" He (The Prophet) replied: "It is to believe in Allah, His angels, His Books, His meeting, His Messengers, and in the Resurrection of the hereafter." He asked (once again): "O Messenger of Allah! What is Islam?" He (The Prophet) answered: "Islam is to worship Allah and not associate anything with Him, to establish the obligatory prayers, to pay the obligatory charity, and to observe the fasts of (the month of) Ramadan." He asked: "O Messenger of Allah! What is faithfulness?" He (The Prophet) answered: "It is to worship Allah as if you see Him. Indeed, if you are unable to (feel that you) see Him, you should put in mind that He sees you." He asked: "O Messenger of Allah! When would the doomed hour be?" He (The Prophet) replied: "The one who was asked has no better knowledge of it than the inquirer. But, I'm going to tell you some of its portents: When the slave-girl would give birth to her mistress, this is one of its portents. When the shepherds of the sheep would compete in (constructing the huge) high buildings, this is one of its portents. (The Hour) is one of the five (unseen events) which no one knows but Allah." Then he (The Messenger of Allah "Allah's blessing and peace be upon him") recited (Allah's saying): "Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)." (Luqman 34)

الْعَالَةَ رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبِنَاءِ». قَالَ ثُمَّ قَالَ: فَلَقِيَنِي النَّبِيُّ ﷺ بَعْدَ ثَلاَثٍ، فَقَالَ: «**أَتَدرِي مَنِ الرَّجُلُ؟**» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «**ذَاكَ جِبْرِيلُ. أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ**».

64 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْماً بَارِزاً لِلنَّاسِ. فَأَتَاهُ رَجُلٌ. فَقَالَ: يَا رَسُولَ اللَّهِ مَا الإِيمَانُ؟ قَالَ: «**أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ الآخِرِ**». قَالَ: يَا رَسُولَ اللَّهِ مَا الإِسْلاَمُ؟ قَالَ: «**أَنْ تَعْبُدَ اللَّهَ وَلاَ تُشْرِكَ بِهِ شَيْئاً، وَتُقِيمَ الصَّلاَةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ**». قَالَ: يَا رَسُولَ اللَّهِ مَا الإِحْسَانُ؟ قَالَ: «**أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لاَ تَرَاهُ فَإِنَّهُ يَرَاكَ**». قَالَ: يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ؟ قَالَ: «**مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلٰكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا. إِذَا وَلَدَتِ الأَمَةُ رَبَّتَهَا فَذٰلِكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُنْيَانِ فَذٰلِكَ مِنْ أَشْرَاطِهَا. فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ**». فَتَلاَ رَسُولُ اللَّهِ ﷺ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ﴾ [لقمان: 34].

65- It is narrated on the authority of Ali Ibn Al-Husain from his father from Ali Ibn Abu Talib: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The belief is to affirm faith by the heart; to say by the tongue (that there is no god to be worshipped by Allah, and that Muhammad is the Messenger of Allah); and to do deeds by the organs (such as to offer the prayer, observe the fasts (of Ramadan), fulfill the Zakat, perform Hajj if it is possible)."

66- It is narrated on the authority of Anas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you have his faith (complete) until he loves for his brother (or he said for his neighbour) whatever (good) he loves for his own self."

67- It is narrated on the authority of Anas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you have his faith (complete) unless I become much dearer to him than his son, father, and all of the people."

68- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul! You have no claim to be admitted to the Garden until you have your faith (complete); and you will have no (complete) faith until you love one another. Should I not guide you to a thing, which if you do, you will love one another? Make peace widespread among you." (This means to greet one another with peace.)

69- It is narrated on the authority of Abdullah (Ibn Mas'ud): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Insulting a Muslim is (a kind of) wickedness; and fighting him is (a part of) infidelity."

70- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, Who leaves this world, while being in the state of sincerity (in service) to Allah Alone, worshipping Him, ascribing nothing to Him (in service), establishing the (obligatory) prayer, fulfilling the obligatory charity (Zakat): he will have died, while Allah Almighty is well-pleased with him."

Anas commented: This is the (true) religion of Allah (i.e. Islam, other than which He never accepts), which was brought and conveyed by all the Messengers from their Lord, before the arguments grew larger (and the people fell into disputation and confusion over the religion) resulting from the various lusts (and tendencies of the different peoples). The confirmation of that in Allah's Book is shown in the latest to be revealed: "but if they

65 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالاَ: حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ صَالِحٍ أَبُو الصَّلْتِ الْهَرَوِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالأَرْكَانِ**». قَالَ أَبُو الصَّلْتِ: لَوْ قُرِىءَ هٰذَا الإِسْنَادُ عَلَى مَجْنُونٍ لَبَرَأَ.

66 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ (أَوْ قَالَ لِجَارِهِ) مَا يُحِبُّ لِنَفْسِهِ**».

67 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ**».

68 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**وَالَّذِي نَفْسِي بِيَدِهِ. لاَ تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوَ لاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ**».

69 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ**».

70 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ فَارَقَ الدُّنْيَا عَلَى الإِخْلاَصِ لِلَّهِ وَحْدَهُ، وَعِبَادَتِهِ لاَ شَرِيكَ لَهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، مَاتَ وَاللَّهُ عَنْهُ رَاضٍ**».

repent, (i.e. set themselves free from the worship of idols) and establish regular prayers and practice regular charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful." (At-Tawbah 5) He further said (in the same Surah): "But (even so), if they repent, establish regular prayers, and practice regular charity, they are your brethren in Faith." (10)

(...) The same is narrated on the authority of Anas Ibn Malik, but through different chain of transmitters.

71- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah) to fight the people until they bear testimony to the fact that there is no god (to be worshipped) but Allah, and that I'm the Messenger of Allah; to establish the (obligatory) prayer; and to practice regular charity."

72- It is narrated on the authority of Mu'adh Ibn Jabal: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah) to fight the people until they bear testimony to the fact that there is no god (to be worshipped) but Allah, and that I'm the Messenger of Allah; to establish the (obligatory) prayer; and to practice regular charity."

73- It is narrated on the authority of both Abdullah Ibn Abbas and Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two groups (of men) in my (Muslim) nation, who will have no (good) portion in Islam: those who are of the opinion that the punishment for disobedience is deferred (by Allah); and those who reject the (essential role and effect of the) Fate."

74- It is narrated on the authority of Ibn Abbas and Abu Hurairah that they said: "The faith (of anyone of you) might increase, as well as it might decrease (in the strength of certainty)."

75- It is narrated on the authority of Abu Ad-Darda' that he said: "The faith (of anyone of you) might increase, as well as it might decrease (in the strength of certainty)."

[10] Concerning The Fate (Resulting From The Divine Decree)

76- It is narrated on the authority of Abdullah Ibn Mas'ud: Allah's Apostle, the true and truly inspired "Allah's blessing and peace be upon him" said: "(The matter of the Creation of) a human being is put together in the womb of the mother for forty days, and then he becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then

قَالَ أَنَسٌ: وَهُوَ دِينُ اللَّهِ الَّذِي جَاءَتْ بِهِ الرُّسُلُ وَبَلَّغُوهُ عَنْ رَبِّهِمْ قَبْلَ هَرْجِ الأَحَادِيثِ وَاخْتِلاَفِ الأَهْوَاءِ. وَتَصْدِيقُ ذٰلِكَ فِي كِتَابِ اللَّهِ، فِي آخِرِ مَا نَزَلَ. يَقُولُ اللَّهُ: ﴿فَإِن تَابُوا﴾، قَالَ: خَلْعُ الأَوْثَانِ وَعِبَادَتِهَا: ﴿وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ﴾ [التوبة: 5].

وَقَالَ فِي آيَةٍ أُخْرَى: ﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾ [التوبة: 11].

حدثنا أَبُو حَاتِمٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى الْعَبْسِيُّ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ مِثْلَهُ.

71 ـ **حدثنا** أَحْمَدُ بْنُ الأَزْهَرِ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا أَبُو جَعْفَرٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ**».

72 ـ **حدثنا** أَحْمَدُ بْنُ الأَزْهَرِ، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ**».

73 ـ **حدثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ، أَنْبَأَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ اللَّيْثِيُّ، حَدَّثَنَا نِزَارُ بْنُ حَيَّانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الإِسْلاَمِ نَصِيبٌ: أَهْلُ الإِرْجَاءِ، وَأَهْلُ الْقَدَرِ**».

74 ـ **حدثنا** أَبُو عُثْمَانَ الْبُخَارِيُّ سَعِيدُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ، حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عَيَّاشٍ، عَنْ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ قَالاَ: الإِيمَانُ يَزِيدُ وَيَنْقُصُ.

75 ـ **حدثنا** أَبُو عُثْمَانَ الْبُخَارِيُّ، حَدَّثَنَا الْهَيْثَمُ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ جَرِيرِ بْنِ عُثْمَانَ، عَنِ الْحٰرِثِ، أَظُنُّهُ، عَنْ مُجَاهِدٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: الإِيمَانُ يَزْدَادُ وَيَنْقُصُ.

10 ـ بَابٌ فِي الْقَدَرِ

76 ـ **حدثنا** عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، وَمُحَمَّدُ بْنُ فُضَيْلٍ، وَأَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ

Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire, to which he will be admitted. Similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise, to which he will be admitted."

77- It is narrated on the authority of Ibn Ad-Dailami: I fell into confusion about what is (said) pertaining to this (rejection of) Fate, and I felt afraid this (suspicion) would spoil my faith. I went to Ubai Ibn Ka'b and said to him: "O Abu Al-Mundhir! I fell into confusion about what is (said) pertaining to this (rejection of) Fate; and I felt afraid this might have a negative effect on my faith. So, relate to me a narration in this respect, perchance Allah would make it a source of benefit to me." On that, he said: "If Allah Almighty punished all the inhabitants of both His heavens and earth, He, indeed, would (have claim to do so, which they deserve, and thus He would) not be unjust to them (even in the least); and if He bestowed His Mercy upon them, this would be much better for them than their deeds. Therefore, if you have as much gold as (is equal to the mountain of) Uhud, (or as much money as is equal to the mountain of Uhud) to spend in the Cause of Allah, it would not be accepted from you until you have faith in the Fate (resulting from the Divine Decree), and you become certainly sure of the fact that what befalls you is not to fail to befall you; and what fails to befall you is not to befall you; and that if you die while believing in something else, you would be admitted to the fire (of Hell). There is no blame on you if you go to my brother Abdullah Ibn Mas'ud in order to ask him about that." When I went to him (and asked him) he mentioned to me the same as Ubai had said, and added: "There is no harm on you to go to Hudhaifah." I went to Hudhaifah and asked him, and he said to me the same, adding: "Go to Zaid Ibn Thabit and ask him about that."

I went to Zaid Ibn Thabit and asked him, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If Allah Almighty punished all the inhabitants of both His heavens and the earth, He, indeed, would (have claim to do so, which they deserve, and thus He would) not be unjust to them (even in the least); and if He bestowed His

وَهُوَ الصَّادِقُ الْمَصْدُوقُ أَنَّهُ «**يُجْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً. ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلِكَ. ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلِكَ. ثُمَّ يَبْعَثُ اللّهُ إِلَيْهِ الْمَلَكَ. فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، فَيَقُولُ: اكْتُبْ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَمْ سَعِيدٌ. فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا**».

77 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبَا سِنَانٍ، عَنْ وَهْبِ بْنِ خَالِدٍ الْحِمْصِيِّ، عَنِ ابْنِ الدَّيْلَمِيِّ، قَالَ: وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هٰذَا الْقَدَرِ، خَشِيتُ أَنْ يُفْسِدَ عَلَيَّ دِينِي وَأَمْرِي. فَأَتَيْتُ أُبَيَّ بْنَ كَعْبٍ، فَقُلْتُ: أَبَا الْمُنْذِرِ! إِنَّهُ قَدْ وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هٰذَا الْقَدَرِ فَخَشِيتُ عَلَى دِينِي وَأَمْرِي. فَحَدِّثْنِي مِنْ ذٰلِكَ بِشَيْءٍ. لَعَلَّ اللّهَ أَنْ يَنْفَعَنِي بِهِ. فَقَالَ: لَوْ أَنَّ اللّهَ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ. وَلَوْ رَحِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْراً لَهُمْ مِنْ أَعْمَالِهِمْ. وَلَوْ كَانَ لَكَ مِثْلُ جَبَلِ أُحُدٍ ذَهَباً، أَوْ مِثْلُ جَبَلِ أُحُدٍ تُنْفِقُهُ فِي سَبِيلِ اللّهِ مَا قُبِلَ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ. فَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ. وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ. وَأَنَّكَ إِنْ مُتَّ عَلَى غَيْرِ هٰذَا دَخَلْتَ النَّارَ. وَلاَ عَلَيْكَ أَنْ تَأْتِيَ أَخِي عَبْدَ اللّهِ بْنَ مَسْعُودٍ فَتَسْأَلَهُ. فَأَتَيْتُ عَبْدَ اللّهِ فَسَأَلْتُهُ فَذَكَرَ مِثْلَ مَا قَالَ أُبَيٌّ. وَقَالَ لِي: وَلاَ عَلَيْكَ أَنْ تَأْتِيَ حُذَيْفَةَ. فَأَتَيْتُ حُذَيْفَةَ فَسَأَلْتُهُ. فَقَالَ مِثْلَ مَا قَالاَ. وَقَالَ: ائْتِ زَيْدَ بْنَ ثَابِتٍ فَاسْأَلْهُ. فَأَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَسَأَلْتُهُ.

Mercy upon them, this would be much better for them than their deeds. Therefore, if you have as much gold as (is equal to the mountain of) Uhud, (or as much money as is equal to the mountain of Uhud) to spend in the Cause of Allah, it would not be accepted from you until you have faith in all (things relating to) the Fate, and you become certainly sure of the fact that what befalls you is not to fail to befall you; and what fails to befall you is not to befall you; and that if you die while believing in something else, you would be admitted to the fire (of Hell)."

78- It is narrated on the authority of Ali Ibn Abu Talib: We were sitting with The Prophet "Allah's blessing and peace be upon him" who said: "There is none among you, but has a place either in Paradise or in Hell assigned to him." We said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds); for everyone is directed to find it easy (to do) what leads him to his destiny." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (Al-Lail 5:10)

79- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A strong believer (who has power to do the deeds of goodness and patiently persevere on whatever trials and distresses to which he might be put) is better and much dearer to Allah than a weak believer, though there is goodness in everyone. Moreover, appreciate that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if any (trouble) comes to you, don't say: Had I not done that, it would not have been so and so, but say: Allah has done what He had ordained to do, for your (utterance of) "if" opens the (door) for Satan to do."

80- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was argument between Adam and Moses. Moses said to Adam: You are our father. You disappointed us, and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (to talk direct to you) and wrote with His own Hand the Book (of Torah) for you. but, in spite of this, you blame me for an act which Allah had ordained for me forty years before He created me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "In this way, Adam's argument was better than that of Moses;

فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمٰـوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ. وَلَوْ رَحِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْراً لَهُمْ مِنْ أَعْمَالِهِمْ. وَلَوْ كَانَ لَكَ مِثْلُ أُحُدٍ ذَهَباً أَوْ مِثْلُ جَبَلِ أُحُدٍ ذَهَباً تُنْفِقُهُ فِي سَبِيلِ اللَّهِ مَا قَبِلَهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ كُلِّهِ. فَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ. وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ. وَأَنَّكَ إِنْ مُتَّ عَلَى غَيْرِ هٰذَا دَخَلْتَ النَّارَ**».

78 - حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ وَبِيَدِهِ عُودٌ. فَنَكَتَ فِي الأَرْضِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «**مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ**» قِيلَ: يَا رَسُولَ اللَّهِ أَفَلاَ نَتَّكِلُ؟ قَالَ: «**لاَ. اعْمَلُوا وَلاَ تَتَّكِلُوا. فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ**» ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾﴾ [الليل: 5 ـ 10].

79 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ. وَاسْتَعِنْ بِاللَّهِ وَلاَ تَعْجَزْ. فَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا. وَلٰكِنْ قُلْ: قَدَّرَ اللَّهُ، وَمَا شَاءَ فَعَلَ. فَإِنَّ «لَوْ» تَفْتَحُ عَمَلَ الشَّيْطَانِ**».

80 - حدّثنا هِشَامُ بْنُ عَمَّارٍ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ طَاوساً يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ قَالَ: «**احْتَجَّ آدَمُ وَمُوسَىٰ. فَقَالَ لَهُ مُوسَىٰ: يَا آدَمُ أَنْتَ أَبُونَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ بِذَنْبِكَ. فَقَالَ لَهُ آدَمُ: يَا مُوسَىٰ اصْطَفَاكَ اللَّهُ بِكَلاَمِهِ وَخَطَّ لَكَ التَّوْرَاةَ بِيَدِهِ. أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَىٰ. فَحَجَّ آدَمُ مُوسَىٰ. فَحَجَّ آدَمُ مُوسَىٰ**» ثَلاَثاً.

Adam's argument was better than that of Moses; Adam's argument was better than that of Moses" (he said it) thrice.

81- It is narrated on the authority of Ali Ibn Abu Talib: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant (of Allah) will have no faith (at all) unless he believes in four (things altogether, and the indulgence in any of them abrogates his faith): to believe (that there is no god to be worshipped but) Allah Alone, with Whom there is no partner; that I'm the Messenger of Allah; (to believe) in the resurrection after death; and (to believe) in the Fate (be it good or evil)."

82- It is narrated on the authority of A'ishah "Allah be pleased with her", the mother of the believers, that the Messenger of Allah "Allah's blessing and peace be upon him" was called to lead the funeral prayer of a child of the Ansar. I said: "O Messenger of Allah, blessed be this (child) since he is one of the birds of Paradise for he neither has committed any sin, nor has he attained the age when one could be sinful." He said: "O A'ishah! It may be otherwise, because Allah has created for Paradise those who are fitting for it: He has created them for it since they were in their fathers' loins, and He created for Hell those who are fitting for it: He has created them for it since they were in their fathers' loins."

83- It is narrated on the authority of Abu Hurairah: Once, the pagans of the Quraish came to the Messenger of Allah "Allah's blessing and peace be upon him", in order to dispute with him over (the affirmation of) Fate, thereupon the following was revealed: "The Day they will be dragged through the Fire on their faces, (they will hear:) "Taste you the touch of Hell!" Verily, all things have We created in proportion and measure." (Al-Qamar 48 :49)

84- It is narrated on the authority of Abdullah Ibn Abu Mulaikah that once he visited A'ishah and made a mention to her of something relating to the Fate, thereupon she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who speaks of something (whatsoever little) relating to the Fate, will be questioned about it on the Day of Judgement; and he, who never speaks of it, will not be questioned about it."

(...) The same is narrated on the authority of Yahya Ibn Uthman.

85- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to his companions, who were falling in disputation over the (matter of) Fate, thereupon his faced turned as red as

81 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: بِاللَّهِ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنِّي رَسُولُ اللَّهِ، وَبِالْبَعْثِ بَعْدَ الْمَوْتِ، وَالْقَدَرِ**».

82 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ اللَّهِ ﷺ إِلَى جِنَازَةِ غُلاَمٍ مِنَ الأَنْصَارِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ طُوبَىٰ لِهٰذَا. عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ. قَالَ: «**أَوَ غَيْرُ ذٰلِكَ يَا عَائِشَةُ؟ إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلاً، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ. وَخَلَقَ لِلنَّارِ أَهْلاً، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ**».

83 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ الْمَخْزُومِيِّ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ النَّبِيَّ ﷺ فِي الْقَدَرِ. فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿يَوْمَ يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُواْ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾﴾ [القمر: 48 ـ 49].

84 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا يَحْيَىٰ بْنُ عُثْمَانَ، مَوْلَى أَبِي بَكْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِيهِ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا شَيْئاً مِنَ الْقَدَرِ. فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ تَكَلَّمَ فِي شَيْءٍ مِنَ الْقَدَرِ سُئِلَ عَنْهُ يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يَتَكَلَّمْ فِيهِ لَمْ يُسْأَلْ عَنْهُ**».

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَاهُ حَازِمُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ سِنَانٍ. حَدَّثَنَا يَحْيَىٰ بْنُ عُثْمَانَ. فَذَكَرَ نَحْوَهُ.

85 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى أَصْحَابِهِ وَهُمْ يَخْتَصِمُونَ فِي الْقَدَرِ. فَكَأَنَّمَا يُفْقَأُ فِي وَجْهِهِ حَبُّ الرُّمَّانِ مِنَ الْغَضَبِ. فَقَالَ: «**بِهٰذَا أُمِرْتُمْ أَوْ لِهٰذَا خُلِقْتُمْ؟ تَضْرِبُونَ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ. بِهٰذَا هَلَكَتِ الأُمَمُ قَبْلَكُمْ**».

Gouged grains of pomegranates out of fury. Then, he said: "Have you been commanded (or have you been created) for that (kind of disputation and argumentation)? Do you contradict some portions of the Qur'an with others thereof? No doubt, with such (a conduct) the generations before you were given to destruction." Abdullah Ibn Amr said: Verily, I've never blamed myself for my failure to attend a gathering of the Messenger of Allah "Allah's blessing and peace be upon him" as I did concerning this gathering, which I failed to attend.

86- It is narrated on the authority of Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease (to convey others without Allah's permission); nor is there evil omen; nor is there Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof)." A Bedouin stood up and said: "O Messenger of Allah! What do you think about a mangy camel which makes mangy all the camels (when it mixes with them)?" The Prophet "Allah's blessing and peace be upon him" said: "This is the Fate (i.e. it could hardly happen unless it is by Allah's Permission, otherwise, tell me): who conveyed mange to the first one?"

87- It is narrated on the authority of Ash-Sha'bi: When Adi Ibn Hatim came to Kufah, we went to him in the company of a group of its religious jurists, and asked him to relate to us (something from) what he had heard from the Messenger of Allah "Allah's blessing and peace be upon him". He said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he said to me: "O Adi Ibn Hatim! Embrace Islam, so that you would become safe (and secure in the world and the hereafter)!" I asked him: "What is Islam?" he said: "It is to bear witness that there is no god (to be worshipped) but Allah, and that I'm the Messenger of Allah; and to have faith in all the Fates, (i.e. that all things have been preordained by Allah even before creating the whole creation): their good and evil, their pleasant or bitter."

88- It is narrated on the authority of Abu Musa Al-Ash'ari: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The similitude of the heart (of anyone of you in its quick turning from one state to another, from one desire to another) is like a (single) feather, which the (heavy stormy) wind moves in a (barren) desert."

89- It is narrated on the authority of Jabir: A man from the Ansar came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have a slave-girl (with whom I have sexual relation): (Is it permissible for me that) I should practice interruptus coitus

قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: مَا غَبَطْتُ نَفْسِي بِمَجْلِسٍ تَخَلَّفْتُ فِيهِ عَنْ رَسُولِ اللَّهِ ﷺ مَا غَبَطْتُ نَفْسِي بِذٰلِكَ الْمَجْلِسِ وَتَخَلُّفِي عَنْهُ.

86 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي حَيَّةَ أَبُو جَنَابٍ الْكَلْبِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ عَدْوَى وَلاَ طِيَرَةَ وَلاَ هَامَةَ**». فَقَامَ إِلَيْهِ رَجُلٌ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ الْبَعِيرَ يَكُونُ بِهِ الْجَرَبُ فَيُجْرِبُ الإِبِلَ كُلَّهَا؟ قَالَ: «**ذٰلِكُمُ الْقَدَرُ. فَمَنْ أَجْرَبَ الأَوَّلَ؟**».

87 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ عِيسَىٰ الْخَزَّازُ، عَنْ عَبْدِ الأَعْلَى بْنِ أَبِي الْمُسَاوِرِ، عَنِ الشَّعْبِيِّ قَالَ: لَمَّا قَدِمَ عَدِيُّ بْنُ حَاتِمٍ الْكُوفَةَ، أَتَيْنَاهُ فِي نَفَرٍ مِنْ فُقَهَاءِ أَهْلِ الْكُوفَةِ، فَقُلْنَا لَهُ: حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَقَالَ: «**يَا عَدِيَّ بْنَ حَاتِمٍ أَسْلِمْ تَسْلَمْ**» قُلْتُ: وَمَا الإِسْلاَمُ؟ فَقَالَ: «**تَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَتُؤْمِنُ بِالأَقْدَارِ كُلِّهَا، خَيْرِهَا وَشَرِّهَا، حُلْوِهَا وَمُرِّهَا**».

88 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ. حَدَّثَنَا الأَعْمَشُ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَثَلُ الْقَلْبِ مَثَلُ الرِّيشَةِ، تُقَلِّبُهَا الرِّيَاحُ بِفَلاَةٍ**».

89 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي يَعْلَى، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ، قَالَ: جَاءَ رَجُلٌ مِنَ الأَنْصَارِ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي جَارِيَةً، أَعْزِلُ عَنْهَا؟ قَالَ: «**سَيَأْتِيهَا مَا قُدِّرَ لَهَا**» فَأَتَاهُ بَعْدَ ذٰلِكَ

with her?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is of no effect since) she will receive (no more than) what has been decreed for her." Later, he came to him and said: "The slave-girl has become pregnant." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Nothing has been decreed for a soul but that it will receive it."

90- It is narrated on the authority of Thawban: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing other than dutifulness (and kindness) could make one's life longer; and nothing other than invocation could repel (the evil effect of) Fate; and it is not because of a certain sin a man commits that he is forbidden sustenance."

91- It is narrated on the authority of Suraqah Ibn Ju'shum: I said: "O Messenger of Allah! Is the deed (we do) related to that with which the pen became dry (after it had finished from writing it), and has been decreed, or it is related to what will happen (which has not yet been decided)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nay! It is related to that with which the pen became dry (after it had finished from writing it), and has been decreed; and everyone is made to find it easy to do that for which he has been created."

92- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, those (who are as evil as the) Magians from amongst this nation are such as belie Allah's Decrees: if anyone of them falls ill, do not visit him (to enquire about his health); if anyone of them dies, do not attend his funeral procession; and if you meet anyone of them, do not greet him with peace."

فَقَالَ: قَدْ حَمَلَتِ الْجَارِيَةُ! فَقَالَ النَّبِيُّ ﷺ: «**مَا قُدِّرَ لِنَفْسٍ شَيْءٌ إِلاَّ هِيَ كَائِنَةٌ**».

90 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسٰى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَزِيدُ فِي الْعُمُرِ إِلاَّ الْبِرُّ. وَلاَ يَرُدُّ الْقَدَرَ إِلاَّ الدُّعَاءُ، وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِخَطِيئَةٍ يَعْمَلُهَا**».

91 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَطَاءُ بْنُ مُسْلِمٍ الْخُفَافُ. حَدَّثَنَا الأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ سُرَاقَةَ بْنِ جُعْشُمٍ، قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ الْعَمَلُ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ أَمْ فِي أَمْرٍ مُسْتَقْبَلٍ؟ قَالَ: «**بَلْ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ، وَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ**».

92 ـ حدّثنا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنِ الأَوْزَاعِيِّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مَجُوسَ هٰذِهِ الأُمَّةِ الْمُكَذِّبُونَ بِأَقْدَارِ اللَّهِ. إِنْ مَرِضُوا فَلاَ تَعُودُوهُمْ. وَإِنْ مَاتُوا فَلاَ تَشْهَدُوهُمْ. وَإِنْ لَقِيتُمُوهُمْ فَلاَ تُسَلِّمُوا عَلَيْهِمْ**».

[11] The Merits Of The Companions Of The Messenger Of Allah

[*] The Superiority Of Abu Bakr As-Siddiq "Allah Be Pleased With Him"

93- It is narrated on the authority of Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! I declare myself free from the loving-friendship of (him who claims I've taken him as) a loving-friend; and had I been to take a loving-friend (from amongst the people), surely, I would have taken Abu Bakr as my loving-friend. Verily, your companion (the Prophet) is the Bosom Friend of Allah Almighty." (i.e. that Allah Almighty has taken him as His Loving-Friend, the same as Abraham.) Waki said: He meant himself.

94- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No property (of anyone of you) has been of better benefit to me than the property of Abu Bakr." On that Abu Bakr wept and said: "Are my own soul and my property but (to be sacrificed) for you, O Messenger of Allah?"

95- It is narrated on the authority of Ali (Ibn Abu Talib): The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Abu Bakr and Umar will be the chiefs of the men of the inhabitants of the Garden, including the first as well as the last generations, barring the Prophets and Messengers. Do not tell them, O Ali, as long as they are alive."

96- It is narrated on the authority of Abu Sa'id: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the men of the highest degrees (in the Garden) will be seen by such as below them in the same way as a shining star in one of the horizons of the sky is seen (by the inhabitants of the earth); and indeed, Abu Bakr and Umar belong to those (of the highest degrees); and they are more fitting for that!"

97- It is narrated on the authority of Hudhaifah Ibn Al-Yaman: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not know how long I will stay among you (before death overtakes me). So, you should follow the steps of those (who will be my successors) after me." He pointed to Abu Bakr and Umar.

11 ـ بابٌ في فَضائِلِ أَصْحَاب رَسُولِ الله ﷺ
فَضْلُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ الله عَنْهُ

93 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَلاَ إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خِلِّتِهِ. وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً. إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ»** قَالَ وَكِيعٌ: يَعْنِي نَفْسَهُ.

94 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا نَفَعَنِي مَالٌ قَطُّ، مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ»** قَالَ فَبَكَى أَبُو بَكْرٍ وَقَالَ: يَا رَسُولَ اللَّهِ هَلْ أَنَا وَمَالِي إِلاَّ لَكَ يَا رَسُولَ اللَّهِ؟

95 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عُمَارَةَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ وَالآخِرِينَ، إِلاَّ النَّبِيِّينَ وَالْمُرْسَلِينَ. لاَ تُخْبِرْهُمَا يَا عَلِيُّ مَا دَامَا حَيَّيْنِ»**.

96 ـ **حدّثنا** عَلِيّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ عَطِيَّةَ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى يَرَاهُمْ مَنْ أَسْفَلَ مِنْهُمْ كَمَا يُرَى الْكَوْكَبُ الطَّالِعُ فِي الأُفُقِ مِنْ آفَاقِ السَّمَاءِ. وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنْعَمَا»**.

97 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُؤَمَّلٌ، قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلًى لِرِبْعِيِّ بْنِ حِرَاشٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي لاَ أَدْرِي مَا قَدْرُ بَقَائِي فِيكُمْ. فَاقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي»** وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ.

98- It is narrated on the authority of Ibn Abbas: When Umar (died and his body) was placed on the deathbed, surrounded by the people who were invoking and offering funeral prayer (or praising and offering prayer) for him, and I was among them, before he was carried (to be buried), I was surprised by a man pushing me, and he caught hold of my shoulder. I turned behind, and behold! It was Ali Ibn Abu Talib! He asked for Allah's Mercy on him, and then said: "You have not left behind you a person, the like of whose deeds I wish to meet Allah with more than yours. By Allah! I always hoped that Allah will keep you with your two companions, for I often heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "I, Abu Bakr and Umar were (somewhere). I, Abu Bakr and Umar did (something). I, Abu Bakr and Umar set out." So I hoped that Allah will keep you with both of them."

99- It is narrated on the authority of Ibn Umar: Once, the Prophet "Allah's blessing and peace be upon him" set out, (walking) between Abu Bakr and Umar. Then he said: "In such (a state of companionship) we will be raised (from dead on the Day of Judgement)."

100- It is narrated on the authority of Awn Ibn Abu Juhaifah from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Abu Bakr and Umar will be the chiefs of the inhabitants of the Garden, including the first as well as the last generations, except for the Prophets and Messengers."

101- It is narrated on the authority of Anas: It was said: "O Messenger of Allah! Which of the people is the dearest to you?" he said: "A'ishah." It was said: "From amongst the men?" he said: "Her father (Abu Bakr)."

[*] The Superiority Of Umar "Allah Be Pleased With Him"

102- It is narrated on the authority of Abdullah Ibn Shaqiq: I said to A'ishah: "Which of his (the Prophet's) companions was the dearest to him?" she said: "Abu Bakr." I said: "Who was next?" she said: "Umar." I asked: "Who was next?" she said: "Abu Ubaidah."

103- It is narrated on the authority of Ibn Abbas: When Umar embraced Islam, Gabriel descended (and came to the Messenger of Allah "Allah's blessing and peace be upon him") and said: "O Muhammad! No doubt, the inhabitants of the heaven rejoiced at Umar's conversion into Islam."

104- It is narrated on the authority of Ubai Ibn Ka'b: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Umar is the first with whom the truth shakes hand (i.e. he is the first of the companions, to whom the truth is inspired, and is manifest on his tongue); and he is the first

98 - **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَمَّا وُضِعَ عُمَرُ عَلَى سَرِيرِهِ، اكْتَنَفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ. أَوْ قَالَ يُثْنُونَ وَيُصَلُّونَ عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ؛ وَأَنَا فِيهِمْ. فَلَمْ يَرُعْنِي إِلاَّ رَجُلٌ قَدْ زَحَمَنِي وَأَخَذَ بِمَنْكِبِي. فَالْتَفَتُّ، فَإِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ. فَتَرَحَّمَ عَلَى عُمَرَ. ثُمَّ قَالَ: مَا خَلَّفْتُ أَحَداً أَحَبَّ إِلَيَّ أَنْ أَلْقَىٰ اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ. وَايْمُ اللَّهِ، إِنْ كُنْتُ لأَظُنُّ لَيَجْعَلَنَّكَ اللَّهُ عَزَّ وَجَلَّ مَعَ صَاحِبَيْكَ وَذٰلِكَ أَنِّي كُنْتُ أَكْثَرُ أَنْ أَسْمَعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ**» فَكُنْتُ أَظُنُّ لَيَجْعَلَنَّكَ اللَّهُ مَعَ صَاحِبَيْكَ.

99 - **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ، فَقَالَ: «**هٰكَذَا نُبْعَثُ**».

100 - **حدّثنا** أَبُو شُعَيْبٍ، صَالِحُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ. حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ. حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ وَالآخِرِينَ. إِلاَّ النَّبِيِّينَ وَالْمُرْسَلِينَ**».

101 - **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ، وَالْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. قَالاَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «**عَائِشَةُ**» قِيلَ: مِنَ الرِّجَالِ؟ قَالَ: «**أَبُوهَا**».

فَضْلُ عُمَرَ رَضِيَ اللهُ عَنْهُ

102 - **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ. أَخْبَرَنِي الْجُرَيْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ أَصْحَابِهِ كَانَ أَحَبَّ إِلَيْهِ؟ قَالَتْ: أَبُو بَكْرٍ. قُلْتُ: ثُمَّ أَيُّهُمْ؟ قَالَتْ: عُمَرُ. قُلْتُ: ثُمَّ أَيُّهُمْ؟ قَالَتْ: أَبُو عُبَيْدَةَ.

103 - **حدّثنا** إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خِرَاشٍ الْحَوْشَبِيُّ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: لَمَّا أَسْلَمَ عُمَرُ نَزَلَ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ لَقَدِ اسْتَبْشَرَ أَهْلُ السَّمَاءِ بِإِسْلاَمِ عُمَرَ.

104 - **حدّثنا** إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ. أَنْبَأَنَا دَاوُدُ بْنُ عَطَاءٍ الْمَدِينِيُّ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَوَّلُ مَنْ يُصَافِحُهُ الْحَقُّ عُمَرُ. وَأَوَّلُ مَنْ يُسَلِّمُ عَلَيْهِ. وَأَوَّلُ مَنْ يَأْخُذُ بِيَدِهِ فَيُدْخِلُهُ الْجَنَّةَ**».

whom it greets; and he is the first of whose hand it will take hold in order to admit to the Garden" (i.e. because of his being helped reach such a truth, he will be admitted to the Garden).

105- It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! make Islam stronger with (the help of) Umar Ibn Al-Khattab in particular!"

106- It is narrated on the authority of Abdullah Ibn Salamah: I heard Ali having said: "The best of people after the Messenger of Allah "Allah's blessing and peace be upon him" is Abu Bakr; and the best of people after Abu Bakr is Umar."

107- It is narrated on the authority of Abu Hurairah: While we were in the company of The Prophet "Allah's blessing and peace be upon him", he said: "While I was asleep, I saw myself in Paradise therein I beheld a woman performing ablution beside a palace. I asked: "To whom does this palace belong?" They said: "To Umar Ibn Al-Khattab." Then I remembered Umar's jealousy (concerning women), and so I quickly went away from that palace." (When Umar heard this from The Prophet), he wept and said: "Let my father be sacrificed for you (O Messenger of Allah)! Do you think it is likely that I feel jealous because of you, O Allah's Apostle?"

108- It is narrated on the authority of Abu Dharr: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Verily, Allah has made the truth manifest on the tongue of Umar, with which he speaks."

[*] The Superiority Of Uthman "Allah Be Pleased With Him"

109- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "For every Prophet there is a companion in the Garden; and my companion therein will be Uthman Ibn Affan."

Comment: (This does not stand against the fact that such companions as Abu Bakr and Umar will be his nearest companions in the Garden, as well as they were in the world. But it seems the Messenger of Allah "Allah's blessing and peace be upon him" made here a mention of Uthman in particular because he was his son-in-law. It is well-known that Uthman got married to Ruqayyah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him"; and when she died in the year of the holy battle of Badr, he got married to Umm Kulthum. For this reason, the following Statement applies to him: "Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring." (Ar-Ra'd 23)

105 ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ أَبُو عُبَيْدٍ الْمَدِينِيُّ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الْمَاجَشُونِ. حَدَّثَنِي الزَّنْجِيُّ بْنُ خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِعُمَرَ بْنِ الْخَطَّابِ خَاصَّةً**».

106 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ، أَبُو بَكْرٍ. وَخَيْرُ النَّاسِ بَعْدَ أَبِي بَكْرٍ عُمَرُ.

107 ـ حدّثنا مُحَمَّدُ بْنُ الْحٰرِثِ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ. حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ قَالَ: «**بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ. فَإِذَا أَنَا بِامْرَأَةٍ تَتَوَضَّأُ إِلَى جَنْبِ قَصْرٍ. فَقُلْتُ: لِمَنْ هٰذَا الْقَصْرُ؟ فَقَالَتْ: لِعُمَرَ. فَذَكَرْتُ غَيْرَتَهُ. فَوَلَّيْتُ مُدْبِراً**». قَالَ أَبُو هُرَيْرَةَ: فَبَكَىٰ عُمَرُ، فَقَالَ: أَعَلَيْكَ، بِأَبِي وَأُمِّي، يَا رَسُولَ اللَّهِ أَغَارُ؟

108 ـ حدّثنا أَبُو سَلَمَةَ، يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ غُضَيْفِ بْنِ الْحٰرِثِ، عَنْ أَبِي ذَرٍّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ اللَّهَ وَضَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ، يَقُولُ بِهِ**».

فَضْلُ عُثْمَانَ رَضِيَ اللهُ عَنْهُ

109 ـ حدّثنا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا أَبِي، عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لِكُلِّ نَبِيٍّ رَفِيقٌ فِي الْجَنَّةِ. وَرَفِيقِي فِيهَا عُثْمَانُ بْنُ عَفَّانَ**».

110- It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah "Allah's blessing and peace be upon him" met Uthman at the gate of the mosque, and said to him: "O Uthman! Allah Almighty has given you Umm Kulthum in marriage with a dower equal to that of Ruqayyah, and with the same (marital) companionship."

111- It is narrated on the authority of Ka'b Ibn Ujrah: (One Day) The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of a would-be affliction, (telling that its coming is) close in time. Then, a man whose head was covered (by his garment) passed by, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (passer-by) will be on the right guidance on that day (the affliction would happen)." I jumped up and caught hold of both arms of Uthman, and then I turned my face to the Messenger of Allah "Allah's blessing and peace be upon him" and asked: "Is it this (whom you mean)?" he answered in the affirmative.

112- It is narrated on the authority of An-Nu'man Ibn Bashir that A'ishah said: The Messenger of Allah "Allah's blessing and peace be upon him" said to Uthman: "O Uthman! If Allah Almighty makes you ruler one day (over the Muslims), and the hypocrites press upon you to take off the shirt (of ruling) which Allah would dress you, do not take it off." I asked her: "Then, what prevented you to mention that (at the time of the affliction which led to the killing of Uthman)?" she said: "I was made to forget it."

113- It is narrated on the authority of A'ishah: During his fatal illness, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that one of my companions is with me!" we said: "O Messenger of Allah! Would we invite Abu Bakr to you?" he kept silent. We said: "Would we invite Umar to you?" he kept silent. We said: "Would we invite Uthman to you?" he answered in the affirmative. When he (Uthman) came, he (The Messenger of Allah "Allah's blessing and peace be upon him") sat with him alone; and while the Messenger of Allah "Allah's blessing and peace be upon him" was talking to him, (the colour of) Uthman's face changed. Qais told that Abu Sahlah, the freed slave of Uthman related to him that Uthman said on the day (he was besieged in his) house: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" confided me to do a thing, (i.e. to keep patient, and not to fight such as fight me) on which I'm going to be" (or "against which I will patiently persevere" according to the narration of Ali.) Qais said: Those (endued with knowledge) think this (which he meant) referred to that day (on which he was murdered).

110 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا أَبِي، عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ لَقِيَ عُثْمَانَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ: «**يَا عُثْمَانُ هٰذَا جِبْرِيلُ أَخْبَرَنِي أَنَّ اللَّهَ قَدْ زَوَّجَكَ أُمَّ كُلْثُومٍ، بِمِثْلِ صَدَاقِ رُقَيَّةَ، عَلَى مِثْلِ صُحْبَتِهَا**».

111 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ فِتْنَةً فَقَرَّبَهَا. فَمَرَّ رَجُلٌ مُقَنَّعٌ رَأْسُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**هٰذَا، يَوْمَئِذٍ عَلَى الْهُدَى**». فَوَثَبْتُ فَأَخَذْتُ بِضَبْعَيْ عُثْمَانَ، ثُمَّ اسْتَقْبَلْتُ رَسُولَ اللَّهِ ﷺ. فَقُلْتُ: هٰذَا؟ قَالَ: «**هٰذَا**».

112 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ الدِّمَشْقِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا عُثْمَانُ إِنْ وَلاَّكَ اللَّهُ هٰذَا الأَمْرَ يَوْماً، فَأَرَادَكَ الْمُنَافِقُونَ أَنْ تَخْلَعَ قَمِيصَكَ الَّذِي قَمَّصَكَ اللَّهُ، فَلاَ تَخْلَعْهُ**» يَقُولُ ذٰلِكَ ثَلاَثَ مَرَّاتٍ. قَالَ النُّعْمَانُ: فَقُلْتُ لِعَائِشَةَ: مَا مَنَعَكِ أَنْ تُعْلِمِي النَّاسَ بِهٰذَا؟ قَالَتْ: أُنْسِيتُهُ.

113 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ: «**وَدِدْتُ أَنَّ عِنْدِي بَعْضَ أَصْحَابِي**» قُلْنَا: يَا رَسُولَ اللَّهِ أَلاَ نَدْعُو لَكَ أَبَا بَكْرٍ؟ فَسَكَتَ. قُلْنَا: أَلاَ نَدْعُو لَكَ عُمَرَ؟ فَسَكَتَ. قُلْنَا: أَلاَ نَدْعُو لَكَ عُثْمَانَ؟ قَالَ: «**نَعَمْ**» فَجَاءَ، فَخَلاَ بِهِ، فَجَعَلَ النَّبِيُّ ﷺ يُكَلِّمُهُ. وَوَجْهُ عُثْمَانَ يَتَغَيَّرُ. قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةَ، مَوْلَى عُثْمَانَ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ، يَوْمَ الدَّارِ: إِنَّ رَسُولَ اللَّهِ ﷺ عَهِدَ إِلَيَّ عَهْداً. فَأَنَا صَائِرٌ إِلَيْهِ.

وَقَالَ عَلِيٌّ فِي حَدِيثِهِ: وَأَنَا صَابِرٌ عَلَيْهِ.

قَالَ قَيْسٌ: فَكَانُوا يُرَوْنَهُ ذٰلِكَ الْيَوْمَ.

[*] The Superiority Of Ali Ibn Abu Talib "Allah Be Pleased With Him"

114- It is narrated on the authority of Zirr Ibn Hubaish that Ali said: "The unlettered Prophet "Allah's blessing and peace be upon him" told me that none but a faithful believer loves me; and none but a hypocrite hates me."

115- It is narrated on the authority of Ibrahim Ibn Sa'd Ibn Abu Waqqas from his father that he heard the Messenger of Allah "Allah's blessing and peace be upon him" saying to Ali: "Are you not satisfied to be from me in the same position as Aaron was from Moses?"

Comment: (He "Peace be upon him" said that to Ali when he asked him to be his successor in Medina during the holy battle of Tabuk. According to Ibn Ishaq, the hypocrites alleged that the Messenger of Allah "Allah's blessing and peace be upon him" did not like to have Ali take part in the battle, thereupon Ali joined him and said: "O Messenger of Allah! Do you make me your successor just to guard women and offspring?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Are you not satisfied to be from me in the same position as Aaron was from Moses, with the difference that there will be no Prophet after me?" the Prophet refers here to the time, when Moses made his brother Aaron his successor during the period of his journey to meet his Lord. But this does not mean that Ali should be the successor of the Prophet pertaining to ruling after his death, knowing that Aaron was not Moses's successor for he died during the lifetime of Moses.)

116- It is narrated on the authority of Al-Bara Ibn Azib: We came in the company of the Messenger of Allah "Allah's blessing and peace be upon him" in the (Farewell) Hajj, which he offered; and (during the journey), he encamped at a certain place on the way (to Mecca). Then, he ordered that the congregational prayer should be established. He caught hold of the hand of Ali and said: "Am I not much closer to the faithful believers than themselves?" they answered in the affirmative. He asked: "Am I not much closer to every faithful believer than his own self?" they answered in the affirmative. On that he said: "Then, this (Ali) is the friend of such as loves me! O Allah! Be a Friend to (and love) such as (loves and) takes him (Ali) for friend! O Allah! Be an Enemy to such as (hates and) takes him (Ali) for enemy!"

117- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila: Abu Laila used to have night talks with Ali (Ibn Abu Talib), who had the

فَضْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ

114 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، وأَبُو مُعَاوِيَةَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ، قَالَ: عَهِدَ إِلَيَّ النَّبِيُّ الأُمِّيُّ ﷺ أَنَّهُ لاَ يُحِبُّنِي إِلاَّ مُؤْمِنٌ، وَلاَ يُبْغِضُنِي إِلاَّ مُنَافِقٌ.

115 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ لِعَلِيٍّ: «**أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟**».

116 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ. أَخْبَرَنِي حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّتِهِ الَّتِي حَجَّ. فَنَزَلَ فِي بَعْضِ الطَّرِيقِ. فَأَمَرَ الصَّلاَةَ جَامِعَةً. فَأَخَذَ بِيَدِ عَلِيٍّ، فَقَالَ: «**أَلَسْتُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟**» قَالُوا: بَلَى. قَالَ: «**أَلَسْتُ أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ؟**» قَالُوا: بَلَى. قَالَ: «**فَهٰذَا وَلِيُّ مَنْ أَنَا مَوْلاَهُ. اللَّهُمَّ وَالِ مَنْ وَالاَهُ. اللَّهُمَّ عَادِ مَنْ عَادَاهُ**».

117 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا ابْنُ أَبِي لَيْلَىٰ.

habit of wearing the clothes fitting for the summer in the winter, and those fitting for the winter in the summer. We said to him (Ibn Abu Laila): "Would that you ask him (about the reason for that)!" (When he asked him) he said: "On the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" sent (somebody to invite) me; and I had eye trouble. (When I went to him) I said: "O Messenger of Allah! I have eye trouble!" thereupon, he spat in my eye, and then said: "O Allah! Remove from him (the evil effect of) both heat and cold!" indeed, since then, I've never suffered (the severity of) heat or cold." He (The Messenger of Allah) further said: "I'm going to send a man (and give him the flag to undertake the conquest), who loves Allah and His Messenger as well as Allah and His Messenger love him; who never flees away (from the battlefield)." So, the people looked forward to get that (honour); and the Messenger of Allah "Allah's blessing and peace be upon him" sent to Ali, and gave him the flag (as the leader of the battle).

118- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both Al-Hasan and Al-Husain will be the chiefs of the youths of the Garden; and their father (Ali) will be better than them."

119- It is narrated on the authority of Hubshi Ibn Jinadah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, Ali is from me, as well as I'm from him (concerning the blood relation between them); and none barring Ali (has the claim to) fulfill (my obligations towards others) on behalf of me."

120- It is narrated on the authority of Abbad Ibn Abdullah: Ali (Ibn Abu Talib) said: "I'm a (sincere) worshipper of Allah (Almighty); and I'm a brother (in the religion) to His Messenger "Allah's blessing and peace be upon him". I'm further the one who hastened to trust (the truth, whose embracing Islam was) older (than anyone of men); and none but a liar has the same claim after me: I offered the prayer (behind the Messenger of Allah) seven years earlier than the people."

Comment: (In addition to his being the first to embrace Islam, he was no more than seven years old when he was converted to Islam, and it was not before the age of puberty that his contemporaries from amongst the companions embraced Islam. In this way, Ali offered prayer for seven years more than them.)

121- It is narrated on the authority of Ibn Sabit: Abd Ar-Rahman from Sa'd Ibn Abu Waqqas: Mu'awiyah (Ibn Abu Sufyan) came (to Medina) in

حَدَّثَنَا الْحَكَمُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أَبُو لَيْلَى يَسْمُرُ مَعَ عَلِيٍّ. فَكَانَ يَلْبَسُ ثِيَابَ الصَّيْفِ فِي الشِّتَاءِ، وَثِيَابَ الشِّتَاءِ فِي الصَّيْفِ. فَقُلْنَا: لَوْ سَأَلْتَهُ! فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَيَّ وَأَنَا أَرْمَدُ الْعَيْنِ، يَوْمَ خَيْبَرَ. قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَرْمَدُ الْعَيْنِ. فَتَفَلَ فِي عَيْنِي. ثُمَّ قَالَ: «**اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ**» قَالَ: فَمَا وَجَدْتُ حَرًّا وَلاَ بَرْداً بَعْدَ يَوْمَئِذٍ. وَقَالَ: «**لأَبْعَثَنَّ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَّارٍ**» فَتَشَرَّفَ لَهُ النَّاسُ. فَبَعَثَ إِلَى عَلِيٍّ، فَأَعْطَاهَا إِيَّاهُ.

118 ـ حدّثنا مُحَمَّدُ بْنُ مُوسَى الْوَاسِطِيُّ. حَدَّثَنَا الْمُعَلَّى بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ. وَأَبُوهُمَا خَيْرٌ مِنْهُمَا**».

119 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَإِسْمَاعِيلُ بْنُ مُوسَى، قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ حُبْشِيِّ بْنِ جُنَادَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**عَلِيٌّ مِنِّي وَأَنَا مِنْهُ. وَلاَ يُؤَدِّي عَنِّي إِلاَّ عَلِيٌّ**».

120 ـ حدّثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. أَنْبَأَنَا الْعَلاَءُ بْنُ صَالِحٍ، عَنِ الْمِنْهَالِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عَلِيٌّ: أَنَا عَبْدُ اللَّهِ، وَأَخُو رَسُولِهِ ﷺ. وَأَنَا الصِّدِّيقُ الأَكْبَرُ. لاَ يَقُولُهَا بَعْدِي إِلاَّ كَذَّابٌ. صَلَّيْتُ قَبْلَ النَّاسِ لِسَبْعِ سِنِينَ.

121 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ،

one of his pilgrimages; and Sa'd went to visit him. They made a mention of Ali, thereupon he (Mu'awiyah) insulted him. On that Sa'd grew very angry and said: "How do you say that of a man, in connection with whom I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who (loves me , and) takes me for friend, should be sure to (love and) take Ali for friend"; I heard him also having said: "You are from me in the same position as Aaron was from Moses, except that there will be no Prophet after me"; and I further heard him having said: "I'm going to give the flag (of the battle of Khaibar) this day to a man who loves Allah and His Messenger.""

[*] The Superiority Of Az-Zubair "Allah Be Pleased With Him"

122- It is narrated on the authority of Jabir: The Prophet "Allah's blessing and peace be upon him" said, on the day of the battle of Quraizhah: "Who will bring me the information about the enemy?" Az-Zubair said: "I will do." The Prophet "Allah's blessing and peace be upon him" said again: "Who will bring me the information about the enemy?" Az-Zubair said again: "I will do." He said it thrice. The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet has a disciple; and my disciple is Az-Zubair. "

123- It is narrated on the authority of Abdullah Ibn Az-Zubair from Az-Zubair that he said: "On the day of (the holy battle of) Uhud, Allah's Apostle "Allah's blessing and peace be upon him" combined both his parents for me" (i.e. he invoked: "Let my parents be sacrificed for you!").

124- It is narrated on the authority of Hisham Ibn Urwah from his father: A'ishah said: "O Urwah! Your fathers: Az-Zubair and Abu Bakr (his father-in-law) were "Of those who answered the call of Allah and the Messenger, even after being wounded, (those who do right and refrain from wrong have a great reward)."

[*] The Merits Of Talhah Ibn Ubaidullah "Allah Be Pleased With Him"

125- It is narrated on the authority of Jabir: When Talhah came upon the Messenger of Allah "Allah's blessing and peace be upon him", he said (pointing to him): "(This is) a martyr, walking on the surface of the earth."

Comment: (It is said that this was an item of prediction made by the Messenger of Allah "Allah's blessing and peace be upon him" of the unseen; and of course, Talhah was martyred in the battle of Siffin. It is also said that the severe distresses to which he was put, and the grievous pains

عَنِ ابْنِ سَابِطٍ، وَهُوَ عَبْدُ الرَّحْمٰنِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ قَالَ: قَدِمَ مُعَاوِيَةُ فِي بَعْضِ حَجَّاتِهِ، فَدَخَلَ عَلَيْهِ سَعْدٌ، فَذَكَرُوا عَلِيًّا. فَنَالَ مِنْهُ. فَغَضِبَ سَعْدٌ، وَقَالَ: تَقُولُ هٰذَا لِرَجُلٍ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ**» وَسَمِعْتُهُ يَقُولُ: «**أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسٰى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي**» وَسَمِعْتُهُ يَقُولُ: «**لأُعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ**»؟.

فَضْلُ الزُّبَيْرِ رَضِيَ الله عَنْهُ

122 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ قُرَيْظَةَ: «**مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟**» فَقَالَ الزُّبَيْرُ: أَنَا. فَقَالَ: «**مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟**» قَالَ الزُّبَيْرُ: أَنَا. ثَلاَثاً. فَقَالَ: النَّبِيُّ ﷺ: «**لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ**».

123 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ.

124 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَهَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ: يَا عُرْوَةُ كَانَ أَبَوَاكَ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ: أَبُو بَكْرٍ وَالزُّبَيْرُ.

فَضْلُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ الله عَنْهُ

125 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَعَمْرُو بْنُ عَبْدِ اللَّهِ الأَوْدِيُّ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الصَّلْتُ الأَزْدِيُّ. حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرٍ أَنَّ طَلْحَةَ مَرَّ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «**شَهِيدٌ يَمْشِي عَلَى وَجْهِ الأَرْضِ**».

which he suffered during his lifetime were equal to those of death; and thus he seemed as if he tasted the pains of death itself.)

126- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan: The Prophet "Allah's blessing and peace be upon him" caught a glimpse of Talhah Ibn Ubaidullah and then said: "This (man) is of such as fulfilled their vows (and decided to sacrifice their lives in the Cause of Allah)."

127- It is narrated on the authority of Musa Ibn Talhah: We were sitting with Mu'awiyah when he said: I bear witness that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Talhah is of such as fulfilled their vows (and decided to sacrifice their lives in the Cause of Allah)."

128- It is narrated on the authority of Qais: I saw the hand of Talhah paralyzed (because of the severe injuries it received, since he used it as a shield) with which he protected the Messenger of Allah "Allah's blessing and peace be upon him" on the day of (the holy battle of) Uhud."

Comment: (It is said that he made of his whole body a shield, to defend the Messenger of Allah "Allah's blessing and peace be upon him" on that day, and he himself said about that: "On that day, I received injuries in all parts of my body, and even in my penis.")

[*] The Merits Of Sa'd Ibn Abu Waqqas "Allah Be Pleased With Him"

129- It is narrated on the authority of Ali that he said: I've never seen Allah's Apostle "Allah's blessing and peace be upon him" having sacrificed (in invocation) his parents for anyone other than Sa'd Ibn Malik: on the day of (the holy battle of) Uhud, he said to him: "Shoot (the infidels with arrows) O Sa'd, let my father and mother be sacrificed for you!"

Comment: (This does not mean that the Messenger of Allah "Allah's blessing and peace be upon him" did not do the same for anyone else, since we saw that he did the same for Az-Zubair; but Ali seemed to have attended only the occasion on which he had done that for Sa'd.)

130- It is narrated on the authority of Sa'id Ibn Al-Musayyab: I heard Sa'd Ibn Abu Waqqas having said: "On the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" sacrificed (in invocation) both his parents for me: he said: "Shoot (the infidels) O Sa'd, let my father and mother be sacrificed for you!"

126 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ. حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ. حَدَّثَنِي إِسْحَاقُ بْنُ يَحْيَىٰ بْنِ طَلْحَةَ، عَنْ مُوسَىٰ بْنِ طَلْحَةَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ؛ قَالَ: نَظَرَ النَّبِيُّ ﷺ إِلَى طَلْحَةَ، فَقَالَ: «**هٰذَا مِمَّنْ قَضَى نَحْبَهُ**».

127 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا إِسْحَاقُ، عَنْ مُوسَىٰ بْنِ طَلْحَةَ؛ قَالَ: كُنَّا عِنْدَ مُعَاوِيَةَ، فَقَالَ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ**».

128 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: رَأَيْتُ يَدَ طَلْحَةَ شَلاَّءَ. وَقَى بِهَا رَسُولَ اللَّهِ ﷺ، يَوْمَ أُحُدٍ.

فَضْلُ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ الله عَنْهُ

129 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ، قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ جَمَعَ أَبَوَيْهِ لأَحَدٍ غَيْرِ سَعْدِ بْنِ مَالِكٍ. فَإِنَّهُ قَالَ لَهُ، يَوْمَ أُحُدٍ: «**ارْمِ سَعْدُ فِدَاكَ أَبِي وَأُمِّي**».

130 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، وَإِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ

131- It is narrated on the authority of Qais: I heard Sa'd Ibn Abu Waqqas having said: "I was the first from amongst the (Muslim) Arabs to shoot an arrow in the Cause of Allah."

Comment: (It is well-known that Sa'd was included in the first detachment consisting of sixty Emigrants, under the leadership of Ubaidah Ibn Al-Harith, to be sent to fight the pagans led by Abu Sufyan in the first year of Hegira; and although there was no fight between both parties, Sa'd shot an arrow towards them; and thus it was the first arrow to be shot in Islam.)

132- It is narrated on the authority of Sa'id Ibn Al-Musayyab: Sa'd Ibn Abu Waqqas said: "Nobody embraced Islam on the very day I embraced Islam; and I spent seven days, during which I constituted one-third the Muslims" (from amongst the free men, who did not hide their faith, i.e. the Prophet and Abu Bakr. It is well-established that he was the seventh of seven Muslims including men and women.)

[*] The Merits Of The Ten (Who Were Given The Glad Tidings Of Being Admitted To The Garden) "Allah Be Pleased With Them"

133- It is narrated on the authority of Sa'id Ibn Zaid Ibn Amr Ibn Nufail: The Messenger of Allah "Allah's blessing and peace be upon him" was the tenth of ten people (who received the happy news of being admitted to the Garden). He said: "Abu Bakr will be in the Garden; Umar will be in the Garden; Uthman will be in the Garden; Ali will be in the Garden; Talhah will be in the Garden; Az-Zubair will be in the Garden; Sa'd will be in the Garden; Abd Ar-Rahman (Ibn Awf) will be in the Garden." He was asked: "Who is the ninth?" he said: "It is I."

134- It is narrated on the authority of Sa'id Ibn Zaid: I bear witness that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Keep firm O (mountain of) Hira', for there is none on you but a Prophet, a truly believer (who hastens to trust the truth sent by the Messenger), and a martyr!" The Messenger of Allah "Allah's blessing and peace be upon him" counted them as follows: Abu Bakr, Umar, Uthman, Ali, Talhah, Az-Zubair, Sa'd, Ibn Awf, and Zaid Ibn Sa'id.

[*] The Merits Of Abu Ubaidah Ibn Al-Jarrah "Allah Be Pleased With Him"

135- It is narrated on the authority of Hudhaifah: The Messenger of Allah "Allah's blessing and peace be upon him" said to the people of Najran: "I'm going to send with you a man, who is trustworthy, perfectly trustworthy." All the people looked forward to have that (honour); and The

يَقُولُ: لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ، يَوْمَ أُحُدٍ، أَبَوَيْهِ، فَقَالَ: «**ارْمِ سَعْدُ فِدَاكَ أَبِي وَأُمِّي**».

131 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَخَالِي يَعْلَى، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: إِنِّي لأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ.

132 ـ **حدّثنا** مَسْرُوقُ بْنُ الْمَرْزُبَانِ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي زَائِدَةَ، عَنْ هَاشِمِ بْنِ هَاشِمٍ؛ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: مَا أَسْلَمَ أَحَدٌ فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ. وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ، وَإِنِّي لَثُلُثُ الإِسْلاَمِ.

فَضَائِلُ الْعَشَرَةِ رَضِيَ الله عَنْهُمْ

133 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ. حَدَّثَنَا صَدَقَةُ بْنُ الْمُثَنَّى، أَبُو الْمُثَنَّى النَّخَعِيُّ، عَنْ جَدِّهِ رِيَاحِ بْنِ الْحٰرِثِ، سَمِعَ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ عَاشِرَ عَشَرَةٍ فَقَالَ: «**أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمٰنِ فِي الْجَنَّةِ**» فَقِيلَ لَهُ: مَنِ التَّاسِعُ؟ قَالَ: «**أَنَا**».

134 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ؛ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنِّي سَمِعْتُهُ يَقُولُ: «**اثْبُتْ حِرَاءُ فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ**». وَعَدَّهُمْ: رَسُولُ اللَّهِ ﷺ، وأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدٌ، وابْنُ عَوْفٍ، وَسَعِيدُ بْنُ زَيْدٍ.

فَضْلُ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ الله عَنْهُ

135 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. جَمِيعاً عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، لأَهْلِ نَجْرَانَ: «**سَأَبْعَثُ مَعَكُمْ رَجُلاً أَمِيناً، حَقَّ أَمِينٍ**». قَالَ: فَتَشَرَّفَ لَهُ النَّاسُ. فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

Messenger of Allah "Allah's blessing and peace be upon him" sent (with them) Abu Ubaidah Ibn Al-Jarrah.

136- It is narrated on the authority of Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said (pointing) to Abu Ubaidah: "This (Abu Ubaidah) is the trustworthy of this (Muslim) nation."

[*] The Merits Of Abdullah Ibn Mas'ud "Allah Be Pleased With Him"

137- It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I to appoint somebody as my successor (to lead an army or to take care of the affairs of the Muslims) without consulting (anyone pertaining to the appointment), surely, I would have appointed Ibn Umm Abd (the nickname of Abdullah Ibn Mas'ud)."

138- It is narrated on the authority of Abdullah that both Abu Bakr and Umar gave him the glad tidings of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Whoever likes to recite the Qur'an as if it has just now been revealed (with no change in recitation), let him recite it in the same way of Ibn Umm Abd" (which complied with the way of Allah's Apostle "Allah's blessing and peace be upon him").

139- It is narrated on the authority of Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "The permission for you to be admitted to my house is just to lift the curtains and hear my private speech (to my Lord, which affirms my presence in the house) unless I forbid you."

Comment: (This means he needed no permission to be admitted to the Prophet, provided there was nothing in the house unlawful for him to see, such as the Prophet's women)

[*] The Merits Of Al-Abbas Ibn Abd Al-Muttalib "Allah Be Pleased With Him"

140- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib: It was the habit that whenever we (the family of the Messenger of Allah) came upon a group of the Quraish, engaged in talks, they would stop talking (out of showing desertion to us). We made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "What is the matter with such people as whenever they saw one of my family, and they were engaged in talks, they would stop from talking (out of showing enmity to him)? By Allah! The faith would not enter into the

136 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَـىٰ بْنُ آدَمَ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ: «**هٰذَا أَمِينُ هٰذِهِ الأُمَّةِ**».

فَضْلُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ

137 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ كُنْتُ مُسْتَخْلِفاً أَحداً عَنْ غَيرِ مَشُورَةٍ، لاسْتَخْلَفْتُ ابْنَ أُمِّ عَبْدٍ**».

138 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا يَحْيَـىٰ بْنُ آدَمَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ أَبَا بَكْرٍ وَعُمَرَ بَشَّرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَحَبَّ أَنْ يَقْرأَ الْقُرْآنَ غَضًا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدٍ**».

139 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**إِذْنُكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ وَأَنْ تَسْمَعَ سِوَادِي حَتَّى أَنْهَاكَ**».

فَضْلُ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ الله عَنْهُ

140 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سَبْرَةَ النَّخَعِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنَّا نَلْقَى النَّفَرَ مِنْ قُرَيْشٍ، وَهُمْ يَتَحَدَّثُونَ. فَيَقْطَعُونَ حَدِيثَهُمْ. فَذَكَرْنَا ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «**مَا بَالُ أَقْوَامٍ يَتَحَدَّثُونَ فَإِذَا رَأَوُا الرَّجُلَ مِنْ أَهْلِ بَيْتِي قَطَعُوا حَدِيثَهُمْ؟! وَاللَّهِ، لاَ يَدْخُلُ قَلْبَ رَجُلٍ الإِيمَانُ حَتَّى يُحِبَّهُمْ لِلَّهِ وَلِقَرَابَتِهِمْ مِنِّي**».

heart of any man until he loves them for the sake of Allah, and because of the blood relation they have with me."

Comment: (The Prophet seems to refer to Allah's saying: "Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service)." (Ash-Shura 23))

141- It is narrated on the authority of Abdullah Ibn Amr: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has taken me for Bosom Friend, in the same way as He had taken Abraham for Bosom Friend. On the Day of Judgement, my house and the house of Abraham in the Garden will be facing one another; and Al-Abbas will be (standing) between us, as a faithful believer between two Bosom Friends."

[*] The Superiority Of Al-Hasan And Al-Husain, Sons Of Ali Ibn Abu Talib "Allah Be Pleased With Them"

142- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said concerning Al-Hasan: "O Allah! I love him, so (please) love him, and love such as loves him." Then, he embraced him to his breast."

143- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever loves both Al-Hasan and Al-Husain indeed loves me; and whoever hates them indeed hates me."

Comment: (This affirms the fact that it is incumbent upon every Muslim to love them, in view of the blood relation they had with the Messenger of Allah "Allah's blessing and peace be upon him", otherwise one's faith will be incomplete. But: does that apply also to their offspring? There is no unanimous and decisive answer)

144- It is narrated on the authority of Ya'li Ibn Murrah: Once, we set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" in response to an invitation to a banquet and behold! Al-Husain was playing on the way! the Messenger of Allah "Allah's blessing and peace be upon him" came ahead of the people and started stretching his hand (towards him to embrace him), and the boy started fleeing there and here and the Messenger of Allah "Allah's blessing and peace be upon him" was laughing with him, until he succeeded to embrace him: he made one of his hands beneath his chin, and the other in the back of his head. He kissed him and then said: "No doubt, Husain is from me as well as I'm from

141 ـ **حدثنا** عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ اتَّخَذَنِي خَلِيلاً كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً. فَمَنْزِلِي وَمَنْزِلُ إِبْرَاهِيمَ فِي الْجَنَّةِ يَوْمَ الْقِيَامَةِ تُجَاهَيْنِ. وَالْعَبَّاسُ بَيْنَنَا مُؤْمِنٌ بَيْنَ خَلِيلَيْنِ**».

فَضْلُ الْحَسَنِ وَالْحُسَيْنِ ابْنَيْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُمْ

142 ـ **حدثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِلْحَسَنِ: «**اللَّهُمَّ إِنِّي أُحِبُّهُ. فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ**» قَالَ: وَضَمَّهُ إِلَى صَدْرِهِ.

143 ـ **حدثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ أَبِي الْجَحَّافِ، وَكَانَ مَرْضِيًّا، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي**».

144 ـ **حدثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ أَنَّ يَعْلَى بْنَ مُرَّةَ حَدَّثَهُمْ أَنَّهُمْ خَرَجُوا مَعَ النَّبِيِّ ﷺ إِلَى طَعَامٍ دُعُوا لَهُ. فَإِذَا حُسَيْنٌ يَلْعَبُ فِي السِّكَّةِ. قَالَ: فَتَقَدَّمَ النَّبِيُّ ﷺ أَمَامَ الْقَوْمِ، وَبَسَطَ يَدَيْهِ. فَجَعَلَ الْغُلاَمُ يَفِرُّ هٰهُنَا وَهٰهُنَا. وَيُضَاحِكُهُ النَّبِيُّ ﷺ حَتَّى أَخَذَهُ. فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقْنِهِ، والأُخْرَى فِي فَأْسِ رَأْسِهِ فَقَبَّلَهُ. وَقَالَ: «**حُسَيْنٌ مِنِّي، وَأَنَا مِنْ حُسَيْنٍ. أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْناً. حُسَيْنٌ سِبْطٌ مِنَ الأَسْبَاطِ**».

Husain (in view of the blood relation between them): O Allah! Love such as loves him! Husain is one of (my grandsons, and, at the same time, a father of) one of the sects (among the Muslims)."

(...) A Hadith like this is narrated on the authority of Sufyan, through a different chain of transmitters.

145- It is narrated on the authority of Zaid Ibn Arqam: The Messenger of Allah "Allah's blessing and peace be upon him" said to Ali, Fatimah, Al-Hasan and Al-Husain: "I make peace with whomever you make peace with, and I wage war against whomever you wage war against."

[*] The Merits Of Ammar Ibn Yasir "Allah Be Pleased With Him"

146- It is narrated on the authority of Ali: Once, I was sitting in the house of the Messenger of Allah "Allah's blessing and peace be upon him" when Ammar Ibn Yasir asked permission to be admitted; and the Messenger of Allah "Allah's blessing and peace be upon him" gave him permission and said (concerning him): "Welcome to the good (righteous one) who is made to be advanced in goodness (and righteousness by his knowledge of Allah's Book and the sunnah of His Prophet)!"

147- It is narrated on the authority of Hani' Ibn Hani': Once, Ammar entered into Ali, who said to him: "Welcome to the good (righteous one) who is made to be advanced in goodness (and righteousness by his knowledge of Allah's Book and the sunnah of His Prophet)! No doubt, Ammar has been filled with faith (so much that it has reached) his joints." (I.e. the effects of faith were visible on both his nature and stature.)

148- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Never two things have been offered to Ammar (to choose one of them) but that he would choose the one which is better in guidance."

[*] The Merits Of Salman, Abu Dharr And Al-Miqdad "Allah Be Pleased With Them"

149- It is narrated on the authority of Ibn Buraidah from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah has exhorted me (and consequently all the faithful believers) to love four men; and told me that He loves them." It was said: "Who are they O Messenger of Allah?" he said: "Ali is one of them!" he said it thrice and then resumed: "and further Abu Dharr, Salman and Al-Miqdad!"

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ مِثْلَهُ.

145 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ، وَعَلِيُّ بْنُ الْمُنْذِرِ، قَالاَ: حَدَّثَنَا أَبُو غَسَّانَ. حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ، عَنِ السُّدِّيِّ، عَنْ صُبَيْحٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ زَيْدِ بْنِ أَرْقَمٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ: «**أَنَا سِلْمٌ لِمَنْ سَالَمْتُمْ، وَحَرْبٌ لِمَنْ حَارَبْتُمْ**».

فَضْلُ عَمَّارِ بْنِ يَاسِرٍ

146 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِىءِ بْنِ هَانِىءٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ﷺ. فَاسْتَأْذَنَ عَمَّارُ بْنُ يَاسِرٍ. فَقَالَ النَّبِيُّ ﷺ: «**ائْذَنُوا لَهُ. مَرْحَباً بِالطَّيِّبِ الْمُطَيَّبِ**».

147 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِىءِ بْنِ هَانِىءٍ قَالَ: دَخَلَ عَمَّارٌ عَلَى عَلِيٍّ، فَقَالَ: مَرْحَباً بِالطَّيِّبِ الْمُطَيَّبِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مُلِىءَ عَمَّارٌ إِيمَاناً إِلَى مُشَاشِهِ**».

148 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ؛ قَالاَ جَمِيعاً: حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عَمَّارٌ، مَا عُرِضَ عَلَيْهِ أَمْرَانِ إِلاَّ اخْتَارَ الأَرْشَدَ مِنْهُمَا**».

فَضْلُ سَلْمَانَ وَأَبِي ذَرٍّ وَالْمِقْدَادِ

149 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى، وَسُوَيْدُ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي رَبِيعَةَ الإِيَادِيِّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ، وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ**» قِيلَ: يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ: «**عَلِيٌّ مِنْهُمْ**» يَقُولُ ذٰلِكَ ثَلاَثاً: «**وَأَبُو ذَرٍّ، وَسَلْمَانُ، وَالْمِقْدَادُ**».

[*] The Merits Of Bilal "Allah Be Pleased With Him"

150- It is narrated on the authority of Abdullah Ibn Mas'ud: The first to make public their conversion into Islam were seven: The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Ammar and his mother Sumayyah, Suhaib, Al-Miqdad and Bilal. As to the Messenger of Allah "Allah's blessing and peace be upon him", he was protected (from the evil of the infidels) by Allah Almighty through Abu Talib, his paternal uncle; and as to Abu Bakr, he was protected by Allah through his clan. In regard to the other (five), they were seized (by the Quraish), and dressed the iron armours, and thrown to (receive the scorching heat of) the sun (which melted their skin and fat), and there was none of them but that he (was forced under compulsion of torment to) submit to what they wanted from him (i.e. to declare his disbelief in Allah and His Messenger), barring Bilal, who felt his own soul too insignificant to sacrifice in (the religion of) Allah; and he was regarded as insignificant by his people, who, in turn, seized him, and handed him to the young boys, who circumambulated with him in the paths of Mecca, while he was uttering: "(Allah the) One and Only! (Allah the) One and Only!"

151- It is narrated on the authority of Anas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I received harm (from the infidels) in (the religion of) Allah so much that none has ever received; and I've been frightened in (the religion of) Allah so much that none has ever been; and three (nights) came upon me, during which I and Bilal had no food to be eaten by a living being (to sustain him) except what was kept under Bilal's armpit."

Comment: (This event was when the Messenger of Allah "Allah's blessing and peace be upon him" set out from Mecca in the company of Bilal in flight from the evil plots of the infidels and pagans of Quraish; and during this journey, they were frightened so much; and they had no food to sustain them other than what Bilal had carried and hidden under his armpit.)

152- It is narrated on the authority of Salim that once, a poet praised Bilal Ibn Abdullah (Ibn Umar), and said: "Bilal Ibn Abdullah is the best of (those who are named) Bilal!" thereupon Ibn Umar said to him: "You've told a lie, since Bilal (the Mu'adhdhin) of Allah's Apostle "Allah's blessing and peace be upon him" is the best of (those having the name of) Bilal!"

[*] The Merits Of Khabbab "Allah Be Pleased With Him"

153- It is narrated on the authority of Abu Laila Al-Kindi: Once, Khabbab came to Umar (Ibn Al-Khattab and he was the Commander of the

فَضَائِلُ بِلاَلٍ

150 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ أَوَّلَ مَنْ أَظْهَرَ إِسْلاَمَهُ سَبْعَةٌ: رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعَمَّارٌ، وَأُمُّهُ سُمَيَّةُ، وَصُهَيْبٌ، وَبِلاَلٌ، وَالْمِقْدَادُ. فَأَمَّا رَسُولُ اللَّهِ ﷺ فَمَنَعَهُ اللَّهُ بِعَمِّهِ أَبِي طَالِبٍ. وَأَمَّا أَبُو بَكْرٍ فَمَنَعَهُ اللَّهُ بِقَوْمِهِ. وَأَمَّا سَائِرُهُمْ، فَأَخَذَهُمُ الْمُشْرِكُونَ وَأَلْبَسُوهُمْ أَدْرَاعَ الْحَدِيدِ وَصَهَرُوهُمْ فِي الشَّمْسِ. فَمَا مِنْهُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ وَاتَاهُمْ عَلَى مَا أَرَادُوا. إِلاَّ بِلاَلاً. فَإِنَّهُ هَانَتْ عَلَيْهِ نَفْسُهُ فِي اللَّهِ، وَهَانَ عَلَى قَوْمِهِ. فَأَخَذُوهُ، فَأَعْطَوْهُ الْوِلْدَانَ. فَجَعَلُوا يَطُوفُونَ بِهِ فِي شِعَابِ مَكَّةَ وَهُوَ يَقُولُ: أَحَدٌ، أَحَدٌ.

151 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَقَدْ أُوذِيتُ فِي اللَّهِ وَمَا يُؤْذَى أَحَدٌ. وَلَقَدْ أُخِفْتُ فِي اللَّهِ وَمَا يُخَافُ أَحَدٌ. وَلَقَدْ أَتَتْ عَلَيَّ ثَالِثَةٌ وَمَا لِي وَلِبِلاَلٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ، إِلاَّ مَا وَارَى إِبْطُ بِلاَلٍ**».

152 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمٍ أَنَّ شَاعِراً مَدَحَ بِلاَلَ بْنَ عَبْدِ اللَّهِ، فَقَالَ: «بِلاَلُ بْنُ عَبْدِ اللَّهِ خَيْرُ بِلاَلٍ» فَقَالَ ابْنُ عُمَرَ: كَذَبْتَ! لاَ، بَلْ: «بِلاَلُ رَسُولِ اللَّهِ خَيْرُ بِلاَلٍ».

فَضَائِلُ خَبَّابٍ

153 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَعَمْرُو بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ قَالَ: جَاءَ خَبَّابٌ إِلَى عُمَرَ، فَقَالَ: ادْنُ. فَمَا أَحَدٌ أَحَقَّ بِهٰذَا الْمَجْلِسِ مِنْكَ، إِلاَّ عَمَّارٌ. فَجَعَلَ خَبَّابٌ يُرِيهِ آثَاراً

Believers), who said (addressing him): "Come much nearer (to me): indeed, none has more right to (sit in this place of) gathering than you barring Ammar." Then, Khabbab started showing him some traces on his back resulting from the torment he received from the pagans.

[*] The Superiority Of Zaid Ibn Thabit "Allah Be Pleased With Him"

154- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Abu Bakr is The most merciful from amongst my (Muslim) nation towards (the people of) my nation; Umar is the strongest from amongst them in (defense of the rules and principles of) Allah's religion; Uthman is the truest of modesty, self-respect and pious shyness (from committing religious indiscretions); Ali Ibn Abu Talib is the most fitting for judgement among them; Ubai Ibn Ka'b is the best of them all to recite Allah's Book; Mu'adh Ibn Jabal is the most knowledgeable among them of what is lawful and what is unlawful; and Zaid Ibn Thabit has the best acquaintance of duties and obligations. Behold! For every nation there is a trustworthy; and Abu Ubaidah Ibn Al-Jarrah is the Trustworthy of this (Muslim) nation."

155- The like of it is narrated on the authority of Abu Qilabah, with a slight variation of wording.

[*] The Superiority Of Abu Dharr "Allah Be Pleased With Him"

156- It is narrated on the authority of Abdullah Ibn Amr: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The earth has never carried a man, nor has the sky shaded (a person) much truer of speech than Abu Dharr."

[*] The Merits Of Sa'd Ibn Mu'adh

157- It is narrated on the authority of Al-Bara Ibn Azib: a piece of fine silk was presented to the Messenger of Allah "Allah's blessing and peace be upon him", which the people started passing it alternately to one another (out of wonder at its beauty and softness), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you admire that?" they answered: "Yes, O Messenger of Allah!" He said: "By Him, in Whose Hand is my soul! No doubt, the handkerchiefs of Sa'd Ibn Mu'adh in the Garden are much better than that."

158- It is narrated on the authority of Jabir: The Messenger of Allah "Allah's blessing and peace be upon him" said (following the martyrdom of

بِظَهْرِهِ مِمَّا عَذَّبَهُ الْمُشْرِكُونَ.

فضائل زيد بن ثابت

154 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ. وَأَشَدُّهُمْ فِي دِينِ اللَّهِ عُمَرُ. وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ. وَأَقْضَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ. وَأَقْرَؤُهُمْ لِكِتَابِ اللَّهِ أُبَيُّ بْنُ كَعْبٍ. وَأَعْلَمُهُمْ بِالْحَلاَلِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ. وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ. أَلاَ وَإِنَّ لِكُلِّ أُمَّةٍ أَمِيناً. وَأَمِينُ هٰذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ**».

155 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ مِثْلَهُ عِنْدَ ابْنِ قُدَامَةَ. غَيْرَ أَنَّهُ يَقُولُ فِي حَقِّ زَيْدٍ: «**وَأَعْلَمُهُمْ بِالْفَرَائِضِ**».

فَضْلُ أَبِي ذَرٍّ

156 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا الأَعْمَشُ، عَنْ عُثْمَانَ بْنِ عُمَيْرٍ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا أَقَلَّتِ الْغَبْرَاءُ وَلاَ أَظَلَّتِ الْخَضْرَاءُ مِنْ رَجُلٍ أَصْدَقَ لَهْجَةً مِنْ أَبِي ذَرٍّ**».

فَضْلُ سَعْدِ بْنِ مُعَاذٍ

157 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ سَرَقَةٌ مِنْ حَرِيرٍ. فَجَعَلَ الْقَوْمُ يَتَدَاوَلُونَهَا بَيْنَهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَتَعْجَبُونَ مِنْ هٰذَا؟**» فَقَالُوا لَهُ: نَعَمْ يَا رَسُولَ اللَّهِ! فَقَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْ هٰذَا**».

158 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اهْتَزَّ عَرْشُ الرَّحْمٰنِ عَزَّ وَجَلَّ لِمَوْتِ**

Sa'd Ibn Mu'adh): "The Throne (of Authority of Allah) Most Gracious quaked because of the death of Sa'd Ibn Mu'adh."

[*] The Merits Of Jarir Ibn Abdullah Al-Bajali "Allah Be Pleased With Him"

159- It is narrated on the authority of Jarir Ibn Abdullah Al-Bajali that he said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" prevent me permission to be admitted to him (whenever I asked for his permission); and never did he see me but that he would smile in my face. Once, I complained to him that I could hardly sit firm on horses, thereupon he struck with my hand in my chest, and then said (invoking): "O Allah! Make him firm; and make him a guide, and a rightly-guided one!"

[*] The Merits Of The Men Of Badr

160- It is narrated on the authority of Abayah Ibn Rifa'ah from his grandfather Rafi' Ibn Khadij: Gabriel or another angel came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked: "How do you regard those who took part in (the holy battle of) Badr among you?" he said: "(They are regarded as) the best of us." On that he (the angel) said: "So are those (angels who took part in the battle) in our sight, the best of angels."

161- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse my companions! By Him, in Whose Hand is my soul! If anyone of you spends (in charity) as much gold as (the mountain of) Uhud, it (the reward thereof) could hardly amount to (that of) a single Mudd or even half (a Mudd to be spent) by anyone of them."

162- It is narrated on the authority of Nusair Ibn Zaghluq: Ibn Umar used to say: "Do not abuse the companions of Muhammad "Allah's blessing and peace be upon him", for indeed, an-hour standing of anyone of them (during which he does deeds) is much better than the deeds done by anyone of you for the whole of his lifetime."

[*] The Superiority Of The Ansar (The Helpers Of The Prophet)

163- It is narrated on the authority of Al-Bara Ibn Azib: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves the Ansar, Allah loves him; and he who hates the Ansar, Allah hates him." Shu'bah (a sub-narrator) said: I asked Adi Ibn Thabit (who transmitted it

سَعْدِ بْنِ مُعَاذٍ».

فَضْلُ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ

159 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ؛ قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ. وَلاَ رَآنِي إِلاَّ تَبَسَّمَ فِي وَجْهِي. وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي، فَقَالَ: **«اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِياً مَهْدِيًّا»**.

فَضْلُ أَهْلِ بَدْرٍ

160 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: جَاءَ جِبْرِيلُ، أَوْ مَلَكٌ، إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا تَعُدُّونَ مَنْ شَهِدَ بَدْراً فِيكُمْ؟ قَالُوا: خِيَارَنَا، قَالَ: كَذٰلِكَ هُمْ عِنْدَنَا خِيَارُ الْمَلاَئِكَةِ.

161 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا جَرِيرٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. جَمِيعاً عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَسُبُّوا أَصْحَابِي. فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ»**.

162 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا وَكِيعٌ. قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ نُسَيْرِ بْنِ ذُعْلُوقٍ، قَالَ: كَانَ ابْنُ عُمَرَ يَقُولُ: لاَ تَسُبُّوا أَصْحَابَ مُحَمَّدٍ ﷺ. فَلَمُقَامُ أَحَدِهِمْ سَاعَةً، خَيْرٌ مِنْ عَمَلِ أَحَدِكُمْ عُمْرَهُ.

فَضْلُ الأَنْصَارِ

163 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنَ عَازِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ**

direct from Al-Bara): "Did you really hear it from Al-Bara Ibn Azib?" He said: "It is to me that he related (it)!"

164- It is narrated on the authority of Abd Al-Muhaimin Ibn Abbas Ibn Sahl Ibn Sa'd from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the Ansar are (as close to me in relation as) the inside clothes (worn over the skin of the body), and the (other) people are (in relation to me as) an outer garment. If all the people turn their faces towards a valley or a mountain path, and the Ansar follow another valley, surely, I would follow that of the Ansar; and had it not been for the Migration, I would have been one from amongst the Ansar."

165- It is narrated on the authority of Kathir Ibn Abdullah Ibn Awf from his father from his grandfather: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon the Ansar, upon the offspring of the Ansar, and upon the offspring of the offspring of the Ansar!"

[*] The Superiority Of Ibn Abbas "Allah Be Pleased With Both"

166- It is narrated on the authority of Ikrimah from Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" embraced me to him and then said (invoking Allah for me): "O Allah! Instruct him in wisdom (the sunnah) and (endow him with the knowledge of) the interpretation of the Book!"

أَحَبَّ الأَنْصَارَ أَحَبَّهُ اللَّهُ. وَمَنْ أَبْغَضَ الأَنْصَارَ أَبْغَضَهُ اللَّهُ». قَالَ: شُعْبَةُ: قُلْتُ لِعَدِيٍّ: أَسَمِعْتَهُ مِنَ الْبَرَاءِ بْنِ عَازِبٍ؟ قَالَ: إِيَّايَ حَدَّثَ.

164 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ. وَلَوْ أَنَّ النَّاسَ اسْتَقْبَلُوا وَادِياً أَوْ شِعْباً، واسْتَقْبَلَتِ الأَنْصَارُ وَادِياً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ. وَلَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَءاً مِنَ الأَنْصَارِ**».

165 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**رَحِمَ اللَّهُ الأَنْصَارَ، وَأَبْنَاءَ الأَنْصَارِ، وَأَبْنَاءَ أَبْنَاءِ الأَنْصَارِ**».

فَضْلُ ابْنِ عَبَّاسٍ

166 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: ضَمَّنِي رَسُولُ اللَّهِ ﷺ إِلَيْهِ، وَقَالَ: «**اللَّهُمَّ عَلِّمْهُ الْحِكْمَةَ وَتَأْوِيلَ الْكِتَابِ**».

[12] Concerning The Khawarij (Religious Secessionists)

167- It is narrated on the authority of Abidah that Ali Ibn Abu Talib said, after he had made a mention of the Khawarij (the Religious Secessionists): "In them, there is a short-handed man (or a man whose hand is defective); and had it not been for fear you would exalt (and feel self-important) I would have told you of the promise made by Allah on the tongue of Muhammad "Allah's blessing and peace be upon him" to such as fights them." I (the narrator) asked him: "Did you really hear that from Muhammad "Allah's blessing and peace be upon him"?" he said: "Yes, by the Lord of the Ka'bah!" he said it thrice.

168- It is narrated on the authority of Abdullah Ibn Mas'ud: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Towards the last portion of this time there will appear some young foolish people who will use (in their claim) the best speech of all people (The Qur'an). They will recite the Qur'an, though it will not go beyond their collar-bones (because They will have practically no belief). They will abandon Islam as an arrow goes out through the game. So wherever you meet them, kill them, for he who kills them shall get a reward from Allah."

169- It is narrated on the authority of Abu Salamah: I asked Abu Sa'id: Did you hear the Messenger of Allah "Allah's blessing and peace be upon him" having said anything concerning the Haruriyyah? He said: I heard him having made a mention of people who would be engaged in service so much that their prayer will make anyone of you look down upon his, their fasting will make anyone of you look down upon his, and they will deviate from the religion as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, look at the bow but see nothing, and look at the shaft but see nothing. Finally he would look at the arrow feathers and doubt whether he could find something."

170- It is narrated on the authority of Abu Dharr: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will appear after me, from amongst my nation a people, who will recite the Qur'an, even though it will not go beyond their throats (since they will have no faith at all). They will go out of the religion just in the same way as an arrow goes out through a game; and they will never return to it: they will be the worst of the creatures." Abdullah Ibn As-Samit (a sub-narrator) said: I made a mention of that narration to Rafi' Ibn Amr, the brother of Al-Hakam Ibn Amr Al-Ghifari, who said: I also heard that from the Messenger of Allah "Allah's blessing and peace be upon him".

12 ـ بابٌ في ذِكرِ الخَوارِجِ

167 ـ **حدّثنا** أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبِيدَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ، وَذَكَرَ الْخَوَارِجَ. فَقَالَ: فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ، أَوْ مُودَنُ الْيَدِ، أَوْ مَثْدُونُ الْيَدِ. وَلَوْلاَ أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ، عَلَى لِسَانِ مُحَمَّدٍ ﷺ. قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ ﷺ؟ قَالَ: إِي، وَرَبِّ الْكَعْبَةِ. ثَلاَثَ مَرَّاتٍ.

168 ـ **حدّثنا** أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ، يَقْرَأُونَ الْقُرْآنَ، لاَ يُجَاوِزُ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. فَمَنْ لَقِيَهُمْ فَلْيَقْتُلْهُمْ. فَإِنَّ قَتْلَهُمْ أَجْرٌ عِنْدَ اللَّهِ لِمَنْ قَتَلَهُمْ**».

169 ـ **حدّثنا** أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ؛ قَالَ: قُلْتُ لِأَبِي سَعِيدٍ الْخُدْرِيِّ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِي الْحَرُورِيَّةِ شَيْئاً؟ فَقَالَ: سَمِعْتُهُ يَذْكُرُ قَوْماً يَتَعَبَّدُونَ «**يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ وَصَوْمَهُ مَعَ صَوْمِهِمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. أَخَذَ سَهْمَهُ فَنَظَرَ فِي نَصْلِهِ فَلَمْ يَرَ شَيْئاً. فَنَظَرَ فِي رِصَافِهِ فَلَمْ يَرَ شَيْئاً. فَنَظَرَ فِي قِدْحِهِ فَلَمْ يَرَ شَيْئاً. فَنَظَرَ فِي الْقُذَذِ فَتَمَارَى هَلْ يَرَى شَيْئاً أَمْ لاَ**».

170 ـ **حدّثنا** أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ بَعْدِي مِنْ أُمَّتِي، أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي، قَوْماً يَقْرَأُونَ الْقُرْآنَ، لاَ يُجَاوِزُ حُلُوقَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لاَ يَعُودُونَ فِيهِ. هُمْ شِرَارُ الْخَلْقِ وَالْخَلِيقَةِ**». قَالَ عَبْدُ اللَّهِ بْنُ الصَّامِتِ: فَذَكَرْتُ ذٰلِكَ لِرَافِعِ بْنِ عَمْرٍو، أَخِي الْحَكَمِ بْنِ عَمْرٍو الْغِفَارِيِّ. فَقَالَ: وَأَنَا أَيْضاً قَدْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

171- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some people of my nation will (appear and they will) recite the Qur'an, even though they will abandon Islam just as an arrow goes through a game."

172- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" was at Al-Ji'ranah, distributing some ore (of gold and silver taken as) property, which was in the lap of Bilal, a man came and said: "Do justice O Muhammad, for you have not stuck to justice (in this distribution)." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! Who could do justice after me if I do not do justice?" Umar said: "O Allah's Apostle! Give me the permission to chop off the head of this hypocrite." The Prophet "Allah's blessing and peace be upon him" said: "Let him, for he has companions who recite the Qur'an but it does not go beyond their collar-bones (because they do not act on it). They will desert Islam as an arrow goes through a game."

173- It is narrated on the authority of Abdullah Ibn Abu Awfa: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the Khawarij (religious Secessionists) will be the dogs of the fire (of Hell)."

174- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There will appear a (group of) youths, who will recite the Qur'an, even though it will not go beyond their collar-bones: the more a generation of them come out, the more they will be cut off." Ibn Umar told: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying the statement: "the more a generation of them will come out, the more they will be cut off" more than twenty times "until the Dajjal will appear in a great multitudes of them (to deceive the people)."

175- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A people will come out in the last portion of this time (or of this nation), who will recite the Qur'an, even though it will not go beyond their collar-bones (or their throats); and the sign with which they will be distinguished is that they would get their heads shave: wherever you see them (or whenever you meet them), kill them."

171 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيَقْرَأَنَّ الْقُرْآنَ نَاسٌ مِنْ أُمَّتِي. يَمْرُقُونَ مِنَ الْإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ**».

172 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بِالْجِعِرَّانَةِ وَهُوَ يَقْسِمُ التِّبْرَ وَالْغَنَائِمَ. وَهُوَ فِي حِجْرِ بِلاَلٍ. فَقَالَ رَجُلٌ: اعْدِلْ يَا مُحَمَّدُ فَإِنَّكَ لَمْ تَعْدِلْ. فَقَالَ: «**وَيْلَكَ وَمَنْ يَعْدِلُ بَعْدِي إِذَا لَمْ أَعْدِلْ؟**» فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ حَتَّى أَضْرِبَ عُنُقَ هٰذَا الْمُنَافِقِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ هٰذَا فِي أَصْحَابٍ، أَوْ أُصَيْحَابٍ لَهُ، يَقْرَأُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ**».

173 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ، عَنِ الأَعْمَشِ، عَنِ ابْنِ أَبِي أَوْفَىٰ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْخَوَارِجُ كِلاَبُ النَّارِ**».

174 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَنْشَأُ نَشْءٌ يَقْرَأُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ. كُلَّمَا خَرَجَ قَرْنٌ قُطِعَ**» ـ قَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**كُلَّمَا خَرَجَ قَرْنٌ قُطِعَ**» أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً ـ «**حَتَّى يَخْرُجَ فِي عِرَاضِهِمُ الدَّجَّالُ**».

175 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، أَوْ فِي هٰذِهِ الأُمَّةِ، يَقْرَأُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، أَوْ حُلُوقَهُمْ. سِيمَاهُمُ التَّحْلِيقُ. إِذَا رَأَيْتُمُوهُمْ، أَوْ إِذَا لَقِيتُمُوهُمْ، فَاقْتُلُوهُمْ**».

176- It is narrated on the authority of Abu Umamah that he said: "Those (Khawarij) are the worst to be killed under the umbrella of the sky; and the best to be killed are those (martyrs) killed by these dogs of the fire (of Hell). Verily, they were Muslims, and then they turned to be infidels." I (Abu Ghalib, a sub-narrator) said: "O Abu Umamah! Is this something you say (from your own opinion)?" he said: "Nay! I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said it."

[13] Concerning What Is Rejected By The Jahmiyyah

(a group of people, who differ from these of sunnah in many things relating to the vision and affirming the characteristics (to Allah Almighty); and they belong to Jahm Ibn Safwan of Kufah)

177- It is narrated on the authority of Jarir Ibn Abdullah: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he looked at the moon and it was full moon. Then he said: "No doubt, you will (be able to) see your Lord (on the Day of Judgement), as clear as you are seeing the full moon, with no difficulty in seeing Him. So, if you could, let not yourselves be overpowered (and fail) to offer the (Morning) prayer before the rising of the sun, and the (Asr) prayer before its setting." Then he recited: "and celebrate (constantly) the praises of your Lord, before the rising of the sun, and before its setting." (Qaf: 39)

178- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have any difficulty (or trouble) in seeing the moon on the night it is full moon?" they (the companions) answered in the negative, thereupon he said: "Then, you will have no difficulty (nor trouble) in seeing your Lord on the Day of Judgement."

179- It is narrated on the authority of Abu Sa'id: We said: "O Messenger of Allah! Shall we see our Lord (on the Day of Judgement)?" he said: "Do you have any difficulty in seeing the sun at noon (on a clear day) when there is no cloud?" we answered in the negative. He said: "Do you have any trouble in seeing the moon on the night when it is full moon and there is no cloud?" we answered in the negative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, you will have no trouble in seeing Him (in the hereafter) as well as you have no trouble in seeing both (sun and moon in the world when it is clear)."

176 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ، يَقُولُ: شَرُّ قَتْلَىٰ قُتِلُوا تَحْتَ أَدِيمِ السَّمَاءِ، وَخَيْرُ قَتِيلٍ مَنْ قَتَلُوا، كِلاَبُ أَهْلِ النَّارِ. قَدْ كَانَ هٰؤُلاَءِ مُسْلِمِينَ فَصَارُوا كُفَّاراً. قُلْتُ: يَا أَبَا أُمَامَةَ هٰذَا شَيْءٌ تَقُولُهُ؟ قَالَ: بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

13 ـ بابٌ فيما أَنْكَرَتِ الجَهْمِيَّةُ

177 ـ **حدثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي، وَوَكِيعٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي يَعْلَى، وَوَكِيعٌ، وَأَبُو مُعَاوِيَةَ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ﷺ. فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ. قَالَ: «**إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ. لاَ تَضَامُونَ فِي رُؤْيَتِهِ. فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وقَبْلَ غُرُوبِهَا فَافْعَلُوا**». ثُمَّ قَرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾ [ق: 39].

178 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ عِيسَىٰ الرَّمْلِيُّ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَضَامُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيلَةَ الْبَدْرِ؟**» قَالُوا: لاَ. قَالَ: «**فَكَذٰلِكَ لاَ تَضَامُّونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَ الْقِيَامَةِ**».

179 ـ **حدّثنا** مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي سَعِيدٍ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ أَنَرَى رَبَّنَا؟ قَالَ: «**تَضَامُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ فِي غَيْرِ سَحَابٍ؟**» قُلْنَا: لاَ. قَالَ: «**فَتَضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيلَةَ الْبَدْرِ فِي غَيْرِ سَحَابٍ؟**» قَالُوا: لاَ. قَالَ: «**إِنَّكُمْ لاَ تَضَارُّونَ فِي رُؤْيَتِهِ إِلاَّ كَمَا تَضَارُّونَ فِي رُؤْيَتِهِمَا**».

180- It is narrated on the authority of Abu Razin: I said: "O Messenger of Allah! Shall we see our Lord (in the hereafter)? And what is the sign of that in His creation?" he said: "O Abu Razin! Is it that everyone of you (no matter great in number you might be) could see the moon solely (with none to dispute him)?" I said: "Yes." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah is much Greater; and this is a sign in His creation."

181- It is narrated on the authority of Abu Razin: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Lord smiles because of whatever despair is shown by His servants (resulting from their neediness, poverty, weakness, etc) even though this (state of them) is nigh going to change (into satisfaction, pleasure, independence, etc)." I said: "O Messenger of Allah! Does the Lord smile?" he answered in the affirmative, thereupon I commented: "Then, we never fail to expect good from the Lord, Who always smiles (out of bestowing His mercy and Pleasure upon His servants)."

182- It is narrated on the authority of Abu Razin: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Where had (the Throne of) our Lord been before He created His creation?" he said: "It had been in a cloud (or in nothing according to some interpretations), with no air under it, or above it, and (this was before) His Throne (of Authority) was created upon the water."

183- It is narrated on the authority of Safwan Ibn Muhriz Al-Mazini: While we were in the company of Ibn Umar and he was circumambulating the House, a man came to him and said: "O Ibn Umar! What did you hear from The Prophet "Allah's blessing and peace be upon him" about (Allah's) private speech (to his servant on the Day of Judgement)?" Ibn Umar said: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "The Believer will be brought near his Lord on the Day of Judgement, till He covers him with His screen and makes him confess his sins. (He will be asked): "Do you know (that you did such-and-such sin)?" He will say: "Yes, I know, O Lord." When Allah gets from him what He likes to get, He will say: "I concealed it in the world and I forgive it for you today." Then the record (or the Book) of his good deeds will be given to him (which he will receive) with his right hand. As for the unbeliever or the hypocrite, it will be announced publicly before the witnesses: "They are those who lied against their Lord: Behold! Allah's Curse be upon the wrongdoers!" [Hud: 18].

180 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ؛ قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ أَنَرَى اللَّهَ يَوْمَ الْقِيَامَةِ؟ وَمَا آيَةُ ذٰلِكَ فِي خَلْقِهِ؟ قَالَ: «**يَا أَبَا رَزِينٍ أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ مُخلِياً بِهِ؟**» قَالَ: قُلْتُ: بَلَىٰ. قَالَ: «**فَاللَّهُ أَعْظَمُ. وَذٰلِكَ آيَةٌ فِي خَلْقِهِ**».

181 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ضَحِكَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ غِيَرِهِ**» قَالَ، قُلْت: يَا رَسُولَ اللَّهِ أَوَ يَضْحَكُ الرَّبُّ؟ قَالَ: «**نَعَمْ**» قُلْتُ: لَنْ نَعْدِمَ مِنْ رَبٍّ يَضْحَكُ خَيْراً.

182 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ؛ قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ؟ قَالَ: «**كَانَ فِي عَمَاءٍ، مَا تَحْتَهُ هَوَاءٌ، وَمَا فَوْقَهُ هَوَاءٌ، وَمَا ثَمَّ خَلْقٌ. عَرْشُهُ عَلَى الْمَاءِ**».

183 ـ حدّثنا حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحرِثِ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ الْمَازِنِيِّ؛ قَالَ: بَيْنَمَا نَحْنُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَهُوَ يَطُوفُ بِالْبَيْتِ إِذْ عَرَضَ لَهُ رَجُلٌ فَقَالَ: يَا ابْنَ عُمَرَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**يُدْنَىٰ الْمُؤْمِنُ مِنْ رَبِّهِ يَوْمَ الْقِيَامَةِ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ. ثُمَّ يُقَرِّرُهُ بِذُنُوبِهِ، فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: يَا رَبِّ أَعْرِفُ. حَتَّى إِذَا بَلَغَ مِنْهُ مَا شَاءَ اللَّهُ أَنْ يَبْلُغَ قَالَ: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ. قَالَ، ثُمَّ يُعْطَى صَحِيفَةَ حَسَنَاتِهِ، أَوْ كِتَابَهُ، بِيَمِينِهِ. قَالَ، وَأَمَّا الْكَافِرُ أَوِ الْمُنَافِقُ فَيُنَادَى عَلَى رُؤُوسِ الأَشْهَادِ**».

قَالَ خَالِدٌ: فِي «الأَشْهَادِ» شَيْءٌ مِنِ انْقِطَاعٍ.

﴿هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمْۚ أَلَا لَعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ﴾ [هود: 18].

184- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "While the inhabitants of the Garden are engaged in their pleasure, a Light will shine to them, and when they raise up their heads, behold! He will be the Lord, looking upon from above them! He will say: "Peace be upon you, O inhabitants of the Garden!" this is (the significance of) His saying: ""Peace!" a Word (of salutation) from a Lord Most Merciful!" (Ya Sin 58) He will keep looking at them, and they at Him; and they will not turn (their sights) to whatever pleasure (they have) as long as they are looking at Him until He screens Himself from them, but His Light and Blessing will remain upon them in their residence (in the Garden)."

185- It is narrated on the authority of Adi Ibn Hatim: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none of you but that Allah Almighty will speak to him on the Day of Judgement, without an interpreter between them. He will look to his right, and find nothing more than what he sent forth (in the world); and he will look to his left and find nothing other than what he sent forth; and he will look in front of him, and (find nothing other than) the fire (of Hell) facing him. So, whoever could, let him (ward off evil and) safeguard himself against (the punishment of) Allah by (giving in charity even as little as) half a date."

186- It is narrated on the authority of Abu Bakr Ibn Abdullah Ibn Qais Al-Ash'ari from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the Curtain of Majesty over His Face."

187- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Suhaib: The Messenger of Allah "Allah's blessing and peace be upon him" recited the following Verse: "To those who do right is a goodly (reward)- yea, more (than in measure)!" (Yunus 26) then he said: "When the inhabitants of the Garden enter the Garden, and the denizens of the fire enter the fire, a Caller will announce: "O inhabitants of the Garden! You have a Promise with your Lord, which He likes to fulfill to you!" they will ask: "What is it? Has He not made heavy our weights (of good deeds)? Has He not made bright our faces? Has He not admitted us to the Garden, and delivered us from the fire (of Hell)?" he (the Prophet) said: "Then, He (Allah) will remove the Veil (of Majesty), and they will look at Him.

184 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَاصِمٍ الْعَبَّادَانِيُّ. حَدَّثَنَا الْفَضْلُ الرَّقَاشِيُّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَيْنَا أَهْلُ الْجَنَّةِ فِي نَعِيمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ. فَرَفَعُوا رُؤُوسَهُمْ، فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ. فَقَالَ: السَّلاَمُ عَلَيْكُمْ، يَا أَهْلَ الْجَنَّةِ**» قَالَ: «**وَذٰلِكَ قَوْلُ اللَّهِ**: ﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾ [يس: ٥٨]» قَالَ: «**فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ. فَلاَ يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النَّعِيمِ مَا دَامُوا يَنْظُرُونَ إِلَيْهِ حَتَّى يَحْتَجِبَ عَنْهُمْ وَيَبْقَى نُورُهُ وَبَرَكَتُهُ عَلَيْهِمْ فِي دِيَارِهِمْ**».

185 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ. فَيَنْظُرُ مِنْ عَنْ أَيْمَنَ مِنْهُ فَلاَ يَرَى إِلاَّ شَيْئاً قَدَّمَهُ. ثُمَّ يَنْظُرُ مِنْ عَنْ أَيْسَرَ مِنْهُ فَلاَ يَرَى إِلاَّ شَيْئاً قَدَّمَهُ. ثُمَّ يَنْظُرُ أَمَامَهُ فَتَسْتَقْبِلُهُ النَّارُ. فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَلْيَفْعَلْ**».

186 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ، عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ. حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الأَشْعَرِيِّ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**جَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا. وَجَنَّتَانِ مِنْ ذَهَبٍ، آنِيَتُهُمَا وَمَا فِيهِمَا. وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ تَبَارَكَ وَتَعَالَى إِلاَّ رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ**».

187 ـ **حدّثنا** عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ. حَدَّثَنَا حَجَّاجٌ. حَدَّثَنَا حَمَّادٌ. عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ صُهَيْبٍ؛ قَالَ: تَلاَ رَسُولُ اللَّهِ ﷺ هٰذِهِ الآيَةَ: ﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: 26] وَقَالَ: «**إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، نَادَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِداً يُرِيدُ أَنْ يُنْجِزَكُمُوهُ. فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُثَقِّلِ اللَّهُ مَوَازِينَنَا وَيُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُنْجِنَا مِنَ النَّارِ؟ قَالَ فَيَكْشِفُ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ. فَوَاللَّهِ، مَا أَعْطَاهُمُ اللَّهُ شَيْئاً أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ، يَعْنِي إِلَيْهِ، وَلاَ أَقَرَّ لأَعْيُنِهِمْ**».

188- It is narrated on the authority of A'ishah that she said: "Glory be to Him, Whose Hearing extends over all voices and sounds (of all beings)! By Allah! The pleading woman came to complain to the Messenger of Allah "Allah's blessing and peace be upon him" of her husband, and I was sitting in one side of the chamber, and her speech was hidden from me. Then, Allah Almighty revealed: "Allah has indeed heard (and accepted) the statement of the woman who pleads with you concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah is All-Hearing, All-Seeing." (Al-Mujadilah 1)

189- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your Lord has enjoined upon Himself (and written in the Preserved Tablet) with His Own Hand even before the whole creation was created: "No doubt, My Mercy precedes My Wrath." (I.e. His Mercy always comes first when He deals with His servants, whatsoever disobedient)

190- It is narrated on the authority of Talhah Ibn Khirash: I heard Jabir Ibn Abdullah having said: When Abdullah Ibn Amr Ibn Haram (Jabir's father) was killed on the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" met me and said: "O Jabir! Would I not tell you what Allah said to your father?" (According to the narration of Yahya, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Jabir! Why do I see you frustrated?" I said: "O Messenger of Allah! My father was martyred, and he left dependents and a debt (that should be paid)." He said: "Would I not tell you with what Allah met your father?") I said: "Yes, O Messenger of Allah (tell me)!" he said: "Never has Allah spoken to anyone (in the world) but from behind a screen; and He spoke direct to your father. He said: "O my servant! Ask for (whatever you like) so that I would give it to you." He said: "O Lord! Bring me to life so that I would be killed in Your Cause once again." The Lord Almighty said: "It has been decreed earlier by Me that to it (the life of world) those (who die) never return." He said: "O Lord! Tell those behind me (from amongst the living, how happy and blessed we are, so that they would be prompted to sacrifice their own souls in Your Cause)." On that Allah revealed: "Think not of those who are slain in Allah's Way as dead. Nay, they live, finding their sustenance in the Presence of their Lord." (Al Imran 169)

188 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتِ: الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الأَصْوَاتَ. لَقَدْ جَاءَتِ الْمُجَادِلَةُ إِلَى النَّبِيِّ ﷺ، وَأَنَا فِي نَاحِيَةِ الْبَيْتِ، تَشْكُو زَوْجَهَا. وَمَا أَسْمَعُ مَا تَقُولُ: فَأَنْزَلَ اللَّهُ: ﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا﴾ [المجادلة: 1].

189 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسَىٰ، عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ بِيَدِهِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: رَحْمَتِي سَبَقَتْ غَضَبِي**».

190 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، وَيَحْيَىٰ بْنُ حَبِيبِ بْنِ عَرَبِيٍّ. قَالاَ: حَدَّثَنَا مُوسَىٰ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الأَنْصَارِيُّ الْحِزَامِيُّ. قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا قُتِلَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَرَامٍ، يَوْمَ أُحُدٍ، لَقِيَنِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «**يَا جَابِرُ أَلاَ أُخْبِرُكَ مَا قَالَ اللَّهُ لأَبِيكَ؟**» وَقَالَ يَحْيَىٰ فِي حَدِيثِهِ، فَقَالَ: «**يَا جَابِرُ مَا لِي أَرَاكَ مُنْكَسِراً؟**» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ اسْتُشْهِدَ أَبِي وَتَرَكَ عِيَالاً وَدَيْناً. قَالَ: «**أَفَلاَ أُبَشِّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ أَبَاكَ؟**» قَالَ: بَلَىٰ يَا رَسُولَ اللَّهِ قَالَ: «**مَا كَلَّمَ اللَّهُ أَحَداً قَطُّ إِلاَّ مِنْ وَرَاءِ حِجَابٍ. وَكَلَّمَ أَبَاكَ كِفَاحاً. فَقَالَ: يَا عَبْدِي تَمَنَّ عَلَيَّ أُعْطِكَ. قَالَ: يَا رَبِّ تُحْيِينِي فَأُقْتَلُ فِيكَ ثَانِيَةً. فَقَالَ الرَّبُّ سُبْحَانَهُ: إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لاَ يَرْجِعُونَ. قَالَ: يَا رَبِّ فَأَبْلِغْ مَنْ وَرَائِي قَالَ اللَّهُ تَعَالَى:** ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ﴾» [آل عمران: 169].

191- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah laughs at two men, (though) one of whom kills the other, both of them will enter Paradise. One of them fights in the way of Allah "Exalted and Hallowed be He", and is killed as a martyr. Then Allah turns in mercy to the murderer who embraces Islam, fights in the way of Allah "Exalted and Hallowed be He", and is killed as a martyr."

192- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, Allah Almighty will take hold of the whole earth, and then roll up the sky with His Right Hand; and He will say: "I'm the (Only) Sovereign! Where are the kings of the earth?"

Comment: (This is the significance of Allah's saying: "on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (Az-Zumar 67))

193- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib: I was in Al-Batha' with a group of people, including the Messenger of Allah "Allah's blessing and peace be upon him". A cloud came upon him, at which he looked and then he asked: "Which name do you give to that?" they said: "As-Sahab." He said: "Or Al-Muzn!" they said: "Or Al-Muzn." He further said: "Or Al-'Anan!" Abu Bakr (a sub-narrator told that) they said: "Or Al-'Anan (all the three are Arabic equivalents for the cloud)." He then asked: "How far do you think the (first firmament of the) heaven is from you?" they said: "We do not know." He said: "It is as (far as no less than) seventy-one, seventy-two, or seventy-three years; and above the (first firmament of the) heaven, there is a similar distance (which separates it from the second)" until he counted seven firmaments, and then he resumed: "Then, over the seventh firmament, there is an ocean, the distance between its highest and lowest (portions) is (as long as the distance) between two firmaments; and over that, there are eight (angels in the shape of) apexes, the distance between the hoofs and the stirrup of (each of) which is (as long as the distance) between two firmaments; and over their backs, there exists the Throne (of Authority), the distance between its highest and lowest (portions) is (as long as the distance) between two firmaments; and over all of that is Allah "Blessed and Exalted be He"."

Comment: (There are two important points that should be made here: First of all, the number of years mentioned here (seventy-one, seventy-two or seventy-three) is not intended in itself: the main concern is to place a strong

191 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ يَضْحَكُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ كِلاَهُمَا دَخَلَ الْجَنَّةَ. يُقَاتِلُ هٰذَا فِي سَبِيلِ اللَّهِ فَيُسْتَشْهَدُ. ثُمَّ يَتُوبُ اللَّهُ عَلَى قَاتِلِهِ، فَيُسْلِمُ، فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ فَيُسْتَشْهَدُ**».

192 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَقْبِضُ اللَّهُ الأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ**».

193 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ الْهَمْدَانِيُّ، عَنْ سِمَاكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ؛ قَالَ: كُنْتُ بِالْبَطْحَاءِ فِي عِصَابَةٍ، وَفِيهِمْ رَسُولُ اللَّهِ ﷺ. فَمَرَّتْ بِهِ سَحَابَةٌ. فَنَظَرَ إِلَيْهَا. فَقَالَ: «**مَا تُسَمُّونَ هٰذِهِ؟**» قَالُوا: السَّحَابَ. قَالَ: «**وَالْمُزْنُ**» قَالُوا: وَالْمُزْنُ. قَالَ: «**وَالْعَنَانُ**» قَالَ أَبُو بَكْرٍ: قَالُوا: وَالْعَنَانُ. قَالَ: «**كَمْ تَرَوْنَ بَيْنَكُمْ وَبَيْنَ السَّمَاءِ؟**» قَالُوا: لاَ نَدْرِي. قَالَ: «**فَإِنَّ بَيْنَكُمْ وَبَيْنَهَا إِمَّا وَاحِداً أَوِ اثْنَيْنِ أَوْ ثَلاَثاً وَسَبْعِينَ سَنَةً. وَالسَّمَاءُ فَوْقَهَا كَذٰلِكَ**» حَتَّى عَدَّ سَبْعَ سَمٰوَاتٍ: «**ثُمَّ فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ، بَيْنَ أَعْلاَهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ. ثُمَّ فَوْقَ ذٰلِكَ ثَمَانِيَةُ أَوْعَالٍ، بَيْنَ أَظْلاَفِهِنَّ وَرُكَبِهِنَّ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ. ثُمَّ عَلَى ظُهُورِهِنَّ الْعَرْشُ، بَيْنَ أَعْلاَهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ. ثُمَّ اللَّهُ فَوْقَ ذٰلِكَ. تَبَارَكَ وَتَعَالَى**».

stress upon the fact that the distance between the earth and the heaven is too long to perceive, too far to attain by a human being. On the other hand, the concept of measuring distance by years is changeable from time to time according to the fastest thing of movement available at a certain point of time and place: during the ancient times, the horse was the fastest thing, and thus, if they wanted to express how far a distance between two places was, they would measure it by how long it would take a horse to reach it on journey; and in this way, what might be called the year-distance appeared. The year-distance during the ancient times was then the distance that a horse would cover in a year (264384 km) But, the horse no longer became the fastest thing since nearly the 1750s, which necessitated a change in the concept of the year-distance. As to now: what is the fastest thing of movement known to us? Of course, it is the light, which gives rise to what is called the light year, i.e. the distance that the light covers during a whole year (9467280000000 km). this is the longest year according to whatever knowledge is available to us. If you consider the great difference between both numbers, you can imagine the clear change in the concept of the year-distance; and of a surety, it will change in the future in accordance with what will be available to them to know. The best thing to conclude with here is to say that the concept of the year-distance is not firmly constant: it is defined changeably from time to time in accordance with whatever disciplines and sciences are available, which enable people to have knowledge of the fastest thing of movement.)

194- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "When Allah ordains some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock. When terror is removed from their hearts, then they will say: "What is it that your Lord Commanded?" they will say: "That which is true and just; and He is the Most High, Most Great." Then those who gain a hearing by stealing (Devils) will hear Allah's Statement. Those who gain a hearing by stealing, stand one over the other. One of them would hear the statement and convey it to the one below him. A flame may overtake and burn the eavesdropper before conveying the news to the one below him, who would make it manifest on the tongue of the soothsayer or the sorcerer; or it may not overtake him till he has conveyed it to the one below him. He (the sorcerer) would add a hundred lies to it. His prophecy will prove true as far as the heavenly news is concerned."

194 - حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا قَضَى اللَّهُ أَمْراً فِي السَّمَاءِ ضَرَبَتِ الْمَلائِكَةُ أَجْنِحَتَهَا خُضْعَاناً لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ**، فَـ﴿إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُواْ مَاذَا قَالَ رَبُّكُمْۖ قَالُواْ ٱلْحَقَّۖ وَهُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ﴾ [سبأ: 23]» **قَالَ: «فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ بَعْضُهُمْ فَوْقَ بَعْضٍ. فَيَسْمَعُ الْكَلِمَةَ، فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ. فَرُبَّمَا أَدْرَكَهُ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا إِلَى الَّذِي تَحْتَهُ. فَيُلْقِيهَا عَلَى لِسَانِ الْكَاهِنِ أَوِ السَّاحِرِ. فَرُبَّمَا لَمْ يُدْرَكْ حَتَّى يُلْقِيَهَا. فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ. فَتَصْدُقُ تِلْكَ الْكَلِمَةُ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ»**.

195- It is narrated on the authority of Abu Musa: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with five things. He said: "Allah never sleeps, and it is not fitting for Him to sleep; He lowers and raises the scale (of balance); the night's deeds are raised to Him before those of the day; and the day's deeds are raised to Him before those of the night; and His veil is the light, and had He lifted it, the splendour of His face would have burnt His creatures as far as His sight could reach."

196- It is narrated on the authority of Abu Ubaidah from Abu Musa: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never sleeps, and it is not fitting for Him to sleep; He lowers and raises the scale (of balance); and His veil is the light, and had He uncovered those (Lights), the splendour of His face would have burnt His creatures as far as His sight could reach." Then, Abu Ubaidah recited: "Blessed are those in the Fire and those around: and Glory to Allah, the Lord of the Worlds." (An-Naml 8)

197- It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him": "Allah's Hand is full (of treasures of bliss), and (its richness) is not affected by the continuous spending night and day; and in His Other Hand there is the balance (of justice) whereby He raises and lowers (people)." He also said: "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased."

198- It is narrated on the authority of Ibn Umar: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said while being on the pulpit: "(On the Day of Judgement, Allah) the Compeller will take hold of (the firmaments of) His heaven and earth with His Hand"; and he (The Messenger of Allah) held his hand, and started drawing and stretching it "Then, He (Almighty) will say: "I'm the Compeller! Where are the transgressors? Where are the arrogant ones" Then, the Messenger of Allah "Allah's blessing and peace be upon him" bent towards the right and towards the left; and I looked at the pulpit, and I observed that the pulpit was moving from its lowest portion so that I said (to myself): "Would it collapse with Allah's Apostle "Allah's blessing and peace be upon him"?"

199- It is narrated on the authority of Nawwas Ibn Sam'an Al-Kilabi: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no heart but that it is between two Fingers of those of (Allah) Most gracious: If he wills, He would set it right (on the truth), and if

195 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى ؛قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِخَمْسِ كَلِمَاتٍ. فَقَالَ: «**إِنَّ اللَّهَ لاَ يَنَامُ. وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ. يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ. يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ. حِجَابُهُ النُّورُ. لَوْ كَشَفَهُ لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ**».

196 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ لاَ يَنَامُ، وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ. حِجَابُهُ النُّورُ. لَوْ كَشَفَهَا لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ**» ثُمَّ قَرَأَ أَبُو عُبَيْدَةَ: ﴿أَنۢ بُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ [النمل: 8].

197 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَمِينُ اللَّهِ مَلأَى. لاَ يَغِيضُهَا شَيْءٌ. سَحَّاءُ اللَّيْلَ وَالنَّهَارَ. وَبِيَدِهِ الأُخْرَى الْمِيزَانُ. يَرْفَعُ الْقِسْطَ وَيَخْفِضُ. قَالَ: أَرَأَيْتَ مَا أَنْفَقَ مُنْذُ خَلَقَ اللَّهُ السَّمٰوَاتِ وَالأَرْضَ؟ فَإِنَّهُ لَمْ يَنْقُصْ مِمَّا فِي يَدَيْهِ شَيْئاً**».

198 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ: «**يَأْخُذُ الْجَبَّارُ سَمٰوَاتِهِ وَأَرْضَهُ بِيَدِهِ، وَقَبَضَ بِيَدِهِ فَجَعَلَ يَقْبِضُهَا وَيَبْسُطُهَا، ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟**» قَالَ، وَيَتَمَيَّلُ رَسُولُ اللَّهِ ﷺ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ، حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ. حَتَّى إِنِّي أَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللَّهِ ﷺ؟

199 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا ابْنُ جَابِرٍ؛ قَالَ سَمِعْتُ بُسْرَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: سَمِعْتُ أَبَا إِدْرِيسَ الْخَوْلاَنِيَّ يَقُولُ: حَدَّثَنِي النَّوَّاسُ بْنُ سَمْعَانَ الْكِلاَبِيُّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ قَلْبٍ إِلاَّ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمٰنِ. إِنْ شَاءَ أَقَامَهُ وَإِنْ شَاءَ أَزَاغَهُ**». وَكَانَ رَسُولُ

He likes, He would turn it away (from the truth)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O (Allah) that make firm the hearts! Make our hearts firm on Your Religion!" he added: "The balance (of deeds) is in the Hand of (Allah) Most Gracious, therewith He raises high people, and brings down others until the Day of Judgement."

200- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah smiles (out of His Good Pleasure) at three persons aligned for the prayer; a man who offers the (supererogatory) prayer at the middle portion of the night; and a man who fights (in His Cause) (I (the narrator) think he said) behind the army."

201- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" used to introduce himself to the people during the seasons (in which they came to visit the House), saying: "Is there a man to carry me to his people (to enable me convey Allah's Message)? Indeed, the Quraish prevented me to convey the Message of my Lord (to the people)."

202- It is narrated on the authority of Abu Ad-Darda' that the Messenger of Allah "Allah's blessing and peace be upon him" said, commenting on Allah's saying: "every day He (is engaged) in some affairs": "It is out of His Affairs that He forgives the sin (of him who asks for His Forgiveness), removes the distress (of him who is smitten by a calamity), raises up a people, and brings down others."

[14] Concerning Such As Lays The Foundation Of A Good Or Bad Way

203- It is narrated on the authority of Al-Mundhir Ibn Jarir from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who lays the foundation of a good tradition, upon which it is acted, will receive a reward for this (good tradition) and the reward of anyone, who acts upon it subsequently, and that will reduce nothing from their rewards; and he who lays the foundation of a bad tradition, upon which it is acted, will bear the burden of it, and the burden of anyone who acts upon it subsequently, and that will reduce nothing from their burdens."

204- It is narrated on the authority of Abu Hurairah: A man (who was in a state of neediness and poverty)came to the Prophet "Allah's blessing and peace be upon him", who exhorted (the people to give in charity) to him. A man said: "I have such and such (things to be given)." (He hastened to bring what he had, and then he gave it to the poor man, followed by all the people and) there remained no one in the gathering but that he gave him in

اللَّهِ ﷺ يَقُولُ: «**يَا مُثَبِّتَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ**» قَالَ: «**وَالْمِيزَانُ بِيَدِ الرَّحْمَٰنِ يَرْفَعُ أَقْوَاماً وَيَخْفِضُ آخَرِينَ إِلَى يَوْمِ الْقِيَامَةِ**».

200 ـ **حدّثنا** أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ لَيَضْحَكُ إِلَى ثَلاَثَةٍ: لِلصَّفِّ فِي الصَّلاَةِ، وَلِلرَّجُلِ يُصَلِّي فِي جَوْفِ اللَّيْلِ، وَلِلرَّجُلِ يُقَاتِلُ (أُرَاهُ قَالَ) خَلْفَ الْكَتِيبَةِ**».

201 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ، يَعْنِي ابْنَ الْمُغِيرَةِ الثَّقَفِيَّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْرِضُ نَفْسَهُ عَلَى النَّاسِ فِي الْمَوْسِمِ. فَيَقُولُ: «**أَلاَ رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ؟ فَإِنَّ قُرَيْشاً قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلاَمَ رَبِّي**».

202 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَزِيرُ بْنُ صَبِيحٍ. حَدَّثَنَا يُونُسُ بْنُ حَلْبَسٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ، فِي قَوْلِهِ تَعَالَى: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [الرحمن: ٢٩] قَالَ: «**مِنْ شَأْنِهِ أَنْ يَغْفِرَ ذَنْباً، وَيُفَرِّجَ كَرْباً، وَيَرْفَعَ قَوْماً، وَيَخْفِضَ آخَرِينَ**».

14 ـ باب مَنْ سَنَّ سُنَّةً حَسَنَةً أو سَيِّئَةً

203 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَنَّ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا كَانَ لَهُ أَجْرُهَا، وَمِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا لاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً**».

204 ـ **حدّثنا** عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ. حَدَّثَنِي أَبِي، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَحَثَّ عَلَيْهِ. فَقَالَ رَجُلٌ: عِنْدِي كَذَا وَكَذَا؛ قَالَ، فَمَا بَقِيَ فِي الْمَجْلِسِ رَجُلٌ إِلاَّ تَصَدَّقَ عَلَيْهِ بِمَا قَلَّ أَوْ كَثُرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ اسْتَنَّ خَيْراً فَاسْتُنَّ بِهِ، كَانَ**

charity (whatever he had) no matter little or much. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "He who does good, which is followed (by the people), will receive the reward thereof in full and the reward of anyone, who follows it subsequently, and that will reduce nothing from their rewards; and he who sets a bad tradition, which is followed (by the people) will bear the burden of it in full, and the burden of anyone who follows it subsequently, and that will reduce nothing from their burdens."

205- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a caller invites (the people) to an error, and he is followed, he will have the like of the burdens of such as follow him, without reducing anything from theirs; and if a caller invites to guidance, and he is followed, he will have the like of the rewards of such as follow him, without reducing anything from theirs."

206- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who calls for guidance, will have a reward like the rewards of such as follow him, without reducing anything from theirs; and he, who calls for error, will bear a burden like the burdens of such as follow him, without reducing anything from theirs."

207- It is narrated on the authority of Abu Juhaifah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who lays the foundation of a good tradition, upon which it is acted after him, will receive reward thereof, and the like of the rewards of those (who act upon it subsequently), and that will reduce nothing from theirs; and he who lays the foundation of a bad tradition, upon which it is acted after him, will bear the burden thereof, and the like of the burdens of those (who act upon it subsequently), and that will reduce nothing from theirs."

208- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "There is no caller calls to a thing but that on the Day of Judgement, he will be made to stand sticking to that, to which he used to call, even though a man called another."

[15] Concerning Him Who Revives An Item Of The Sunnah Caused To Die

209- It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf Al-Muzni: My father related to me from my grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who revives (i.e. acts upon, and prompts others to act upon) an item of my sunnah upon which the people act, will have the like of the rewards of such as act upon it, without reducing anything from theirs; and he who makes an

لَهُ أَجْرُهُ كَامِلاً، وَمِنْ أُجُورِ مَنِ اسْتَنَّ بِهِ وَلاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنِ اسْتَنَّ سُنَّةً سَيِّئَةً، فاسْتُنَّ بِهِ، فَعَلَيْهِ وِزْرُهُ كَامِلاً، وَمِنْ أَوْزَارِ الَّذِي اسْتَنَّ بِهِ، وَلاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً».

205 ـ **حدّثنا** عِيسٰى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«أَيُّمَا دَاعٍ دَعَا إِلَى ضَلاَلَةٍ فاتُّبِعَ، فَإِنَّ لَهُ مِثْلَ أَوْزَارِ مَنِ اتَّبَعَهُ وَلاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً. وَأَيُّمَا دَاعٍ دَعَا إِلَى هُدًى فاتُّبِعَ، فَإِنَّ لَهُ مِثْلَ أُجُورِ مَنِ اتَّبَعَهُ، وَلاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً»**.

206 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ، لاَ يَنْقُصُ ذٰلِكَ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنْ دَعَا إِلَى ضَلاَلَةٍ، فَعَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ، لاَ يَنْقُصُ ذٰلِكَ مِنْ آثَامِهِمْ شَيْئاً»**.

207 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْحَكَمِ، عَنْ أَبِي جُحَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ سَنَّ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا بَعْدَهُ، كَانَ لَهُ أَجْرُهُ وَمِثْلُ أُجُورِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنْ سَنَّ سُنَّةً سَيِّئَةً، فَعُمِلَ بِهَا بَعْدَهُ، كَانَ عَلَيْهِ وِزْرُهُ وَمِثْلُ أَوْزَارِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئاً»**.

208 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا مِنْ دَاعٍ يَدْعُو إِلَى شَيْءٍ إِلاَّ وُقِفَ يَوْمَ الْقِيَامَةِ لاَزِماً لِدَعْوَتِهِ مَا دَعَا إِلَيْهِ وَإِنْ دَعَا رَجُلٌ رَجُلاً»**.

15 ـ باب مَنْ أَحْيَا سُنَّةً قد أُمِيتَتْ

209 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ. حَدَّثَنِي أَبِي، عَنْ جَدِّي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي فَعَمِلَ بِهَا النَّاسُ، كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لاَ**

innovation (which has no reference in Allah's Book and the sunnah of His Prophet), upon which it is acted, will have the like of the burdens of such as act upon it, without reducing anything from theirs."

210- It is narrated on the authority of Kathir Ibn Abdullah from his father from his grandfather: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who revives (i.e. acts upon, and exhorts others to do) an item of my sunnah, caused to die (i.e. left by the people), will have a reward similar to the rewards of the people who act upon it, without even reducing anything from their reward; and he who makes an innovation, which Allah and His Messenger never accept (as being different from the principles of both Qur'an and sunnah), will carry the like of the burdens of the people who act upon it, without even reducing anything from their burdens."

[16] The Superiority Of Such As Learns The Qur'an, And Teaches It

211- It is narrated on the authority of Uthman Ibn Affan: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you (according to Shu'bah) or the one who has superiority among you (according to Sufyan) is he, who learns the Qur'an, and teaches it (to others, provided that he should act upon its principles)."

212- It is narrated on the authority of Uthman Ibn Affan: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who has superiority among you is he, who learns the Qur'an, and teaches it (to others, provided that he should act upon its principles)."

213- It is narrated on the authority of Mus'ab Ibn Sa'd from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you is the one who learns (how to recite) the Qur'an and teaches it (to others)." He (the narrator) said: Then, he (my father) took hold of my hand, and made me sit in this sitting place of mine, in order to teach (the people) how to recite (the Qur'an).

214- It is narrated on the authority of Abu Musa Al-Ash'ari: The Prophet "Allah's blessing and peace be upon him" said: "The example of the believer who recites the Qur'an is like that of a citron which tastes good and smells good; and the example of the believer who does not recite the Qur'an is like a date which is good in taste but has no smell; and the example of the hypocrite who recites the Qur'an is like the sweet basil which smells good but tastes bitter; and the example of the hypocrite who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell."

يَنقُصَ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنِ ابْتَدَعَ بِدْعَةً فَعُمِلَ بِهَا، كَانَ عَلَيْهِ أَوْزَارُ مَنْ عَمِلَ بِهَا لاَ يَنْقُصُ مِنْ أَوْزَارِ مَنْ عَمِلَ بِهَا شَيْئاً».

210 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ. حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي، فَإِنَّ لَهُ مِنَ الأَجْرِ مِثْلَ أَجْرِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ، لاَ يَنْقُصُ مِنْ أُجُورِ النَّاسِ شَيْئاً. وَمَنِ ابْتَدَعَ بِدْعَةً لاَ يَرْضَاهَا اللَّهُ وَرَسُولُهُ، فَإِنَّ عَلَيْهِ مِثْلَ إِثْمِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ، لاَ يَنْقُصُ مِنْ آثَامِ النَّاسِ شَيْئاً».**

16 ـ بابُ فَضْلِ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

211 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ. حَدَّثَنَا شُعْبَةُ وَسُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: قَالَ رَسُول اللَّهِ ﷺ (قَالَ شُعْبَةُ): **«خَيْرُكُمْ»** (وَقَالَ سُفْيَانُ): **«أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»**.

212 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»**.

213 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا الْحٰرِثُ بْنُ نَبْهَانَ. حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«خِيَارُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»** قَالَ: وَأَخَذَ بِيَدِي فَأَقْعَدَنِي مَقْعَدِي هٰذَا، أُقْرِىءُ.

214 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الأُتْرُجَّةِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ. وَمَثَلُ الْمُؤْمِنِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلاَ**

215- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has votaries from amongst men." They (the companions) asked: "Who are those O Messenger of Allah?" he said: "Those are the people of the Qur'an (who recite it, keep it by heart, understand its meanings, and act upon its principles and rules): they are really Allah's votaries and devotees."

216- It is narrated on the authority of Ali Ibn Abu Talib: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who recites the Qur'an regularly and keeps it by heart (provided that he acts upon its rules), Allah will admit him to the Garden, and accept his intercession for ten of his household, upon whom the fire is binding (because of their sins)."

217- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Learn the Qur'an and recite it regularly (and act upon its principles), and then (there is no blame on you to) sleep: verily, the similitude of the Qur'an in relation to the one who learns it and stands by it (as it should be done) is like the similitude of a leather container filled with musk, whose (pleasant) smell is widely odorous wherever he goes; and the similitude of him who learns it and sleeps while it is in his heart is like the similitude of a leather container tied up on the musk (inside it)."

218- It is narrated on the authority of Amir Ibn Wathilah Abu At-Tufail that once, Umar met Nafi Ibn Abd Al-Harith at (the valley of) Usfan, whom Umar had appointed as a governor of Mecca. He asked him: "Whom did you leave as your successor to the people of the valley (of Mecca)?" he said: "Ibn Abza." He asked: "Who is Ibn Abza?" he said: "One of our freed slaves." He said: "Then, did you appoint as your successor a freed slave?" he said: "He is a reciter of Allah's Book, and well aware of the religious obligations." Upon this, Umar said: "Verily, your Prophet "Allah's blessing and peace be upon him" said: "Allah raises up by that Book (i.e. The Qur'an) some people (who well act upon it), and lowers down by it others (who are far from it).""

219- It is narrated on the authority of Sa'id Ibn Al-Musayyab that Abu Dharr said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abu Dharr! To set out in the morning to learn (even as little as) a single Holy Verse of Allah's Book (the Qur'an) is better for you than to offer (as much supererogatory prayers as) one hundred rak'ahs; and to set out in the morning to learn a part of knowledge, whether it is pertaining to the act (say of obligations, such as jurisprudence) or not (such

رِيحَ لَهَا. وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ. وَمَثَلُ الْمُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا».

215 - **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بُدَيْلٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ**» قَالُوا: يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ: «**هُمْ أَهْلُ الْقُرْآنِ، أَهْلُ اللَّهِ وَخَاصَّتُهُ**».

216 - **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ أَبِي عُمَرَ، عَنْ كَثِيرِ بْنِ زَاذَانَ، عَنْ عَاصِمِ بْنِ حَمْزَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَرَأَ الْقُرْآنَ وَحَفِظَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَشَفَّعَهُ فِي عَشَرَةٍ مِنْ أَهْلِ بَيْتِهِ. كُلُّهُمْ قَدِ اسْتَوْجَبَ النَّارَ**».

217 - **حدّثنا** عَمْرُو بْنُ عَبْدِ اللَّهِ الأَوْدِيُّ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ الْمَقْبُرِيِّ، عَنْ عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَعَلَّمُوا الْقُرْآنَ وَاقْرَأُوهُ وَارْقُدُوا. فَإِنَّ مَثَلَ الْقُرْآنِ وَمَنْ تَعَلَّمَهُ فَقَامَ بِهِ، كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكاً يَفُوحُ رِيحُهُ كُلَّ مَكَانٍ. وَمَثَلُ مَنْ تَعَلَّمَهُ فَرَقَدَ وَهُوَ فِي جَوْفِهِ، كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى مِسْكٍ**».

218 - **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ وَاثِلَةَ أَبِي الطُّفَيْلِ ؛أَنَّ نَافِعَ بْنَ عَبْدِ الْحٰرِثِ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ. وَكَانَ عُمَرُ اسْتَعْمَلَهُ عَلَى مَكَّةَ. فَقَالَ عُمَرُ: مَنِ اسْتَخْلَفْتَ عَلَى أَهْلِ الْوَادِي؟ قَالَ: اسْتَخْلَفْتُ عَلَيْهِمُ ابْنَ أَبْزَى. قَالَ: وَمَنِ ابْنُ أَبْزَى؟ قَالَ: رَجُلٌ مِنْ مَوَالِينَا. قَالَ عُمَرُ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى؟ قَالَ: إِنَّهُ قَارِىءٌ لِكِتَابِ اللَّهِ تَعَالَى، عَالِمٌ بِالْفَرَائِضِ، قَاضٍ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَالَ: «**إِنَّ اللَّهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَاماً وَيَضَعُ بِهِ آخَرِينَ**».

219 - **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَالِبٍ الْعَبَّادَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ زِيَادٍ الْبَحْرَانِيِّ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**يَا أَبَا ذَرٍّ لأَنْ تَغْدُوَ فَتَعَلَّمَ آيَةً مِنْ كِتَابِ اللَّهِ، خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ. وَلأَنْ تَغْدُوَ فَتَعَلَّمَ بَاباً مِنَ الْعِلْمِ، عُمِلَ بِهِ أَوْ لَمْ يُعْمَلْ، خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ**».

as these relating to faith and belief), is better for you than to offer (as much supererogatory prayers as) one thousand rak'ahs."

[17] The Excellence Of Religious Scholars, And Exhortation To Seek For Knowledge

220- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah intends to do good to a man, He endows him with (the ability to) comprehend the religious knowledge" (which causes him to ward off evil, fear Allah, safeguard himself from His Punishment, and abstain from the splendor of this life).

221- It is narrated on the authority of Mu'awiyah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The good is the habit (of the faithful believer to which the breast is expanded, and with which the sound mind agrees), and the evil is too strange (to be accepted by heart and mind); and if Allah intends to do good to a man, He grants him (the privilege of) religious comprehension."

222- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Only) one endued with religious comprehension is much more difficult upon Satan (to overpower) than one thousand worshippers."

Comment: (That's because the worshipper strives his utmost to set himself free from the evil plots of Satan, who could come to him from sides which he never expects; and as regards the one endued with the religious comprehension, Allah might release at his hands a lot of servants from the evil plots of Satan.)

223- It is narrated on the authority of Qais Ibn Kathir that once, a man came from Medina to Abu Ad-Darda while he was sitting in the mosque of Damascus. He said to him: "O Abu Ad-Darda'! I've come to you from Medina, from the City of the Messenger of Allah "Allah's blessing and peace be upon him", just for a Hadith I have been informed you narrate from the Messenger of Allah "Allah's blessing and peace be upon him"." He asked him: "Has you not come for (any kind of) trade?" the man answered in the negative. He asked: "Has you not come for a certain need (other than this Hadith)?" the man answered in the negative. He asked: "Has you come only to seek after this Hadith?" the man answered in the affirmative, thereupon he said: "No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever follows a way through which he seeks for (getting an item of) knowledge (in the world), Allah Almighty will prepare to him in return for it (in the hereafter)

17 ـ بابُ فَضْلِ العُلَمَاءِ والحَثِّ على طَلَبِ العِلْمِ

220 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ**».

221 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، مَرْوَانُ بْنُ جَنَاحٍ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ ؛أَنَّهُ حَدَّثَهُ، قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**الْخَيْرُ عَادَةٌ، وَالشَّرُّ لَجَاجَةٌ. وَمَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ**».

222 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا رَوْحُ بْنُ جَنَاحٍ، أَبُو سَعْدٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ**».

223 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيْوَةَ، عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ؛ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ. فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا أَبَا الدَّرْدَاءِ أَتَيْتُكَ مِنَ الْمَدِينَةِ، مَدِينَةِ رَسُولِ اللَّهِ ﷺ لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنِ النَّبِيِّ ﷺ. قَالَ: فَمَا جَاءَ بِكَ تِجَارَةٌ؟ قَالَ: لاَ. قَالَ: وَلاَ جَاءَ بِكَ غَيْرُهُ؟

a way to the Garden. Verily, the angels place (or lower) their wings out of their good pleasure with the one who seeks after knowledge. Furthermore, all the inhabitants of the heavens and the earth, and even the fish in the water, ask for Allah's forgiveness for the one of knowledge. Of a surety, the superiority of the man of knowledge to the worshippers is like the superiority of the moon (in its evident shine and apparent beauty as being the nearest to the earth) to all other planets. Indeed, the men of knowledge are the (real) heirs of the Prophets; and to be sure, never did the Prophets leave a Dinar or a Dirham (i.e. a property) to be inherited, but what they left to be inherited was the knowledge: so, whoever sticks to it has, in fact, got an abundant portion (of goodness)."

224- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seeking after knowledge (of the principles and judgements of the religion, with which one could hardly dispense to undertake what is enjoined upon him) is obligatory for every Muslim (who attains the conditions of enjoinment); and the one who places knowledge with such as not fitting for it is like him who garlands pigs with jewels, pearls and gold."

225- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who alleviates a distress of a brother out of those distresses of the world, Allah would alleviate one of his distresses on the Day of Judgement, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and the Hereafter, and he who relieves one who is hard pressed, Allah would make things easy for him in the world and the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make easy therewith a way for him leading to Paradise; and there are no persons who assemble in a house of the houses of Allah (mosques) and recite the Book of Allah and study it among themselves but that the angels surround them, the tranquillity descends upon them and mercy covers them, and Allah makes a mention of them in the presence of those near to Him; and he who is slow-paced in doing good deeds, his (noble) ancestry would not make him precede (others to the Garden in the hereafter)."

226- It is narrated on the authority of Zirr Ibn Hubaish: I came to Safwan Ibn Assal Al-Muradi who asked me: "What led you to come?" I said: "I came in pursuit of knowledge (so that I would afterwards make it widespread among the people)." On that he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

قَالَ: لاَ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً سَهَّلَ اللَّهُ لَهُ طَرِيقاً إِلَى الْجَنَّةِ. وَإِنَّ الْمَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَها رِضاً لِطَالِبِ الْعِلْمِ. وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالأَرْضِ، حَتَّى الْحِيتَانِ فِي الْمَاءِ. وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ. إِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ. إِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَاراً وَلاَ دِرْهَماً، إِنَّمَا وَرَّثُوا الْعِلْمَ. فَمَنْ أَخَذَهُ، أَخَذَ بِحَظٍّ وَافِرٍ**».

224 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ. حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ. وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلِّدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ**».

225 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ. وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ. واللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقاً إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ حَفَّتْهُمُ الْمَلاَئِكَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ**».

226 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ؛ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ، فَقَالَ: مَا جَاءَ بِكَ؟ قُلْتُ: أُنْبِطُ الْعِلْمَ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ خَارِجٍ خَرَجَ مِنْ بَيْتِهِ فِي طَلَبِ الْعِلْمِ إِلاَّ وَضَعَتْ لَهُ الْمَلاَئِكَةُ أَجْنِحَتَهَا، رِضاً بِمَا يَصْنَعُ**».

"There is no one who sets out of his house in search for knowledge but that the angels place (or lower) their wings out of their good pleasure with what he does."

227- It is narrated on the authority of Abu Hurairah: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who comes to this mosque of mine, and he does not come but for good to learn or teach (in addition to offering the prayer), is, in position, like the fighter in the Cause of Allah; and he, who comes for anything else (barring the prayer) is like such as (enters the market neither to buy nor to sell anything but just to) look at the goods of the people."

228- It is narrated on the authority of Abu Umamah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should stick to this knowledge (of religion) before it is taken away, and to take it away is to lift it (by taking away such as endued with knowledge among you)", and he joined both his middle and index fingers as such, (in reference to the way it will happen, and how close in time it will be): "no doubt, both the religious scholar and the learner are partners in the reward; and there is no good in (anyone else of) the people (as long as he is far from religious knowledge)."

229- It is narrated on the authority of Abdullah Ibn Amr: Once, the Messenger of Allah "Allah's blessing and peace be upon him" set out of one of his chambers and went to the mosque, and behold! There were two (groups of) people sitting in two circles: (the members of) one of them were reciting the Qur'an, and invoking Allah; and these (of the other) were learning and teaching. On that the Prophet "Allah's blessing and peace be upon him" said: "Both are on good: those are reciting the Qur'an and invoking Allah, and it is up to Him to give them (what they ask for) if He so likes, or to withhold from them if He so likes; and those (of the other group) are learning (and teaching): no doubt, I was sent as a tutor." So, he sat with them.

[18] Concerning The One Who Conveys Knowledge

230- It is narrated on the authority of Zaid Ibn Thabit: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah makes bright (the face of) such as hears my statement and conveys it (to those who are absent), for indeed, one might be a carrier of religious knowledge, even though he fails to comprehend it; and a carrier of religious knowledge might convey that to him, who has better comprehension (of religious knowledge) than him." In the narration of Ali Ibn Muhammad, there is the

227 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ صَخْرٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ جَاءَ مَسْجِدِي هٰذَا، لَمْ يَأْتِهِ إِلاَّ لِخَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ، فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ. وَمَنْ جَاءَ لِغَيْرِ ذٰلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعِ غَيْرِهِ»**.

228 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي عَاتِكَةَ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«عَلَيْكُمْ بِهٰذَا الْعِلْمِ قَبْلَ أَنْ يُقْبَضَ. وَقَبْضُهُ أَنْ يُرْفَعَ»** وَجَمَعَ بَيْنَ إِصْبَعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الإِبْهَامَ هٰكَذَا. ثُمَّ قَالَ: **«الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الأَجْرِ. وَلاَ خَيْرَ فِي سَائِرِ النَّاسِ»**.

229 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا دَاوُدُ بْنُ الزِّبْرِقَانِ، عَنْ بَكْرِ بْنِ خُنَيْسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ مِنْ بَعْضِ حُجَرِهِ. فَدَخَلَ الْمَسْجِدَ. فَإِذَا هُوَ بِحَلْقَتَيْنِ. إِحْدَاهُمَا يَقْرَأُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ. وَالأُخْرَى يَتَعَلَّمُونَ وَيُعَلِّمُونَ. فَقَالَ النَّبِيُّ ﷺ: **«كُلٌّ عَلَى خَيْرٍ. هٰؤُلاَءِ يَقْرَأُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ، فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ. وَهٰؤُلاَءِ يَتَعَلَّمُونَ وَيُعَلِّمُونَ. وَإِنَّمَا بُعِثْتُ مُعَلِّماً»** فَجَلَسَ مَعَهُمْ.

18 ـ بَابُ مَنْ بَلَّغَ عِلْماً

230 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا لَيْثُ بْنُ أَبِي سَلِيمٍ، عَنْ يَحْيَىٰ بْنِ عَبَّادٍ أَبِي هُبَيْرَةَ الأَنْصَارِيِّ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ ثَابِت ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَّغَهَا. فَرُبَّ حَامِلِ فِقْهٍ غَيْرِ فَقِيهٍ.**

following addition: "There are three (characteristics), with which no heart of a Muslim could have resentment: to be sincere in service to Allah Almighty; to be sincere and true to the imams (chiefs and rulers) of Muslims; and to stick to the group (of Muslims)."

231- It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father: The Messenger of Allah "Allah's blessing and peace be upon him" stood at the high land of Mina, and addressed us saying: "Allah makes bright (the face of) such as hears my statement and conveys it (to those who are absent), for indeed, one might be a carrier of religious knowledge, even though he fails to comprehend it; and a carrier of religious knowledge might convey knowledge to him, who has better comprehension (of religious knowledge) than him."

(...) The same is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father from the Prophet "Allah's blessing and peace be upon him" through a different chain of transmitters.

232- It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah (Ibn Mas'ud) from his father that the Prophet "Allah's blessing and peace be upon him" said: "Allah makes bright the face of a man who listens to a narration from us, which he conveys (to others): one who is reported might have better understanding (of religious principles and rules) than the one who hears (and conveys that to him)."

233- It is narrated on the authority of Abu Bakrah: On the Day of Nahr (tenth of Dhul-Hijjah), the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon in which he said: "Let the attendant convey (the knowledge he heard) to the absent; for indeed, the one who is reported might have better comprehension of it once it has been conveyed to him than the one who has heard it."

234- It is narrated on the authority of Mu'awiyah Al-Qushairi: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Let the attendant convey (the knowledge to which he listens) to the absent (who fails to attend)!"

235- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the attendant among you convey (what he hears) to the absent among you!"

236- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah makes bright (the face of) such as hears my statement, becomes well-aware of it, and then conveys it from me (to those who are absent), for indeed, one might be

وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ» زَادَ فِيهِ عَلِيُّ بْنُ مُحَمَّدٍ: «ثَلاثٌ لاَ يُغَلُّ عَلَيْهِنَّ قَلْبُ امْرِىءٍ مُسْلِمٍ: إِخْلاَصُ الْعَمَلِ لِلَّهِ، وَالنُّصْحُ لأَئِمَّةِ الْمُسْلِمِينَ، وَلُزُومُ جَمَاعَتِهِمْ».

231 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ السَّلاَمِ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ بِالْخَيْفِ مِنْ مِنًى. فَقَالَ: «**نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَّغَهَا. فَرُبَّ حَامِلِ فِقْهٍ غَيْرِ فَقِيهٍ، وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ**».

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي، يَعْلَىٰ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سَعِيدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

232 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثاً فَبَلَّغَهُ. فَرُبَّ مُبَلَّغٍ أَحْفَظُ مِنْ سَامِعٍ**».

233 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، أَمْلاَهُ عَلَيْنَا. حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، وَعَنْ رَجُلٍ آخَرَ هُوَ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي بَكْرَةَ. قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ، فَقَالَ: «**لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ. فَإِنَّهُ رُبَّ مُبَلَّغٍ يُبَلِّغُهُ، أَوْعَى لَهُ مِنْ سَامِعٍ**».

234 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ مُعَاوِيَةَ الْقُشَيْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ**».

235 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. حَدَّثَنِي قُدَامَةُ بْنُ مُوسَىٰ، عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ التَّمِيمِيِّ، عَنْ أَبِي عَلْقَمَةَ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ يَسَارٍ، مَوْلَى ابْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لِيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ**».

236 ـ **حدّثنا** مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ الْحَلَبِيُّ، عَنْ مُعَانِ بْنِ رِفَاعَةَ، عَنْ عَبْدِ الْوَهَّابِ بْنِ بُخْتٍ الْمَكِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ ؛قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نَضَّرَ اللَّهُ عَبْداً سَمِعَ مَقَالَتِي فَوَعَاهَا، ثُمَّ بَلَّغَهَا عَنِّي. فَرُبَّ حَامِلِ فِقْهٍ غَيْرِ فَقِيهٍ. وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ**».

a carrier of religious knowledge, even though he fails to comprehend it; and a carrier of religious knowledge might convey knowledge to him, who has better comprehension (of religious knowledge) than him."

[19] Concerning The One Who Acts As A Key Of Good

237- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the people, there are such as keys of good, locks of evil; and from amongst the people, there are such as keys of evil, locks of good: blessed be the one, at whose hands Allah makes the keys of good; and woe to the one, at whose hands Allah makes the keys of evil."

238- It is narrated on the authority of Sahl Ibn Sa'd: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the good (things which this life contains) are treasures, for which there are keys: blessed be a servant, whom Allah makes a key of good, a lock of evil; and woe to a servant, whom Allah makes a key of evil, a lock of good."

[20] The Reward Of The One Who Instructs People In Good

239- It is narrated on the authority of Abu Ad-Darda': I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, these in the heavens (i.e. the angels) and the inhabitants of the earth, and even the fish in the oceans ask for (Allah's) forgiveness for the religious scholar."

240- It is narrated on the authority of Mu'adh Ibn Anas from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who instructs (another an item of) knowledge, will receive the reward of such as acts upon it, without reducing from his (the latter's) reward."

241- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best things a man could ever leave after his (death) are three: a righteous child to invoke (Allah) for him; a recurrent (object of) charity, so that its reward would reach him; and a (beneficial portion of) knowledge, upon which it is acted after him."

19ـ بابُ مَنْ كانَ مِفْتَاحاً للخَيْرِ

237 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. أَنْبَأَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ. حَدَّثَنَا حَفْصُ بْنُ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلْخَيْرِ، مَغَالِيقَ لِلشَّرِّ. وَإِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلشَّرِّ، مَغَالِيقَ لِلْخَيْرِ. فَطُوبَىٰ لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الْخَيْرِ عَلَى يَدَيْهِ. وَوَيْلٌ لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الشَّرِّ عَلَى يَدَيْهِ**».

238 ـ **حدّثنا** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، أَبُو جَعْفَرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ هٰذَا الْخَيْرَ خَزَائِنُ. وَلِتِلْكَ الْخَزَائِنِ مَفَاتِيحُ. فَطُوبَىٰ لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحاً لِلْخَيْرِ، مِغْلاَقاً لِلشَّرِّ. وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحاً لِلشَّرِّ، مِغْلاَقاً لِلْخَيْرِ**».

20 ـ بابُ ثَوَابِ مُعَلِّمِ النَّاسِ الخَيْرَ

239 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، عَنْ عُثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ مَنْ فِي السَّمٰوَاتِ وَمَنْ فِي الأَرْضِ، حَتَّى الْحِيتَانُ فِي الْبَحْرِ**».

240 ـ **حدّثنا** أَحْمَدُ بْنُ عِيسَىٰ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يَحْيَىٰ بْنِ أَيُّوبَ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ، قَالَ: «**مَنْ عَلَّمَ عِلْماً، فَلَهُ أَجْرُ مَنْ عَمِلَ بِهِ. لاَ يَنْقُصُ مِنْ أَجْرِ الْعَامِلِ**».

241 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ أَبِي كَرِيمَةَ الْحَرَّانِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ. حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ مَا يُخَلِّفُ الرَّجُلُ مِنْ بَعْدِهِ ثَلاَثٌ: وَلَدٌ صَالِحٌ يَدْعُو لَهُ، وَصَدَقَةٌ تَجْرِي يَبْلُغُهُ أَجْرُهَا، وَعِلْمٌ يُعْمَلُ بِهِ مِنْ بَعْدِهِ**».

(...) It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father: I heard the Messenger of Allah "Allah's blessing and peace be upon him"...and he told the same.

242- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the faithful believer's deeds and good things that join him after his death are: a (portion of) knowledge he teaches and makes spread (during his lifetime); a good child he leaves; a Mushaf (copy of the Holy Qur'an) which he leaves for heritage; a mosque he builds (for the sake of Allah); a house he constructs for the wayfarer; a stream he (digs for water to) run in it; or (an object of) charity he gives out of his property during his lifetime, while he is at full strength of health: (the positive effects and rewards of all of that) join him after his death."

243- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the best (object of) charity is that a Muslim person learns a (portion of) knowledge and then teaches it to his Muslim brother."

[21] Concerning such as Hates To Have Others Walk Behind Him

244- It is narrated on the authority of Shu'aib Ibn Abdullah Ibn Amr from his father that he said: "Never was the Messenger of Allah "Allah's blessing and peace be upon him" seen sitting cross-legged (or reclining against anything) whenever he was eating; and never did (he like to have) two men walk behind him."

Comment: (That's because he did not like to imitate the conduct of the arrogant chiefs and rulers, who used to walk ahead of others: on the contrary, whenever he was in the company of some people, he would walk either behind them to act as a driver of them all, or among them.)

(...) The same is narrated on the authority of Hammad Ibn Salamah, through a different chain of transmitters.

245- It is narrated on the authority of Abu Umamah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was walking towards Baqi Al-Gharqad, and it was on a day, whose heat was very scorching; and the people were walking behind him. When he heard the noise of the (footsteps of the) sandals, he felt it hard upon himself. Thereupon he sat until he made them ahead of him, so that nothing of arrogance might befall him (according to the thought of the narrator, and how far the Prophet was from arrogance!)

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا أَبُو حَاتِمٍ، مُحَمَّدُ بْنُ يَزِيدَ بْنِ سِنَانٍ الرَّهَاوِيُّ. حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ، يَعْنِي أَبَاهُ. حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ. فَذَكَر نَحْوَهُ.

242 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبِ بْنِ عَطِيَّةَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مَرْزُوقُ بْنُ أَبِي الْهُذَيْلِ. حَدَّثَنِي الزُّهْرِيُّ. حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الأَغَرُّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ، عِلْماً عَلَّمَهُ وَنَشَرَهُ، وَوَلَداً صَالِحاً تَرَكَهُ. وَمُصْحَفاً وَرَّثَهُ، أَوْ مَسْجِداً بَنَاهُ أَوْ بَيْتاً لابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهراً أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ. يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ**».

243 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ الْمَدَنِيُّ. حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ طَلْحَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ الْمُسْلِمُ عِلْماً، ثُمَّ يُعَلِّمَهُ أَخَاهُ الْمُسْلِمَ**».

21 ـ بابُ مَنْ كَرِهَ أَنْ يُوطَأَ عَقِبَاهُ

244 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: مَا رُؤِيَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ مُتَّكِئاً قَطُّ، وَلاَ يَطَأُ عَقِبَيْهِ رَجُلاَنِ.

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا حَازِمُ بْنُ يَحْيَىٰ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ.

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ الْهَمْدَانِيُّ، صَاحِبُ الْقَفِيزِ. حَدَّثَنَا مُوسَىٰ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ.

245 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو الْمُغِيرَةِ. حَدَّثَنَا مُعَانُ بْنُ رِفَاعَةَ. حَدَّثَنِي عَلِيُّ بْنُ يَزِيدَ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ، فِي يَوْمٍ شَدِيدِ الْحَرِّ نَحْوَ بَقِيعِ الْغَرْقَدِ. وَكَانَ النَّاسُ يَمْشُونَ خَلْفَهُ. فَلَمَّا سَمِعَ صَوْتَ النِّعَالِ وَقَرَ ذٰلِكَ فِي نَفْسِهِ. فَجَلَسَ حَتَّى قَدَّمَهُمْ أَمَامَهُ، لِئَلاَّ يَقَعَ فِي نَفْسِهِ شَيْءٌ مِنَ الْكِبْرِ.

246- It is narrated on the authority of Jabir Ibn Abdullah: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" walked, his companions would walk in front of him, leaving his back for the angels (who walked behind him, out of honouring them).

[22] The Order To Do Good To These Who Seek After Knowledge

247- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Many people would come to you, seeking after knowledge. If you see them, say to them: "Welcome! Welcome!" in response to the commandment of the Messenger of Allah "Allah's blessing and peace be upon him". Then, you should give them whatever religious verdicts (they ask for)." I (Muhammad Ibn Al-Harith Ibn Rashid Al-Misri) said to Al-Hakam: "What does this mean?" he said: "It is that you should instruct them in knowledge."

248- It is narrated on the authority of Isma'il (Ibn Muslim): We came to visit Al-Hasan in order to enquire about his health (and we became great in number) until we filled the house, thereupon he (Al-Hasan) withdrew his feet (out of showing respect for them) and said: Once, we came to visit Abu Hurairah in order to enquire about his health (and our number increased so much) until we filled the house, thereupon he withdrew his feet and said: Once, we came to visit the Messenger of Allah "Allah's blessing and peace be upon him" (and our number increased) until we filled the house, while he was lying on his side. When he saw us, he withdrew his feet and said: "No doubt, many people would come upon you after my (death), seeking after knowledge: so, you should welcome them, greet them (with peace), and instruct them in knowledge." He (Al-Hasan) commented: "We, by Allah, have come upon people, who neither welcomed us, nor did they greet us, nor did they give us knowledge before we went to them, and they rather deserted us."

249- It is narrated on the authority of Abu Harun Al-Abdi: Whenever we came to Abu Sa'id Al-Khudri, he would welcome us in implementation of the commandment of the Messenger of Allah "Allah's blessing and peace be upon him", and then say: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Verily, the people (from the later generations) are to follow you (in guidance and conduct); and they would come to you from the different sides of the land, to comprehend the religion. If they come to you, you should do good to them."

246 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ الْعَنَزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا مَشَى، مَشَى أَصْحَابُهُ أَمَامَهُ، وَتَرَكُوا ظَهْرَهُ لِلْمَلاَئِكَةِ.

22 ـ بابُ الوَصَاةِ بطَلَبَةِ العِلْمِ

247 ـ **حدّثنا** مُحَمَّدُ بْنُ الْحرِثِ بْنِ رَاشِدٍ الْمِصْرِيُّ. حَدَّثَنَا الْحَكَمُ بْنُ عَبْدَةَ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولُ اللَّهِ ﷺ قَالَ: «**سَيَأْتِيكُمْ أَقْوَامٌ يَطْلُبُونَ الْعِلْمَ. فَإِذَا رَأَيْتُمُوهُمْ فَقُولُوا لَهُمْ: مَرْحَباً مَرْحَباً بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ. وَاقْنُوهُمْ**».

قُلْتُ لِلْحَكَمِ: مَا «اقْنُوهُمْ»؟ قَالَ: عَلِّمُوهُمْ.

248 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا الْمُعَلَّى بْنُ هِلاَلٍ، عَنْ إِسْمَاعِيلَ قَالَ: دَخَلْنَا عَلَى الْحَسَنِ نَعُودُهُ حَتَّى مَلأْنَا الْبَيْتَ، فَقَبَضَ رِجْلَيْهِ. ثُمَّ قَالَ: دَخَلْنَا عَلَى أَبِي هُرَيْرَةَ نَعُودُهُ حَتَّى مَلأْنَا الْبَيْتَ، فَقَبَضَ رِجْلَيْهِ. ثُمَّ قَالَ: دَخَلْنَا عَلَى رَسُولِ اللَّهِ ﷺ حَتى مَلأْنَا الْبَيْتَ. وَهُوَ مُضْطَجِعٌ لِجَنْبِهِ، فَلَمَّا رَآنَا قَبَضَ رِجْلَيْهِ. ثُمَّ قَالَ: «**إِنَّهُ سَيَأْتِيكُمْ أَقْوَامٌ مِنْ بَعْدِي يَطْلُبُونَ الْعِلْمَ. فَرَحِّبُوا بِهِمْ، وَحَيُّوهُمْ وَعَلِّمُوهُمْ**».

قَالَ: فَأَدْرَكْنَا، وَاللَّهِ، أَقْوَاماً، مَا رَحَّبُوا بِنَا وَلاَ حَيَّوْنَا وَلاَ عَلَّمُونَا، إِلاَّ بَعْدَ أَنْ كُنَّا نَذْهَبُ إِلَيْهِمْ فَيَجْفُونَا.

249 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ. أَنْبَأَنَا سُفْيَانُ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ: كُنَّا إِذَا أَتَيْنَا أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ: مَرْحَباً بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ. إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: «**إِنَّ النَّاسَ لَكُمْ تَبَعٌ. وَإِنَّهُمْ سَيَأْتُونَكُمْ مِنْ أَقْطَارِ الأَرْضِ يَتَفَقَّهُونَ فِي الدِّينِ. فَإِذَا جَاءُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْراً**».

[23] How To Get Benefit From And Act Upon The Knowledge

250- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate with the following supplication: "O Allah! I seek refuge with You from (the evil effect of) knowledge that is of no benefit, from (having) a heart which never submits (to Allah in service), from a soul which is never satisfied (with what is granted to it by Allah)."

251- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Benefit me with whatever (knowledge in which) You instruct me; instruct me in that which is advantageous to me; and advance me in knowledge: and praise be to Allah in all the states."

252- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who learns a (portion of) knowledge, with the help of which Allah's Countenance is sought for, but he learns it only to get a (material) gain in this present life, will not detect the smell of the Garden on the Day of Judgement (since it will be forbidden to him)."

(...) The same is narrated on the authority of Fulaih Ibn Sulaiman through a different chain of transmitters.

253- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who seeks after knowledge therewith to argue the weak-minded ones, or vie in glory with the religious scholars, or even draw the people's attention towards him, will be admitted to the fire (of Hell)."

254- It is narrated on the authority of Jabir: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not learn knowledge therewith to blow your own horn in front of the religious scholars, or to argue the weak-minded ones, or to get yourselves seated at the lead of gatherings."

255- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There would be, from amongst my nation, some people, who would have knowledge of the religion and recite the Qur'an, therewith they would say: "Let's come to the rulers (and chiefs), perchance we would get (good things) from their world, and keep ourselves from their (faults) with the help of our religion." But, that would, by no means, be achieved: as well as nothing but thorns could be got from the shrubs, nothing (but faults and sins according to the

23 ـ بابُ الانْتِفَاعِ بالعِلْمِ والعَمَلِ به

250 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ مِنْ دُعَاءِ النَّبِيِّ ﷺ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ دُعَاءٍ لاَ يُسْمَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ**».

251 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُوسَىٰ بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْماً. وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ**».

252 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، وَسُرَيْجُ بْنُ النُّعْمَانِ. قَالاَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَعْمَرٍ أَبِي طُوَالَةَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَعَلَّمَ عِلْماً مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ، لاَ يَتَعَلَّمُهُ إِلاَّ لِيُصِيبَ بِهِ عَرَضاً مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ**» يَعْنِي رِيحَهَا. قَالَ أَبُو الْحَسَنِ: أَنْبَأَنَا أَبُو حَاتِمٍ. حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ. حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، فَذَكَرَ نَحْوَهُ.

253 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَمَّادُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا أَبُو كَرِبٍ الأَزْدِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**مَنْ طَلَبَ الْعِلْمَ لِيُمَارِيَ بِهِ السُّفَهَاءَ، أَوْ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ، أَوْ لِيَصْرِفَ وُجُوهَ النَّاسِ إِلَيْهِ، فَهُوَ فِي النَّارِ**».

254 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. أَنْبَأَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ، قَالَ: «**لاَ تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوا بِهِ الْعُلَمَاءَ، وَلاَ لِتُمَارُوا بِهِ السُّفَهَاءَ، وَلاَ تَخَيَّرُوا بِهِ الْمَجَالِسَ. فَمَنْ فَعَلَ ذٰلِكَ، فَالنَّارُ النَّارُ**».

255 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ يَحْيَىٰ بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**إِنَّ أُنَاساً مِنْ أُمَّتِي سَيَتَفَقَّهُونَ فِي الدِّينِ، وَيَقْرَأُونَ الْقُرْآنَ، وَيَقُولُونَ: نَأْتِي الأُمَرَاءَ فَنُصِيبُ مِنْ دُنْيَاهُمْ وَنَعْتَزِلُهُمْ بِدِينِنَا. وَلاَ يَكُونُ ذٰلِكَ. كَمَا لاَ يُجْتَنَى مِنَ الْقَتَادِ إِلاَّ الشَّوْكُ. كَذٰلِكَ لاَ يُجْتَنَى مِنْ قُرْبِهِمْ إِلاَّ**».

قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ: كَأَنَّهُ يَعْنِي الْخَطَايَا.

interpretation of Muhammad Ibn As-Sabbah) would be acquired from the nearness of those (rulers and chiefs)."

256- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from the Well of Grief!" they (the companions) asked: "O Messenger of Allah! What is the Well of Grief?" he said: "It is a valley in (the fire of) Hell, from which the Hell seeks refuge with Allah four hundred times a day." They asked: "O Messenger of Allah! Who would be admitted to it?" he said: "It has been prepared for such as recite the Qur'an, in order to be seen of men by their deeds; and from amongst the reciters (of the Qur'an), the most hateful in the Sight of Allah are those who visit the rulers" (and chiefs only for benefits) (who are unjust and wrongdoers according to the narration of Al-Muharibi).

(...) The like of it is narrated through many chains of transmission.

257- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: Had those endued with knowledge saved their knowledge, and trusted it only with those fitting to get it, surely, with the help of it, they would have prevailed over the peoples of their time; but they (made the opposite of that when they) gave it to those of the world, in order to get (many material benefits and good things) from their world, with the result that they became insignificant in their sight. No doubt, I heard your Prophet "Allah's blessing and peace be upon him" having said: "He, who reduces all of his concerns to only one, i.e. the concern of his hereafter, Allah Almighty suffices him against the concern of his world; and he, whose interests make him concerned with the different states of this world, Allah does not care in which of its valleys he would be destroyed."

258- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who seeks after knowledge for anything other than (the good pleasure of) Allah, or therewith he intends (to do anything) other than (the service of) Allah, let him then occupy his seat in the fire (of Hell)."

259- It is narrated on the authority of Hudhaifah: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not learn knowledge therewith to vie in glory with the religious scholars, or to argue the weak-minded ones, or to divert the people's faces towards you: for whoever does so will be admitted to the fire (of Hell)."

260- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who learns knowledge

256 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ. حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ الْبَصْرِيِّ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ عَمَّارِ بْنِ سَيْفٍ، عَنْ أَبِي مُعَاذٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَعَوَّذُوا بِاللَّهِ مِنْ جُبِّ الْحُزْنِ**» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا جُبُّ الْحُزْنِ؟ قَالَ: «**وَادٍ فِي جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ أَرْبَعَمِائَةِ مَرَّةٍ**» قَالُوا: يَا رَسُولَ اللَّهِ وَمَنْ يَدْخُلُهُ؟ قَالَ: «**أُعِدَّ لِلْقُرَّاءِ الْمُرَائِينَ بِأَعْمَالِهِمْ. وَإِنَّ مِنْ أَبْغَضِ الْقُرَّاءِ إِلَى اللَّهِ الَّذِينَ يَزُورُونَ الأُمَرَاءَ**». قَالَ الْمُحَارِبِيُّ: الْجَوَرَةَ. قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا حَازِمُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّصْرِيِّ، وَكَانَ ثِقَةً. ثُمَّ ذَكَرَ الْحَدِيثَ نَحْوَهُ بِإِسْنَادِهِ.

حدّثنا إِبْرَاهِيمُ بْنُ نَصْرٍ. حَدَّثَنَا أَبُو غَسَّانَ، مَالِكُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ. قَالَ مَالِكُ بْنُ إِسْمَاعِيلَ: قَالَ عَمَّارٌ: لاَ أَدْرِي مُحَمَّدٌ أَوْ أَنَسُ بْنُ سِيرِينَ.

257 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَالْحُسَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّصْرِيِّ، عَنْ نَهْشَلٍ، عَنِ الضَّحَّاكِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: لَوْ أَنَّ أَهْلَ الْعِلْمِ صَانُوا الْعِلْمَ وَوَضَعُوهُ عِنْدَ أَهْلِهِ لَسَادُوا بِهِ أَهْلَ زَمَانِهِمْ. وَلٰكِنَّهُمْ بَذَلُوهُ لأَهْلِ الدُّنْيَا لِيَنَالُوا بِهِ مِنْ دُنْيَاهُمْ. فَهَانُوا عَلَيْهِمْ. سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «**مَنْ جَعَلَ الْهُمُومَ هَمّاً وَاحِداً، هَمَّ آخِرَتِهِ، كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ. وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا، لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَتِهَا هَلَكَ**».

قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا حَازِمُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. عَنْ مُعَاوِيَةَ النَّصْرِيِّ، وَكَانَ ثِقَةً. ثُمَّ ذَكَرَ الْحَدِيثَ نَحْوَهُ بِإِسْنَادِهِ.

258 ـ **حدّثنا** زَيْدُ بْنُ أَخْزَمَ، وَأَبُو بَدْرٍ عَبَّادُ بْنُ الْوَلِيدِ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْهُنَائِيُّ. حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ الْهُنَائِيُّ، عَنْ أَيُّوبَ السِّخْتِيَانِيِّ، عَنْ خَالِدِ بْنِ دُرَيْكٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ طَلَبَ الْعِلْمَ لِغَيْرِ اللَّهِ، أَوْ أَرَادَ بِهِ غَيْرَ اللَّهِ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

259 ـ **حدّثنا** أَحْمَدُ بْنُ عَاصِمٍ الْعَبَّادَانِيُّ. حَدَّثَنَا بَشِيرُ بْنُ مَيْمُونٍ قَالَ: سَمِعْتُ أَشْعَثَ بْنَ سَوَّارٍ، عَنِ ابْنِ سِيرِينَ، عَنْ حُذَيْفَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوا بِهِ الْعُلَمَاءَ، أَوْ لِتُمَارُوا بِهِ السُّفَهَاءَ، أَوْ لِتَصْرِفُوا وُجُوهَ النَّاسِ إِلَيْكُمْ. فَمَنْ فَعَلَ ذٰلِكَ، فَهُوَ فِي النَّارِ**».

260 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ. أَنْبَأَنَا وَهْبُ بْنُ إِسْمَاعِيلَ الأَسَدِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْمَقْبُرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَعَلَّمَ الْعِلْمَ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ، وَيُجَارِيَ بِهِ السُّفَهَاءَ، وَيَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ جَهَنَّمَ**».

therewith to vie in glory with the religious scholars, or to argue the weak-minded ones, or to divert the people's faces towards him, will be admitted by Allah to (the fire of) Hell."

[24] Concerning Him, Who Is Asked About (A Portion Of) Knowledge, Which He Conceals

261- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man who has a piece of knowledge which he conceals, but that he will be brought on the Day of Judgement, reined with a rein of fire."

(...) The same is narrated on the authority of Imarah Ibn Zadan, through a different chain of transmitters.

262- It is narrated on the authority of Abu Hurairah that he said: By Allah! Had it not been for two Holy Verses in Allah's Book, surely, I would have narrated nothing from him (The Messenger of Allah "Allah's blessing and peace be upon him"). I mean His saying: "Those who conceal the Clear Signs We have sent down, and the Guidance, after we have made it clear for the People in the Book, on them shall be Allah's curse, and the curse of those entitled to curse. Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful." (Al-Baqarah 159 :160)

263- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the latter generations of this nation come to curse those of the first generation (because of ignorance resulting from the lack of knowledge), then, (you should know that) whoever conceals a narration (pertaining to the superiority of those belonging to the earlier generation of Islam) has, in fact, concealed what Allah revealed."

264- It is narrated on the authority of Anas Ibn Malik: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who is asked about a (piece of) knowledge, which he conceals, will be reined with a rein of fire on the Day of Judgement."

265- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who conceals a (piece of) knowledge, which Allah makes a source of advantage for the affairs of the people and the matters of the religion, will be reined by Allah with a rein of fire on the Day of Judgement."

266- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is asked about a (piece of) knowledge, which he conceals, will be reined with a rein of fire on the Day of Judgement."

24 ـ بابُ مَنْ سُئِلَ عَنْ عِلْمٍ فكَتَمَهُ

261 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ. حَدَّثَنَا عِمَارَةُ بْنُ زَاذَانَ. حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ. حَدَّثَنَا عَطَاءٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا مِنْ رَجُلٍ يَحْفَظُ عِلْماً فَيَكْتُمُهُ، إِلاَّ أُتِيَ بِهِ يَوْمَ الْقِيَامَةِ مُلْجَماً بِلِجَامٍ مِنَ النَّارِ**».

قَالَ أَبُو الْحَسَنِ، أَيِ الْقَطَّانُ. وَحَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا أَبُو الْوَلِيدِ. حَدَّثَنَا عِمَارَةُ بْنُ زَاذَانَ، فَذَكَرَ نَحْوَهُ.

262 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ بْنُ عُثْمَانَ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الأَعْرَجِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللَّهِ لَوْلاَ آيَتَانِ فِي كِتَابِ اللَّهِ تَعَالَى مَا حَدَّثْتُ عَنْهُ (يَعْنِي عَنِ النَّبِيِّ ﷺ) شَيْئاً أَبَداً. لَوْلاَ قَوْلُ اللَّهِ: ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ﴾ [البقرة: 174 ـ 175] إِلَى آخِرِ الآيَتَيْنِ.

263 ـ **حدّثنا** الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلاَنِيُّ. حَدَّثَنَا خَلَفُ بْنُ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّرِيِّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا لَعَنَ آخِرُ هٰذِهِ الأُمَّةِ أَوَّلَهَا، فَمَنْ كَتَمَ حَدِيثاً فَقَدْ كَتَمَ مَا أَنْزَلَ اللَّهُ**».

264 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ. حَدَّثَنِي عَمْرُو بْنُ سَلِيمٍ. حَدَّثَنَا يُوسُفُ بْنُ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ**».

265 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ حِبَّانَ بْنِ وَاقِدٍ الثَّقَفِيُّ، أَبُو إِسْحَاقَ الْوَاسِطِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَاصِمٍ. حَدَّثَنَا مُحَمَّدُ بْنُ دَابٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَتَمَ عِلْماً مِمَّا يَنْفَعُ اللَّهُ بِهِ فِي أَمْرِ النَّاسِ، أَمْرِ الدِّينِ، أَلْجَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنَ النَّارِ**».

266 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَفْصِ بْنِ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ. حَدَّثَنَا أَبُو إِبْرَاهِيمَ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْكَرَابِيسِيُّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سُئِلَ عَنْ عِلْمٍ يَعْلَمُهُ فَكَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ**».

(1) THE BOOK OF PURIFICATION AND ITS WAYS

[1] The Amount Of Water Required For Offering Ablution And Bathing From Ceremonial Impurity

267- It is narrated on the authority of Safinah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution with a single Mudd (of water, equal to two liters), and take bath with a single Sa (of water, equal to four Mudds).

268- It is narrated on the authority of Safiyyah Bint Shaibah from A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution with a single Mudd (of water), and take bath with a single Sa (of water).

269- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution with a single Mudd (of water), and take bath with a single Sa (of water).

270- It is narrated on the authority of Abdullah Ibn Muhammad Ibn Aqil Ibn Abu Talib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is sufficient to offer ablution with (no more than) a single Mudd (of water), and to take bath with (no more than) a single Sa." A man said: "Nay! This (quantity) is not sufficient for us!" on that he said: "This (quantity) was sufficient for him, who was better and had more hair than you" i.e. The Prophet.

[2] Allah Never Accepts A Prayer Without Ablution

271- It is narrated on the authority of Usamah Ibn Umair Al-Hudhali: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts a prayer without (purification and offering) ablution, as well as He never accepts any (object of) charity coming from misappropriation."

(...) The same is narrated on the authority of Shu'bah, through another chain of transmitters.

272- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts a prayer unless one (gets himself purified and) offers ablution, as well as He never accepts any (object of) charity coming from misappropriation."

273- It is narrated on the authority of Anas Ibn Malik: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

1 ـ كِتَابُ الطَّهارَةِ وسُنَنِهَا

1 ـ بابُ ما جَاءَ في مِقْدَارِ المَاءِ للوُضُوءِ والغُسْلِ مِنَ الجَنَابَةِ

267 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي رَيْحَانَةَ، عَنْ سَفِينَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

268 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

269 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ. حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

270 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُؤَمَّلِ بْنِ الصَّبَّاحِ، وَعَبَّادُ بْنُ الْوَلِيدِ قَالاَ: حَدَّثَنَا بَكْرُ بْنُ يَحْيَىٰ بْنِ زَبَّانَ. حَدَّثَنَا حِبَّانُ بْنُ عَلِيٍّ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُجْزِىءُ مِنَ الْوُضُوءِ مُدٌّ، وَمِنَ الْغُسْلِ صَاعٌ**» فَقَالَ رَجُلٌ: لاَ يُجْزِئُنَا. فَقَالَ: قَدْ كَانَ يُجْزِىءُ مَنْ هُوَ خَيْرٌ مِنْكَ، وَأَكْثَرُ شَعَراً يَعْنِي النَّبِيَّ ﷺ.

2 ـ بابٌ لا يَقْبَلُ الله صَلاةً بغَيْرِ طُهُورٍ

271 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ. ح وَحَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ، خَتَنُ الْمُقْرِىءِ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ بْنِ أُسَامَةَ، عَنْ أَبِيهِ أُسَامَةَ بْنِ عُمَيْرٍ الْهُذَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَقْبَلُ اللَّهُ صَلاَةً إِلاَّ بِطُهُورٍ. وَلاَ يَقْبَلُ صَدَقَةً مِنْ غُلُولٍ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَشَبَابَةُ بْنُ سَوَّارٍ، عَنْ شُعْبَةَ، نَحْوَهُ.

272 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَقْبَلُ اللَّهُ صَلاَةً إِلاَّ بِطُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ**».

"Allah never accepts a prayer unless one (gets himself purified and) offers ablution, as well as He never accepts any (object of) charity coming from misappropriation."

274- It is narrated on the authority of Abu Bakrah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts a prayer unless one (gets himself purified and) offers ablution, as well as He never accepts any (object of) charity coming from misappropriation."

[3] The Key Of Prayer Is To Offer Ablution

275- It is narrated on the authority of Muhammad Ibn Al-Hanafiyyah from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "The key of the prayer is to offer ablution; (the tool of) assuming it (and making unlawful what is impossible to do in it) is the magnification (Takbir); and (the instrument of) finishing it (and making lawful what is impossible to do in it) is the End Salutation (Taslim)."

276- It is narrated on the authority of Abu Sa'id Al-Khudri that the Prophet "Allah's blessing and peace be upon him" said: "The key of the prayer is to offer ablution; (the tool of) assuming it (and making unlawful what is impermissible to do in it) is the magnification (Takbir); and (the instrument of) finishing it (and making unlawful what is impossible to do in it) is the End Salutation (Taslim)."

[4] One Should Strictly Guard The Ablution

277- It is narrated on the authority of Thawban: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adhere to straightness (and righteousness of deeds), even though it is not (within your capacity to do it) to the full (nor to have the entire reward thereof); and you should know that the best of your deeds is the prayer (which you should perform in congregation in its stated fixed time); and none barring a faithful believer could strictly guard the ablution (i.e. offer it whenever he intends to stand for the prayer)."

278- It is narrated on the authority of Abdullah Ibn Amr: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Stick to straightness (and righteousness of deeds), even though it is not (within your capacity to do it) to the full (nor to have the entire reward thereof); and you should know that the best of your deeds is the prayer (which you should perform in congregation in its stated fixed time); and none barring a faithful believer could strictly guard the ablution (i.e. offer it whenever he intends to stand for the prayer)."

279- It is narrated on the authority of Abu Umamah, tracing it up (to the Messenger of Allah "Allah's blessing and peace be upon him"): "Stick to straightness (and righteousness of deeds), and how good you will be if you

273 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا أَبُو زُهَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَقْبَلُ اللَّهُ صَلاَةً بِغَيْرِ طُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ**».

274 ـ **حدّثنا** مُحَمَّدُ بْنُ عَقِيلٍ. حَدَّثَنَا الْخَلِيلُ بْنُ زَكَرِيَّا. حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَقْبَلُ اللَّهُ صَلاَةً بِغَيْرِ طُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ**».

3 ـ بابٌ مِفْتَاحُ الصَّلاَةِ الطُّهُورُ

275 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مِفْتَاحُ الصَّلاَةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ**».

276 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي سُفْيَانَ، طَرِيفٍ السَّعْدِيِّ. ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**مِفْتَاحُ الصَّلاَةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ**».

4 ـ بابُ الْمُحَافَظَةِ على الوُضُوءِ

277 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اسْتَقِيمُوا وَلَنْ تُحْصُوا. وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلاَةُ. وَلاَ يُحَافِظُ عَلَى الْوُضُوءِ إِلاَّ مُؤْمِنٌ**».

278 ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اسْتَقِيمُوا وَلَنْ تُحْصُوا. وَاعْلَمُوا أَنَّ مِنْ أَفْضَلِ أَعْمَالِكُمُ الصَّلاَةَ. وَلاَ يُحَافِظُ عَلَى الْوُضُوءِ إِلاَّ مُؤْمِنٌ**».

279 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ. حَدَّثَنِي إِسْحَاقُ بْنُ أَسِيدٍ، عَنْ أَبِي حَفْصٍ الدِّمَشْقِيِّ، عَنْ أَبِي أُمَامَةَ، يَرْفَعُ الْحَدِيثَ قَالَ: «**اسْتَقِيمُوا. وَنِعِمَّا إِنِ اسْتَقَمْتُمْ. وَخَيْرُ أَعْمَالِكُمُ الصَّلاَةُ. وَلاَ يُحَافِظُ عَلَى الْوُضُوءِ إِلاَّ مُؤْمِنٌ**».

become straight (and righteous)! No doubt, the best of your deeds is the prayer (which you should perform in congregation in its stated fixed time); and none barring a faithful believer could strictly guard the ablution (i.e. offer it when it is due)."

[5] (Offering) Ablution Is Half The Faith

280- It is narrated on the authority of Abu Malik Al-Ash'ari: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering ablution perfectly constitutes half the (conditions essential to the validity of the) prayer, (the phrase) "Praise be to Allah" fills one's balance of acts, Glorifying and Magnifying (Allah) fill what is between the sky and the earth, the prayer is a light (which guides one to goodness and favour, and prevents him from doing evil), the charity is an evidence (of one's good faith), the patience (in fasting) is a luminosity and The Holy Qur'an is a proof, whither for you (in case you keep reciting it and acting upon its principles) or against you (in case you abandon it and ignore its principles). Everyone of the people goes in the morning (and seeks for deeds), and sells himself in such a way as either to emancipate it (from torture if he sells it to Allah), or to destroy it (if he sells it to Satan)."

[6] The Reward Of Ablution

281- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you performs ablution perfectly, and goes to the mosque, with no intention but to offer the prayer (in congregation): never he takes a step (towards the mosque) but that with it Allah Almighty will raise him a degree, and plot out a sin from him until he enters the mosque."

282- It is narrated on the authority of Abdullah As-Sunabihi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone offers ablution, in which he rinses his mouth and then snuffs (water into his nostrils and blows it out), his sins then get out of both his mouth and nose; and when he washes his face, his sins get out of his face until they even come out from underneath the lids of his eyes; and when he washes his arms, his sins get out of both arms; and when he passes his hand (wetted with water)over his head, his sins get out of his head until they even come out of his ears; and when he washes his feet, his sins get out of his feet until they even come out from underneath the nails of his toes; and by then, his prayer and walk towards the mosque will have extra reward (of raising up in degrees, and removal of more sins other than those plotted out by the ablution)."

5 ـ بابُ الوُضُوءُ شَطْرُ الإيمَانِ

280 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ. أَخْبَرَنِي مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ أَخِيهِ أَنَّهُ أَخْبَرَهُ عَنْ جَدِّهِ أَبِي سَلاَّمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِسْبَاغُ الْوُضُوءِ شَطْرُ الإِيمَانِ. وَالْحَمْدُ لِلَّهِ مِلْءُ الْمِيزَانِ. وَالتَّسْبِيحُ وَالتَّكْبِيرُ مِلْءُ السَّمٰواتِ وَالأَرْضِ. وَالصَّلاَةُ نورٌ. وَالزَّكَاةُ بُرْهَانٌ. وَالصَّبْرُ ضِيَاءٌ. وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا، أَوْ مُوبِقُهَا**».

6 ـ بابُ ثَوَابِ الطُّهُورِ

281 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ، لَمْ يَخْطُ خَطْوَةً إِلاَّ رَفَعَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً، حَتَّى يَدْخُلَ الْمَسْجِدَ**».

282 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ. حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ الصُّنَابِحِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَنْ تَوَضَّأَ فَمَضْمَضَ وَاسْتَنْشَقَ، خَرَجَتْ خَطَايَاهُ مِنْ فِيهِ وَأَنْفِهِ. فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتْ خَطَايَاهُ مِنْ وَجْهِهِ، حَتَّى يَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ. فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ خَطَايَاهُ مِنْ يَدَيْهِ. فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتْ خَطَايَاهُ مِنْ رَأْسِهِ، حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ. فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ خَطَايَاهُ مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ. وَكَانَتْ صَلاَتُهُ، وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً**».

283- It is narrated on the authority of Amr Ibn Abasa: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a servant (of Allah) offers ablution, in which he washes his hands, his sins then fall down from his hands; when he washes his face, his sins fall down from his face; when he washes his arms and passes his hands (wetted with water) over his head, his sins fall down from his arms and head; and when he washes his feet, his sins fall down from his feet."

284- It is narrated on the authority of Abdullah Ibn Mas'ud: It was said: "O Messenger of Allah! How would you recognize such (people) of your nation as you have never seen?" he said: "They would be white-faced, having light (to be visible on the places which the ablution reaches, like horses famous for their) whiteness and blackness, resulting from the effects of the ablution (on the parts of their bodies)."

(...) The same is narrated on the authority of Abu Al-Walid, through another chain of transmission.

285- It is narrated on the authority of Humran, the freed slave of Uthman: I saw Uthman sitting in Maqa'id (a place near the mosque of the Prophet in Medina), when he called for (a tumbler of) water with which he performed ablution and then said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having performed ablution like that of mine, and then he said: "He, who performed ablution like that of mine, then, his past sins would be forgiven for him." Allah's Apostle "Allah's blessing and peace be upon him" further said: "Do not let that (privilege given to you) deceive you (and thus divert you from doing deeds)."

(...) The same is narrated on the authority of Humran from Uthman from the Prophet "Allah's blessing and peace be upon him".

[7] Concerning The Siwak (Teeth-Cleansing Stick)

286- It is narrated on the authority of Hudhaifah: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood at night for (offering) Tahajjud (prayer), he would brush his teeth with Siwak (teeth-cleansing stick).

287- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "Had it not been for fear I would make things difficult upon (these of) my nation, surely, I would have ordered them to use Siwak on (offering) every (obligatory) prayer."

288- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Night

283 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا غُنْدَرٌ، مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ يَعْلَىٰ بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْعَبْدَ إِذَا تَوَضَّأَ فَغَسَلَ يَدَيْهِ، خَرَّتْ خَطَايَاهُ مِنْ يَدَيْهِ. فَإِذَا غَسَلَ وَجْهَهُ خَرَّتْ خَطَايَاهُ مِنْ وَجْهِهِ. فَإِذَا غَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِرَأْسِهِ خَرَّتْ خَطَايَاهُ مِنْ ذِرَاعَيْهِ وَرَأْسِهِ. فَإِذَا غَسَلَ رِجْلَيْهِ خَرَّتْ خَطَايَاهُ مِنْ رِجْلَيْهِ**».

284 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ النَّيْسَابُورِيُّ. حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ. حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أُمَّتِكَ؟ قَالَ: «**غُرٌّ مُحَجَّلُونَ. بُلْقٌ مِنْ آثَارِ الْوُضُوءِ**». قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا أَبُو الْوَلِيدِ. فَذَكَرَ مِثْلَهُ.

285 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ. حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ. حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ. حَدَّثَنِي حُمْرَانُ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ قَاعِداً فِي الْمَقَاعِدِ. فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ. ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي مَقْعَدِي هٰذَا تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا. ثُمَّ قَالَ: «**مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**» وَقَالَ رَسُولُ اللَّهِ ﷺ: «**وَلاَ تَغْتَرُّوا**».

حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ. حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ. حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ. حَدَّثَنِي حُمْرَانُ، عَنْ عُثْمَانَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

7 ـ بابُ السِّوَاكِ

286 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبِي، عَنِ الأَعْمَشِ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ. وَحُصَيْنٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ يَشُوصُ فَاهُ بِالسِّوَاكِ.

287 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، وعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ**».

288 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ رَكْعَتَيْنِ رَكْعَتَيْنِ، ثُمَّ يَنْصَرِفُ فَيَسْتَاكُ.

Prayer in pairs of rak'ahs, and whenever he finished (from each pair) he would cleanse his teeth with Siwak.

289- It is narrated on the authority of Abu Umamah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Use Siwak (teeth-cleansing stick to Brush your teeth with), since Siwak is (an instrument of) purifying one's mouth and (a cause of) the Lord's Good Pleasure: never did Gabriel come to me but that he advised me to use Siwak, so much that I feared it would be enjoined upon me and my nation. Had it not been for my fear that I would make things difficult upon my nation, surely, I would have enjoined it upon them. Verily, I brush my teeth with Siwak so much that I fear I might displace my front teeth."

290- It is narrated on the authority of Shuraih Ibn Hani: I asked A'ishah: Tell me: with which thing would the Messenger of Allah "Allah's blessing and peace be upon him" start whenever he came to visit you? She said: Whenever he came in (the house), he would start with (brushing his teeth with) Siwak.

291- It is narrated on the authority of Ali Ibn Abu Talib that he said: "No doubt, your mouths are ways for the Qur'an (to run, i.e. to be recited): so, make them good (and pleasant) by (brushing your teeth with) Siwak!"

[8] The true Nature (On Which One Should Be In Accordance With The Authentic Tradition Of The Prophets)

292- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "The characteristics of the true nature (on which one should be in accordance with the true tradition of the Prophets) are five: circumcision, shaving the pubic region, clipping the nails, depilating the armpits hair, and cutting the moustaches short."

293- It is narrated on the authority of Abu Az-Zubair from A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" said: "There are ten (characteristics) of the true tradition: cutting short the moustaches, letting the beard grow (no more than a fist length), (brushing the teeth with) the teeth-cleansing stick, snuffing the water into the nostrils, clipping the nails, washing the finger joints, depilating the (hair of the) armpits, shaving the (hair of the) pubic area, and washing the privates with the water (after answering the call of nature)." (Mus'ab, a sub-narrator, said: I forgot the tenth (characteristic), except that it might be rinsing the mouth).

294- It is narrated on the authority of Ammar Ibn Yasir: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From (amongst the characteristics of) the sound nature (or the true tradition of the Prophets)

289 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**تَسَوَّكُوا. فَإِنَّ السِّوَاكَ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ. مَا جَاءَنِي جِبْرِيلُ إِلاَّ أَوْصَانِي بِالسِّوَاكِ. حَتَّى لَقَدْ خَشِيتُ أَنْ يُفْرَضَ عَلَيَّ وَعَلَى أُمَّتِي. وَلَوْلاَ أَنِّي أَخَافُ أَنْ أَشُقَّ عَلَى أُمَّتِي لَفَرَضْتُهُ لَهُمْ. وَإِنِّي لأَسْتَاكُ حَتَّى لَقَدْ خَشِيتُ أَنْ أُحْفِيَ مَقَادِمَ فَمِي**».

290 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ. عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَ، قُلْتُ: أَخْبِرِينِي. بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَبْدَأُ إِذَا دَخَلَ عَلَيْكِ؟ قَالَتْ: كَانَ إِذَا دَخَلَ يَبْدَأُ بِالسِّوَاكِ.

291 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ. حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا بَحْرُ بْنُ كَنِيزٍ، عَنْ عُثْمَانَ بْنِ سَاجٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: إِنَّ أَفْوَاهَكُمْ طُرُقٌ لِلْقُرْآنِ، فَطَيِّبُوهَا بِالسِّوَاكِ.

8 ـ بابُ الفِطْرَةِ

292 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْفِطْرَةُ خَمْسٌ. أَوْ خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ وَالاسْتِحْدَادُ وَتَقْلِيمُ الأَظْفَارِ وَنَتْفُ الإِبْطِ وَقَصُّ الشَّارِبِ**».

293 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ والسِّوَاكُ وَالاسْتِنْشَاقُ بِالْمَاءِ وَقَصُّ الأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ**» يَعْنِي الِاسْتِنْجَاءَ.

قَالَ زَكَرِيَّا: قَالَ مُصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ، إِلاَّ أَنْ تَكُونَ الْمَضْمَضَةَ.

294 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ قَالاَ: حَدَّثَنَا أَبُو الْوَلِيدِ. حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَلَمَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنْ

are to rinse the mouth, snuff water into the nostrils (and blow it out to clean the nose), (to brush teeth with) Siwak, to cut short the mustaches, to cut the nails, to depilate the (hair of the) armpits, to remove the (hair of the) pubic area, to wash the finger joints, to wash with water the private parts, and to get oneself circumcised."

(...) The like of it is narrated on the authority of Ali Ibn Zaid through another chain of transmitters.

295- It is narrated on the authority of Abu Imran Al-Jawni that Anas Ibn Malik said: "We have been licensed to leave cutting the mustaches short, shaving the (hair of the) pubic area, depilating the hair of the armpits, and clipping the nails for no more than forty days."

[9] What One Says When He Enters The Privy

296- It is narrated on the authority of Zaid Ibn Arqam: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, those privies are inhibited (by Evil Ones from amongst the jinns). So, when one of you enters (into any of them) let him say: "O Allah! I seek refuge with You from the Evil Ones: their males and females!""

(...) The same is narrated on the authority of Zaid Ibn Arqam from the Messenger of Allah "Allah's blessing and peace be upon him".

297- It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The screen which stands between the privates of man and the (Evil Ones from amongst) jinns whenever he enters the privy is to say (just at the doorway): "In the Name of Allah" (I take shelter from Satan, and seek refuge from having access to my privates).

298- It is narrated on the authority of Anas Ibn Malik: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came to the open space (to answer the call of nature) he would say: "I seek refuge with Allah from the Evil Ones (amongst jinns): their males and females!"

299- It is narrated on the authority of Abu Umamah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you fail to say, whenever he comes to the open space (to answer the call of nature): "O Allah! I seek refuge with You from what is abominable, filthy, evil, which makes things evil, the Despised Satan!"

(...) The same is narrated on the authority of Ibn Abu Maryam, with the omission of "what is abominable, filthy".

عَمَّارِ بْنِ يَاسِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مِنَ الْفِطْرَةِ الْمَضْمَضَةُ وَالاِسْتِنْشَاقُ وَالسِّوَاكُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الأَظْفَارِ وَنَتْفُ الإِبْطِ وَالاِسْتِحْدَادُ وَغَسْلُ الْبَرَاجِمِ وَالاِنْتِضَاحُ وَالاِخْتِتَانُ**».

حدّثنا جَعْفَرُ بْنُ أَحْمَدَ بْنِ عُمَرَ. حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، مِثْلَهُ.

295 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ وَحَلْقِ الْعَانَةِ وَنَتْفِ الإِبْطِ وَتَقْلِيمِ الأَظْفَارِ أَنْ لاَ نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً.

9 ـ بابُ ما يَقُولُ الرَّجُلُ إذا دَخَلَ الخَلاءَ

296 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ هٰذِهِ الْحُشُوشَ مُحْتَضَرَةٌ. فَإِذَا دَخَلَ أَحَدُكُمْ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ**».

حدّثنا جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ. ح وَحَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ. حَدَّثَنَا عَبْدَةُ. قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْقَاسِمِ بْنِ عَوْفٍ الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، فَذَكَرَ الْحَدِيثَ.

297 ـ **حدّثنا** مُحَمَّدُ بْنُ حُمَيْدٍ. حَدَّثَنَا الْحَكَمُ بْنُ بَشِيرِ بْنِ سَلْمَانَ. حَدَّثَنَا خَلاَّدٌ الصَّفَّارُ، عَنِ الْحَكَمِ الْبَصْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سِتْرُ مَا بَيْنَ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ، إِذَا دَخَلَ الْكَنِيفَ، أَنْ يَقُولَ: بِسْمِ اللَّهِ**».

298 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا دَخَلَ الْخَلاَءَ قَالَ: «**أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ**».

299 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَعْجِزْ أَحَدُكُمْ، إِذَا دَخَلَ مِرْفَقَهُ أَنْ يَقُولَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرِّجْسِ النَّجِسِ، الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ**».

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ فَذَكَرَ نَحْوَهُ. وَلَمْ يَقُلْ فِي حَدِيثِهِ: مِنَ الرِّجْسِ النَّجِسِ. إِنَّمَا قَالَ: مِنَ الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ.

[10] What One Says When He Gets Out Of The Privy

300- It is narrated on the authority of Abu Burdah: I heard my father having said: Once, I visited A'ishah and I heard her saying: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of the open space (after answering the call of nature), he would say: "(O Allah!) I ask for Your Forgiveness!" (It may be for the moments one stays in a state, in which he becomes far from the celebration of the Praises of Allah)

301- It is narrated on the authority of Anas Ibn Malik: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of the open space, he would say: "Praise be to Allah, Who has removed harm from me, and cured me (from the evil state in which I was)."

[11] The Celebration Of Allah Almighty On The Privy, And What About The Seal In The Privy

302- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to celebrate Allah Almighty all the time (in whichever state he was) (and even whenever he was in the privy, he would celebrate Allah but within himself, since the celebration by tongue is forbidden).

303- It is narrated on the authority of Anas Ibn Malik: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the privy, he would put off his seal (since it was engraved on it "Muhammad, the Messenger of Allah).

[12] It Is Hateful To Urinate In The Place Where One Washes Up Himself

304- It is narrated on the authority of Abdullah Ibn Mughaffal: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in the place where he takes bath, since the major of evil suggestions come from that." It is narrated on the authority of Muhammad Ibn Ali At-Tanafisi that he commented: "This applies to the ditch; and now, they take bath in places made of floor, gypsum, grout, and pitch; and if one urinates on that and then lets water pass over it, there will be no harm."

[13] What About Urination While Standing

305- It is narrated on the authority of Hudhaifah: Once The Prophet "Allah's blessing and peace be upon him" went to the dumps of some people and urinated while standing.

10 ـ بابُ ما يَقُولُ إذا خَرَجَ مِنَ الخَلاءِ

300 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا إِسْرَائِيلُ. حَدَّثَنَا يُوسُفُ بْنُ أَبِي بُرْدَةَ: سَمِعْتُ أَبِي يَقُولُ: دَخَلْتُ عَلَى عَائِشَةَ فَسَمِعْتُهَا تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا خَرَجَ مِنَ الْغَائِطِ، قَالَ: «**غُفْرَانَكَ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ. وَأَخْبَرَنَا أَبُو حَاتِمٍ. حَدَّثَنَا أَبُو غَسَّانَ النَّهْدِيُّ. حَدَّثَنَا إِسْرَائِيلُ، نَحْوَهُ.

301 ـ **حدّثنا** هَارُونُ بْنُ إِسْحَاقَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ وَقَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا خَرَجَ مِنَ الْخَلاَءِ قَالَ: «**الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الأَذَى وَعَافَانِي**».

11 ـ بابُ ذِكْرِ الله عَزَّ وجَلَّ على الخَلاءِ والخَاتَمِ في الخَلاءِ

302 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

303 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْخَلاَءَ وَضَعَ خَاتَمَهُ.

12 ـ بابُ كَرَاهِيَةِ البَوْلِ في المُغْتَسَلِ

304 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ أَشْعَثَ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ. فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ**».

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ مَاجَةَ: سَمِعْتُ مُحَمَّدَ بْنَ يَزِيدَ يَقُولُ: سَمِعْتُ عَلِيَّ بْنَ مُحَمَّدٍ الطَّنَافِسِيَّ يَقُولُ: إِنَّمَا هٰذَا فِي الْحَفِيرَةِ. فَأَمَّا الْيَوْمَ، فَلاَ. فَمُغْتَسَلاَتُهُمُ الْجِصُّ وَالصَّارُوجُ وَالْقِيرُ. فَإِذَا بَالَ فَأَرْسَلَ عَلَيْهِ الْمَاءَ، لاَ بَأْسَ بِهِ.

13 ـ بابُ ما جَاءَ في البَوْلِ قَائماً

305 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ وَهُشَيْمٌ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ فَبَالَ عَلَيْهَا قَائِماً.

306- It is narrated on the authority of Al-Mughirah Ibn Shu'bah: Once The Prophet "Allah's blessing and peace be upon him" went to the dumps of some people and urinated while standing.

(...) The same is narrated on the authority of Hudhaifah, according to which the Messenger of Allah "Allah's blessing and peace be upon him" went to the dumps of some people and urinated while standing.

[14] What about urination while sitting

307- It is narrated on the authority of A'ishah: Do not believe such as tells you that the Messenger of Allah "Allah's blessing and peace be upon him" used to urinate while standing! No doubt, I saw that he used to urinate while sitting.

Comment: (This Narration does not contradict the previous ones of Hudhaifah and Al-Mughirah: it is well-known that it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to urinate while sitting according to the observation of A'ishah. But, he happened, though rarely, to have urinated while standing as both Hudhaifah and Al-Mughirah saw him)

308- It is narrated on the authority of Ibn Umar from Umar that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw me urinating while standing, thereupon he said to me: "O Umar! Do not urinate while standing!" I've never urinated while standing afterwards.

309- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" forbade anyone to urinate while being in a standing posture.

(...) It is narrated on the authority of Ahmad Ibn Abd Ar-Rahman Al-Makhzumi: I heard Sufyan Ath-Thawri saying in comment on the narration of A'ishah, in which she said: "I saw that he used to urinate while sitting": "No doubt, the man had better knowledge of that than her." Ahmad Ibn Abd Ar-Rahman commented: It was the habit of the Arabs that their men used to urinate while standing. Do you not see what he said in the following narration? He said: "He sat and urinated just in the same way as a woman urinates."

[15] It Is Hateful To Touch One's Penis With The Right Hand, or Wash One's Privates With The Right Hand

310- It is narrated on the authority of Abdullah Ibn Abu Qatadah: My father told me that he heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "When anyone of you urinates, he should

306 ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ، فَبَالَ قَائِماً.

قَالَ شُعْبَةُ: قَالَ عَاصِمٌ يَوْمَئِذٍ: وَهٰذَا الأَعْمَشُ يَرْوِيهِ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ. وَمَا حَفِظَهُ. فَسَأَلْتُ عَنْهُ مَنْصُوراً فَحَدَّثَنِيهِ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِماً.

14 ـ بابٌ في البَوْلِ قَاعِداً

307 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَسُوَيْدُ بْنُ سَعِيدٍ، وَإِسْمَاعِيلُ بْنُ مُوسَىٰ السُّدِّيُّ قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَنْ حَدَّثَكَ أَنَّ رَسُولَ اللَّهِ ﷺ بَالَ قَائِماً فَلاَ تُصَدِّقْهُ. أَنَا رَأَيْتُهُ يَبُولُ قَاعِداً.

308 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: رَآنِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَبُولُ قَائِماً، فَقَالَ: «**يَا عُمَرُ لاَ تَبُلْ قَائِماً**» فَمَا بُلْتُ قَائِماً، بَعْدُ.

309 ـ حدّثنا يَحْيَىٰ بْنُ الْفَضْلِ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا عَدِيُّ بْنُ الْفَضْلِ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَبُولَ قَائِماً.

سَمِعْتُ مُحَمَّدَ بْنَ يَزِيدَ، أَبَا عَبْدِ اللَّهِ، يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيَّ يَقُولُ: قَالَ سُفْيَانُ الثَّوْرِيُّ (فِي حَدِيثِ عَائِشَةَ: أَنَا رَأَيْتُهُ يَبُولُ قَاعِداً) قَالَ: الرَّجُلُ أَعْلَمُ بِهٰذَا مِنْهَا.

قَالَ أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ: وَكَانَ مِنْ شَأْنِ الْعَرَبِ الْبَوْلُ قَائِماً. أَلاَ تَرَاهُ، فِي حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ يَقُولُ: قَعَدَ يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ.

15 ـ بابُ كَرَاهَةِ مسّ الذَّكَرِ باليَمِينِ والاسْتِنْجاءِ باليَمِينِ

310 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ. أَخْبَرَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا بَالَ أَحَدُكُمْ فَلاَ يَمَسَّ ذَكَرَهُ**

neither touch his penis with his right hand, nor should he wash his privates with his right hand."

311- It is narrated on the authority of Uthman Ibn Affan that he said: "I have never sung, nor have I invented a lie, nor have I touched my penis with my right hand since I gave with it the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" (for Islam)."

312- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one of you washes his private parts, let not him do that with his right hand: let him rather wash his private parts with his left hand!"

[16] It Is Desirable To Wash One's Private Parts With (Pieces Of) Stone; And It Is Forbidden To Do So With (Pieces Of) Dung Or Bone

313- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm to you in the position of a father to his sons, to instruct you: when you go to the privy (to answer the call of nature), you should neither face the Qiblah, nor should you turn your backs to it." He further commanded (to use) three stones (to clean one's private parts); and he forbade (using) both dung and bone; and he forbade that a man should wash his private parts with his right hand.

314- It is narrated on the authority of Abdullah Ibn Mas'ud: The Prophet "Allah's blessing and peace be upon him" went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said: "This is filthy."

315- It is narrated on the authority of Khuzaimah Ibn Thabit: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To clean one's private parts, three stones should be used, and there should be no dung among them."

316- It is narrated on the authority of Salman that one from amongst the pagans said to him, by way of scoffing at him: "Indeed, your companion (The Prophet) teaches you everything, to the extent that he even teaches you (how to do concerning) the excrement." He (Salman) said: "Yes. Verily, he forbade that none of us should clean his privates (after answering the call of nature) with his right hand, nor should he face the Qiblah (while excreting). He also commanded us not to use less than three (pieces of) stone including no dung or bone among them (to clean the private parts)."

بِيَمِينِهِ، وَلاَ يَسْتَنْج بِيَمِينِهِ».

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ بِإِسْنَادِهِ، نَحْوَهُ.

311 - **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الصَّلْتُ بْنُ دِينَارٍ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: مَا تَغَنَّيْتُ وَلاَ تَمَنَّيْتُ وَلاَ مَسِسْتُ ذَكَرِي بِيَمِينِي مُنْذُ بَايَعْتُ بِهَا رَسُولَ اللَّهِ ﷺ.

312 - **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، وَعَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا اسْتَطَابَ أَحَدُكُمْ، فَلاَ يَسْتَطِبْ بِيَمِينِهِ. لِيَسْتَنْجِ بِشِمَالِهِ»**.

16 - بابُ الاسْتِنْجَاءِ بالحِجَارَةِ والنَّهْيِ عَنِ الرَّوْثِ والرُّمَّةِ

313 - **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ لِوَلَدِهِ أُعَلِّمُكُمْ. إِذَا أَتَيْتُمُ الْغَائِطَ فَلاَ تَسْتَقْبِلُوا الْقِبْلَةَ وَلاَ تَسْتَدْبِرُوهَا»**. وَأَمَرَ بِثَلاَثَةِ أَحْجَارٍ، وَنَهَى عَنِ الرَّوْثِ وَالرِّمَّةِ، وَنَهَى أَنْ يَسْتَطِيبَ الرَّجُلُ بِيَمِينِهِ.

314 - **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ (قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ وَلٰكِنْ عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ)، عَنِ الأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ الْخَلاَءَ. فَقَالَ: **«ائْتِنِي بِثَلاَثَةِ أَحْجَارٍ»** فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْثَةٍ فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ، وَقَالَ: **«هِيَ رِجْسٌ»**.

315 - **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي خُزَيْمَةَ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«فِي الاسْتِنْجَاءِ ثَلاَثَةُ أَحْجَارٍ لَيْسَ فِيهَا رَجِيعٌ»**.

316 - **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ. وَالأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ. قَالَ: قَالَ لَهُ بَعْضُ الْمُشْرِكِينَ، وَهُمْ يَسْتَهْزِئُونَ بِهِ: إِنِّي أَرَى صَاحِبَكُمْ يُعَلِّمُكُمْ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةِ. قَالَ: أَجَلْ. أَمَرَنَا أَنْ لاَ نَسْتَقْبِلَ الْقِبْلَةَ، وَلاَ نَسْتَنْجِيَ بِأَيْمَانِنَا، وَلاَ نَكْتَفِيَ بِدُونِ ثَلاَثَةِ أَحْجَارٍ، لَيْسَ فِيهَا رَجِيعٌ وَلاَ عَظْمٌ.

[17] It Is Forbidden To Face The Qiblah While Excreting Or Urinating

317- It is narrated on the authority of Abdullah Ibn Al-Harith Ibn Jaz' Az-Zubaidi: I was the first to hear the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Let none of you urinate while facing the Qiblah"; and I was the first to relate it to the people.

318- It is narrated on the authority of Abu Ayyub Al-Ansari: The Messenger of Allah "Allah's blessing and peace be upon him" forbade such as goes to answer the call of nature to face the Qiblah, and said: "Let such turn towards the East or towards the West!"

319- It is narrated on the authority of Ma'qil Ibn Abu Ma'qil Al-Asadi, and he was a companion of the Messenger of Allah "Allah's blessing and peace be upon him": The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to face both Qiblahs (i.e. the Ka'bah and Jerusalem) while excreting or urinating.

320- It is narrated on the authority of Jabir Ibn Abdullah that Abu Sa'id Al-Khudri bore testimony that the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to face both Qiblahs (i.e. the Ka'bah and Jerusalem) while excreting or urinating.

321- It is narrated on the authority of Jabir that he heard Abu Sa'id Al-Khudri having said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to drink while standing, and to urinate while facing the Qiblah.

[18] The Concession To Do So While Being In A Privy Or Not In Desert

322- It is narrated on the authority of Ibn Umar that he said: Some people say: If you sit to excrete do not face the Qiblah (nor turn your back to it). No doubt, once I came up the roof of our house, and saw the Messenger of Allah "Allah's blessing and peace be upon him" sitting on two bricks (to answer the call of nature), facing Jerusalem.

323- It is narrated on the authority of Ibn Umar: I saw the Messenger of Allah "Allah's blessing and peace be upon him" in his privy facing the Qiblah. Isa (a sub-narrator) said: I told Ash-Sha'bi of that, who said: Ibn Umar has told the truth, and so has Abu Hurairah done. As regards the statement of Abu Hurairah, he said: "In the desert, let none face or turn his back to the Qiblah (while excreting or urinating)." As regards the statement of Ibn Umar: "In the privy, there is no Qiblah which one is forbidden to face: you can face in it whatever you like."

17 ـ بابُ النَّهْيِ عَنِ اسْتِقْبَالِ القِبْلَةِ بالغَائِطِ والبَوْلِ

317 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الْحٰرِثِ بْنِ جَزْءٍ الزُّبَيْدِيِّ، يَقُولُ: أَنَا أَوَّلُ مَنْ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**لاَ يَبُولَنَّ أَحَدُكُمْ مُسْتَقْبِلَ الْقِبْلَةِ**» وَأَنَا أَوَّلُ مَنْ حَدَّثَ النَّاسَ بِذٰلِكَ.

318 ـ **حدّثنا** أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ يَقُولُ: نَهٰى رَسُولُ اللَّهِ ﷺ أَنْ يَسْتَقْبِلَ الَّذِي يَذْهَبُ إِلَى الْغَائِطِ الْقِبْلَةَ، وقَالَ: «**شَرِّقُوا أَوْ غَرِّبُوا**».

319 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ. حَدَّثَنِي عَمْرُو بْنُ يَحْيَىٰ الْمَازِنِيُّ، عَنْ أَبِي زَيْدٍ مَوْلَى الثَّعْلَبِيِّينَ، عَنْ مَعْقِلِ بْنِ أَبِي مَعْقِلٍ الأَسَدِيِّ، وَقَدْ صَحِبَ النَّبِيَّ ﷺ، قَالَ: نَهٰى رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَتَيْنِ بِغَائِطٍ أَوْ بِبَوْلٍ.

320 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّهُ شَهِدَ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهٰى أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بِبَوْلٍ.

321 ـ **قال** أَبُو الْحَسَنِ بْنُ سَلَمَةَ: وَحَدَّثَنَاهُ أَبُو سَعْدٍ، عُمَيْرُ بْنُ مِرْدَاسٍ الدَّوْنَقِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، أَبُو يَحْيَىٰ الْبَصْرِيُّ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَانِي أَنْ أَشْرَبَ قَائِماً، وَأَنْ أَبُولَ مُسْتَقْبِلَ الْقِبْلَةِ.

18 ـ بابُ الرُّخْصَةِ في ذلك في الكَنِيفِ، وإبَاحَتِهِ دُونَ الصَّحَارَى

322 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ الأَنْصَارِيُّ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا يَحْيَىٰ بْنُ سَعِيدٍ أَنَّ مُحَمَّدَ بْنَ يَحْيَىٰ بْنِ حَبَّانَ أَخْبَرَهُ أَنَّ عَمَّهُ وَاسِعَ بْنَ حَبَّانَ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: يَقُولُ أُنَاسٌ: إِذَا قَعَدْتَ لِلْغَائِطِ فَلاَ تَسْتَقْبِلِ الْقِبْلَةَ، وَلَقَدْ ظَهَرْتُ، ذَاتَ يَوْمٍ مِنَ الأَيَّامِ، عَلَى ظَهْرِ بَيْتِنَا. فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِداً عَلَى لَبِنَتَيْنِ، مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ، هٰذَا حَدِيثُ يَزِيدَ بْنِ هَارُونَ.

323 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسٰى، عَنْ عِيسٰى الْحَنَّاطِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي كَنِيفِهِ مُسْتَقْبِلَ الْقِبْلَةِ.

قَالَ عِيسٰى: فَقُلْتُ ذٰلِكَ لِلشَّعْبِيِّ. فَقَالَ: صَدَقَ ابْنُ عُمَرَ وَصَدَقَ أَبُو هُرَيْرَةَ. أَمَّا قَوْلُ أَبِي هُرَيْرَةَ فَقَالَ: فِي الصَّحْرَاءِ لاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يَسْتَدْبِرْهَا. وَأَمَّا قَوْلُ ابْنِ عُمَرَ، فَإِنَّ الْكَنِيفَ لَيْسَ فِيهِ قِبْلَةٌ. اسْتَقْبِلْ فِيهِ حَيْثُ شِئْتَ.

(...) The same is narrated on the authority of Ubaidullah Ibn Musa through a different chain of transmission.

324- It is narrated on the authority of A'ishah: A mention was made in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" of some people, who hated to face the Qiblah with their private parts (while answering the call of nature). On that the Messenger of Allah "Allah's blessing and peace be upon him" said (rejecting their conduct): "Have they done it? (There is no harm to) turn your faces while sitting (to excrete or urinate) towards the Qiblah!"

(...) The like of that is narrated on the authority of Khalid Ibn As-Salt, through another chain of transmitters.

Comment: (It should be known here that the forbiddance to face the Qiblah while answering the call of nature is restricted to the open spaces in the desert; and as for the privies in the houses, there is no Qiblah to be faced so that the forbiddance might apply to it. But those who hated to face the Qiblah in general while answering the call of nature seemed to have misunderstood the significance of the forbiddance; and this is why the Prophet permitted them to turn their faces towards the Qiblah while answering the call of nature in their privies, not because it is desirable, since it is hateful, but just to remove such a misunderstanding from them.)

325- It is narrated on the authority of Jabir: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to face the Qiblah while urinating. But a year before he (died and his soul) was taken (unto Allah), I saw him facing it (while urinating).

[19] The Removal Of The Taint Of Urine After Urination

326- It is narrated on the authority of Isa Ibn Yazdad Al-Yamani from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you urinates, let him shake off his penis (to emit the remaining drops of urine) thrice."

(...) The same is narrated on the authority of Zam'ah, through a different chain of transmitters.

[20] Concerning Him, Who Urinates And Touches No Water

327- It is narrated on the authority of A'ishah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" set out (to the dumps) to urinate, and Umar followed him (carrying a tumbler filled) with water. He asked: "What is this O Umar?" he said: "This is water (for you to offer ablution)." On that the Messenger of Allah "Allah's blessing and peace be

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: وَحَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، فَذَكَرَ نَحْوَهُ.

324 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ خَالِدِ بْنِ أَبِي الصَّلْتِ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عَائِشَةَ، قَالَتْ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ قَوْمٌ يَكْرَهُونَ أَنْ يَسْتَقْبِلُوا بِفُرُوجِهِمُ الْقِبْلَةَ. فَقَالَ: «**أُرَاهُمْ قَدْ فَعَلُوهَا. اسْتَقْبِلُوا بِمَقْعَدَتِي الْقِبْلَةَ**».

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا يَحْيَىٰ بْنُ عُبَيْدٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُغِيرَةِ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ خَالِدِ بْنِ أَبِي الصَّلْتِ، مِثْلَهُ.

325 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ، عَنْ أَبَانِ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ. فَرَأَيْتُهُ، قَبْلَ أَنْ يُقْبَضَ بِعَامٍ، يَسْتَقْبِلُهَا.

19 ـ بابُ الاسْتِبْرَاءِ بَعْدَ البَوْلِ

326 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ، عَنْ عِيسَىٰ بْنِ يَزْدَادَ الْيَمَانِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا بَالَ أَحَدُكُمْ فَلْيَنْتُرْ ذَكَرَهُ ثَلاثَ مَرَّاتٍ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا زَمْعَةُ. فَذَكَرَ نَحْوَهُ.

20 ـ باب مَنْ بَالَ ولَمْ يَمَسَّ مَاءً

327 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَىٰ التَّوْأَمِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتِ: انْطَلَقَ النَّبِيُّ ﷺ يَبُولُ. فَاتَّبَعَهُ عُمَرُ بِمَاءٍ. فَقَالَ: «**مَا هٰذا يا عُمَرُ؟**» قَالَ: مَاءٌ. قَالَ: «**مَا أُمِرْتُ كُلَّمَا بُلْتُ أَنْ**

upon him" said: "I've not been commanded to offer ablution (or to wash with water the place of emitting urine since cleaning it with stones is sufficient) whenever I urinated; and had I done so, surely, it would have become a (principle of the) sunnah (to which you should stick)."

[21] It Is Forbidden To Answer The Call Of Nature On The Road Way

328- It is narrated on the authority of Abu Sa'id Al-Himyari: Mu'adh Ibn Jabal used to narrate what the companions of the Messenger of Allah "Allah's blessing and peace be upon him" heard not, and keep silent of what they heard (from the Prophet). The news of Mu'adh's narration (concerning the open space where people should excrete) reached Abdullah Ibn Amr (Ibn Al-As), who said: By Allah! I have never heard the Messenger of Allah "Allah's blessing and peace be upon him" having said so; and Mu'adh is about to put you to trial concerning the open space (in which you should excrete). When this news reached Mu'adh, he met and said to him: O Abdullah Ibn Amr! No doubt, to give lie to a narration related from the Messenger of Allah "Allah's blessing and peace be upon him" is out of hypocrisy; and of a surety, the sin of it (in case it is false) is upon such as invents it. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Safeguard yourselves against the three causes of curse: to excrete in the sources (of water), in the shade, and on the road way."

329- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of halting (during journey in order to take rest and spend the night) on the road way, nor should you offer prayer to it, for it is the shelter of female-snakes and wild animals; and (I forbid you to) answer the call of nature there, for it is one of the causes of curse."

330- It is narrated on the authority of Salim from his father (Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (people) to offer prayer to the road way, or to take it as open space for excrement or urination.

[22] Going Far To Excrete In The Open Space

331- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: Whenever the Prophet "Allah's blessing and peace be upon him" set out (to answer the call of nature in the open space), he would go as far as it could be (so that no one would be able to see him).

332- It is narrated on the authority of Anas: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on journey,

أَتوَضَّأَ. وَلَوْ فَعلْتُ لَكَانَتْ سُنَّةً».

21 ـ بابُ النَّهْيِ عَنِ الخَلاءِ على قَارِعَةِ الطَّرِيقِ

328 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي نَافِعُ بْنُ يَزِيدَ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ؛ أَنَّ أَبَا سَعِيدٍ الْحِمْيَرِيَّ حَدَّثَهُ، قَالَ: كَانَ مُعَاذُ بْنُ جَبَلٍ يَتَحَدَّثُ بِمَا لَمْ يَسْمَعْ أَصْحَابُ رَسُولِ اللَّهِ ﷺ. وَيَسْكُتُ عَمَّا سَمِعُوا. فَبَلَغَ عَبْدَ اللَّهِ بْنَ عَمْرٍو مَا يَتَحَدَّثُ بِهِ. فَقَالَ: وَاللَّهِ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ هٰذَا. وَأَوْشَكَ مُعَاذٌ أَنْ يَفْتِنَكُمْ فِي الْخَلاَءِ. فَبَلَغَ ذٰلِكَ مُعَاذاً. فَلَقِيَهُ. فَقَالَ مُعَاذٌ: يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو إِنَّ التَّكْذِيبَ بِحَدِيثٍ عَنْ رَسُولِ اللَّهِ ﷺ نِفَاقٌ. وَإِنَّمَا إِثْمُهُ عَلَى مَنْ قَالَهُ. لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«اتَّقُوا الْمَلاَعِنَ الثَّلاَثَ: الْبَرَازَ فِي الْمَوَارِدِ، وَالظِّلِّ، وَقَارِعَةِ الطَّرِيقِ»**.

329 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ زُهَيْرٍ قَالَ: قَالَ سَالِمٌ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِيَّاكُمْ وَالتَّعْرِيسَ عَلَى جَوَادِّ الطَّرِيقِ، وَالصَّلاَةَ عَلَيْهَا. فَإِنَّهَا مَأْوَى الْحَيَّاتِ وَالسِّبَاعِ. وَقَضَاءِ الْحَاجَةِ عَلَيْهَا، فَإِنَّهَا مِنَ الْمَلاَعِنِ»**.

330 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ قُرَّةَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُصَلَّى عَلَى قَارِعَةِ الطَّرِيقِ، أَوْ يُضْرَبَ الْخَلاَءُ عَلَيْهَا، أَوْ يُبَالَ فِيهَا.

22 ـ بابُ التَّبَاعُدِ للبراز في الفَضَاءِ

331 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا ذَهَبَ الْمَذْهَبَ، أَبْعَدَ.

332 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَمْرُو بْنُ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ أَنَسٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي

when he went aside (far from the eyes of the people) to answer the call of nature; and then he came and asked for (water to offer) ablution; and (when it was brought to him) he offered ablution.

333- It is narrated on the authority of Ya'li Ibn Murrah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out to answer the call of nature, he would go as far as possible (so that he would disappear from the eyes).

334- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Qurad: I performed Hajj in the company of the Prophet "Allah's blessing and peace be upon him", and when he came out to answer the call of nature, he went as far as possible.

335- It is narrated on the authority of Jabir that he said: We set out on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him"; and never would the Messenger of Allah "Allah's blessing and peace be upon him" answer the call of nature unless he disappeared so that he could hardly be seen.

336- It is narrated on the authority of Bilal Ibn Al-Harith Al-Muzani: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to answer the call of nature, he would go as far as it could be (so that he would not be seen).

[23] Setting Out To The Open Space For Excretion And Urination

337- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who uses stones (to clean his privates after urination or excrement), let him use an odd number (of pebbles, and three are desirable): if one does so, he has done good, otherwise, there is no blame on him; whoever takes out anything (of the remaining food) from between his teeth, let him emit it, and he, who licks something (with his tongue), let him swallow it: if one does so, he has done good, otherwise, there is no blame on him; he, who comes to an open space (to answer the call of nature), let him screen himself, and in case he finds nothing barring a sandhill, let him screen himself behind it: verily, Satan touches with harm the buttocks of mankind (in case it is laid bare): if one does so, he has done good, otherwise, there is no blame on him."

338- The same is narrated on the authority of Abd Al-Malik Al-Sabbah, through a similar chain of transmission, with the following addition: "He, who applies kohl, should do so an odd number of times: if one does so, he has done good, otherwise, there is no blame on him; and whoever licks something (with his tongue), let him swallow it."

سَفَرٍ. فَتَنَحَّى لِحَاجَتِهِ، ثُمَّ جَاءَ فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ.

333 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ يُونُسَ بْنِ خَبَّابٍ، عَنْ يَعْلَىٰ بْنِ مُرَّةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا ذَهَبَ إِلَى الْغَائِطِ، أَبْعَدَ.

334 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ (قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَاسْمُهُ عُمَيْرُ بْنُ يَزِيدَ) عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ؛ وَالْحرِثُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي قُرَادٍ قَالَ: حَجَجْتُ مَعَ النَّبِيِّ ﷺ فَذَهَبَ لِحَاجَتِهِ فَأَبْعَدَ.

335 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. أَنْبَأَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. وَكَانَ رَسُولُ اللَّهِ ﷺ لاَ يَأْتِي الْبَرَازَ حَتَّى يَتَغَيَّبَ، فَلاَ يُرَى.

336 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ كَثِيرِ بْنِ جَعْفَرٍ. حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ بِلاَلِ بْنِ الْحرِثِ الْمُزَنِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ.

23 ـ بابُ الارْتِيَادِ للغَائِطِ والبَوْلِ

337 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ. حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ حُصَيْنٍ الْحِمْيَرِيِّ، عَنْ أَبِي سَعِيدٍ الْخَيْرِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنِ اسْتَجْمَرَ فَلْيُوتِرْ. مَنْ فَعَلَ ذٰلِكَ فَقَدْ أَحْسَنَ، وَمَنْ لاَ، فَلاَ حَرَجَ. وَمَنْ تَخَلَّلَ فَلْيَلْفِظْ، وَمَنْ لاَكَ فَلْيَبْتَلِعْ. مَنْ فَعَلَ ذَاكَ فَقَدْ أَحْسَنَ. وَمَنْ لاَ. فَلاَ حَرَجَ. وَمَنْ أَتَى الْخَلاَءَ فَلْيَسْتَتِرْ. فَإِنْ لَمْ يَجِدْ إِلاَّ كَثِيباً مِنْ رَمْلٍ فَلْيَمْدُدْهُ عَلَيْهِ، فَإِنَّ الشَّيْطَانَ يَلْعَبُ بِمَقَاعِدِ ابْنِ آدَمَ. مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ. فَلاَ حَرَجَ**».

338 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ بِإِسْنَادِهِ نَحْوَهُ. وَزَادَ فِيهِ: «**وَمَنِ اكْتَحَلَ فَلْيُوتِرْ. مَنْ فَعَلَ فَقَدْ أَحْسَنَ. وَمَنْ لاَ. فَلاَ حَرَجَ. وَمَنْ لاَكَ فَلْيَبْتَلِعْ**».

339- It is narrated on the authority of Ya'li Ibn Murrah from his father: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on journey, and when he intended to answer the call of nature, he said to me: "Go to those two small date-palms, and say to them: "The Messenger of Allah "Allah's blessing and peace be upon him" orders you to join together!" and they did accordingly. Then, he screened himself behind them and answered the call of nature; and (when he finished) he said to me: "Go to them and say to them: "Each of you should return to its place!""" I told them, and they did accordingly.

340- It is narrated on the authority of Abdullah Ibn Ja'far that he said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" wanted to answer the call of nature, he liked best to screen himself behind such a high place (as wall or sandhill) or an enclosed cluster of date-palms.

341- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" deviated from the road to the mountain path in order to urinate, (and he went as far as possible in order not to be seen) so that I sympathized him when he urinated.

[24] It Is Forbidden To Gather And Talk On The Open Space (To Answer The Call Of Nature)

342- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no two of you speak secretly to one another during their excrement (in the open space), with each of them looking at the privates of his companion: of a surety, Allah Almighty hates such as do so."

(...) The same is narrated on the authority of Iyad Ibn Hilal and Iyad Ibn Abdullah, through different chains of transmitters.

[25] It Is Forbidden To Urinate In Stagnant Water

343- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade urinating in stagnant water.

344- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in the stagnant water!"

345- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in the sweet water (from which people drink)!"

339 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ يَعْلَىٰ بْنِ مُرَّةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَأَرَادَ أَنْ يَقْضِيَ حَاجَتَهُ. فَقَالَ لِي: «**ائْتِ تِلْكَ الأَشَاءَتَيْنِ**» (قَالَ وَكِيعٌ: يَعْنِي النَّخْلَ الصِّغَارَ) «**فَقُلْ لَهُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكُمَا أَنْ تَجْتَمِعَا**». فَاجْتَمَعَتَا. فَاسْتَتَرَ بِهِمَا. فَقَضَى حَاجَتَهُ، ثُمَّ قَالَ لِي: «**ائْتِهِمَا، فَقُلْ لَهُمَا: لِتَرْجِعْ كُلُّ وَاحِدَةٍ مِنْكُمَا إِلَى مَكَانِهَا**» فَقُلْتُ لَهُمَا. فَرَجَعَتَا.

340 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو النُّعْمَانِ. حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: كَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ النَّبِيُّ ﷺ لِحَاجَتِهِ هَدَفٌ أَوْ حَائِشُ نَخْلٍ.

341 ـ **حدّثنا** مُحَمَّدُ بْنُ عَقِيلِ بْنِ خُوَيْلِدٍ. حَدَّثَنِي حَفْصُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ ذَكْوَانَ، عَنْ يَعْلَىٰ بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَدَلَ رَسُولُ اللَّهِ ﷺ إِلَى الشِّعْبِ فَبَالَ. حَتَّى أَنِّي آوِي لَهُ مِنْ فَكِّ وَرِكَيْهِ حِينَ بَالَ.

24 ـ بابُ النَّهْيِ عَنِ الاجْتِمَاعِ على الخَلاءِ والحَدِيثِ عِنْدَهُ

342 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ. أَنْبَأَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَتَنَاجَى اثْنَانِ عَلَى غَائِطِهِمَا. يَنْظُرُ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَوْرَةِ صَاحِبِهِ. فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَمْقُتُ عَلَى ذٰلِكَ**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا سَلْمُ بْنُ إِبْرَاهِيمَ الْوَرَّاقُ. حَدَّثَنَا عِكْرِمَةُ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عِيَاضِ بْنِ هِلاَلٍ. قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: وَهُوَ الصَّوَابُ.

حدّثنا مُحَمَّدُ بْنُ حَمِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، نَحْوَهُ.

25 ـ بابُ النَّهْيِ عَنِ البَوْلِ في المَاءِ الرَّاكِدِ

343 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى عَنْ أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ.

344 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الرَّاكِدِ**».

345 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا ابْنُ أَبِي فَرْوَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ النَّاقِعِ**».

[26] Making Severe The Punishment Of Him Who Urinates (And Does Not Remove Its Traces)

346- It is narrated on the authority of Abd Ar-Rahman Ibn Hasanah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, carrying a leather shield in his hand, which he put (on the ground to screen him from the people) and sat and urinated to it; thereupon one of them (the companions) said: "Look at him urinating in the same way as a woman urinates!" heard him, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! Have you not known what befell him who belonged to the children of Israel? Whenever they urinated, they would file it (the place of the urine's exit in the penis to clean it) with the file; and when he forbade them to do so, he was given to the grave punishment."

(...) The same is narrated on the authority of Al-A'mash through a different chain of transmitters.

347- It is narrated on the authority of Ibn Abbas: Once The Prophet "Allah's blessing and peace be upon him" came upon the graves of two newly-buried persons. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends)."

348- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest portion of the grave torment (for the monotheists) comes from (their indulgence in removing the taint of) urine."

349- It is narrated on the authority of Abu Bakrah: Once The Prophet "Allah's blessing and peace be upon him" came upon two graves, thereupon he said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them is being tortured for (he never saved himself from the taint of) urine while the other is being tortured for backbiting."

[27] Greeting With Peace Him Who Is Urinating

350- It is narrated on the authority of Al-Muhajir Ibn Qunfudh Ibn Amr Ibn Jud'an: I came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was (urinating and getting ready for) offering ablution, and saluted him, but he gave no reply. When he finished from offering his ablution, he said: "Nothing prevented me from returning the greeting to you except that I was (urinating, and) not on ablution."

26 ـ بابُ التَّشْدِيدِ في البَوْلِ

346 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَفِي يَدِهِ الدَّرَقَةُ. فَوَضَعَهَا ثُمَّ جَلَسَ فَبَالَ إِلَيْهَا. فَقَالَ بَعْضُهُمْ: انْظُرُوا إِلَيْهِ، يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ. فَسَمِعَهُ النَّبِيُّ ﷺ، فَقَالَ: «**وَيْحَكَ أَمَا عَلِمْتَ مَا أَصَابَ صَاحِبَ بَنِي إِسْرَائِيلَ؟ كَانُوا إِذَا أَصَابَهُمُ الْبَوْلُ قَرَضُوهُ بِالْمَقَارِيضِ. فَنَهَاهُمْ عَنْ ذٰلِكَ. فَعُذِّبَ فِي قَبْرِهِ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسٰى. أَنْبَأَنَا الأَعْمَشُ فَذَكَرَ نَحْوَهُ.

347 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِقَبْرَيْنِ جَدِيدَيْنِ. فَقَالَ: «**إِنَّهُمَا لَيُعَذَّبَانِ. وَمَا يُعَذَّبَانِ فِي كَبِيرٍ. أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَنْزِهُ مِنْ بَوْلِهِ. وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ**».

348 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَكْثَرُ عَذَابِ الْقَبْرِ مِنَ الْبَوْلِ**».

349 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَسْوَدُ بْنُ شَيْبَانَ. حَدَّثَنِي بَحْرُ بْنُ مَرَّارٍ، عَنْ جَدِّهِ أَبِي بَكْرَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ. فَقَالَ: «**إِنَّهُمَا لَيُعَذَّبَانِ. وَمَا يُعَذَّبَانِ فِي كَبِيرٍ. أَمَّا أَحَدُهُمَا فَيُعَذَّبُ فِي الْبَوْلِ. وَأَمَّا الآخَرُ فَيُعَذَّبُ فِي الْغِيبَةِ**».

27 ـ بابُ الرَّجُلُ يُسَلَّمُ عَلَيْهِ وهو يَبُولُ

350 ـ حدّثنا إِسْمَاعِيلُ بنُ مُحَمَّدٍ الطَّلْحِيُّ، وأَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. قَالاَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ بْنِ الْحٰرِثِ بْنِ وَعْلَةَ، أَبِي سَاسَانَ الرَّقَاشِيِّ، عَنِ الْمُهَاجِرِ بْنِ قُنْفُذِ بْنِ عُمَيْرِ بْنِ جُدْعَانَ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَتَوَضَّأُ. فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ السَّلاَمَ. فَلَمَّا فَرَغَ مِنْ وُضُوئِهِ، قَالَ: «**إِنَّهُ لَمْ يَمْنَعْنِي مِنْ أَنْ أَرُدَّ إِلَيْكَ، إِلاَّ أَنِّي كُنْتُ عَلَى غَيْرِ وُضُوءٍ**».

(...) The same is narrated on the authority of Sa'id Ibn Abu Urubah, through another chain of transmitters.

351- It is narrated on the authority of Abu Hurairah: Once, a man came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating, and greeted him with peace, but the Messenger of Allah "Allah's blessing and peace be upon him" did not reply to him. When he finished (from urinating), he stroked the ground with his hands and then performed Tayammum; and then he returned the greeting to him.

352- It is narrated on the authority of Jabir Ibn Abdullah: Once, a man came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating. When he greeted him, the Messenger of Allah "Allah's blessing and peace be upon him" (returned the greeting and then) said to him: "When you see me in such a state (of urinating), do not salute me, for if you do so (once again), I will give no reply to you."

353- It is narrated on the authority of Ibn Umar: Once, a man came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating, and greeted him with peace, but the Messenger of Allah "Allah's blessing and peace be upon him" did not reply to him.

[28] Washing The Private Parts With Water (After Answering The Call Of Nature)

354- It is narrated on the authority of A'ishah that she said: I never saw the Messenger of Allah "Allah's blessing and peace be upon him" having come out of an open space (after answering the call of nature) but that he touched water (with which he would clean his private parts to remove the traces of both urine and excretion).

Comment: (This does not contradict the narration on her authority according to which when the Messenger of Allah "Allah's blessing and peace be upon him" went to urinate and Umar followed him with water, he told him that using water might not be necessary every time he urinated, since using stones might be sufficient. But, water is more desirable)

355- It is narrated on the authority of Abu Ayyub Al-Ansari, Jabir Ibn Abdullah and Anas Ibn Malik that when the Holy Statement "In it are men who love to be purified; and Allah loveth those who make themselves pure" (At-Tawbah 108) was revealed, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O community of Ansar! Verily, Allah has appreciated you for purification: what is then (the means of) your purification?" they said: "We offer ablution for the prayer, take bath (to get clean) from ceremonial impurity, and clean our private parts with the water

قَالَ أَبُوْ الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا الأَنْصَارِيُّ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ. فَذَكَرَ نَحْوَهُ.

351 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَسْلَمَةُ بْنُ عَلِيٍّ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ. فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ. فَلَمَّا فَرَغَ، ضَرَبَ بِكَفَّيْهِ الأَرْضَ فَتَيَمَّمَ، ثُمَّ رَدَّ عَلَيْهِ السَّلاَمَ.

352 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيْدٍ. حَدَّثَنَا عِيسىٰ بْنُ يُونُسَ، عَنْ هَاشِمِ بْنِ الْبَرِيْدِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَجُلاً مَرَّ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ. فَسَلَّمَ عَلَيْهِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**إِذَا رَأَيْتَنِي عَلَى مِثْلِ هٰذِهِ الْحَالَةِ فَلاَ تُسَلِّمْ عَلَيَّ. فَإِنَّكَ إِنْ فَعَلْتَ ذٰلِكَ، لَمْ أَرُدَّ عَلَيْكَ**».

353 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَالْحُسَيْنُ بْنُ أَبِي السَّرَى الْعَسْقَلاَنِيُّ. قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ سُفْيَانَ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ. فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ.

28 ـ بَابُ الاسْتِنْجَاءِ بِالمَاءِ

354 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ غَائِطٍ قَطُّ إِلاَّ مَسَّ مَاءً.

355 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا عُتْبَةُ بْنُ أَبِي حَكِيمٍ. حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ، أَبُو سُفْيَانَ. قَالَ: حَدَّثَنِي أَبُو أَيُّوبَ الأَنْصَارِيُّ، وَجَابِرُ بْنُ عَبْدِ اللَّهِ، وَأَنَسُ بْنُ مَالِكٍ، أَنَّ هٰذِهِ الآيَةَ نَزَلَتْ: ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ﴾ [التوبة: 108]، قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا مَعْشَرَ الأَنْصَارِ إِنَّ اللَّهَ قَدْ أَثْنَىٰ عَلَيْكُمْ فِي الطُّهُورِ. فَمَا طُهُورُكُمْ؟**» قَالُوا: نَتَوَضَّأُ لِلصَّلاَةِ

(to remove the traces of urine and excretion)." He said: "It is alright: you should stick to it!"

356- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to wash his buttocks thrice (with water). Ibn Umar commented: When we did it, we found it (a kind of) medicine and purification.

(...) The same is narrated on the authority of Sharik, through a different chain of transmitters.

357- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In connection with those of Quba (mosque), (the following Holy Statement) was revealed: "In it are men who love to be purified; and Allah loveth those who make themselves pure." (At-Tawbah 108) they used to clean their private parts with the water (after answering the call of nature), thereupon this Holy Verse was revealed in them."

[29] Rubbing One's Hand With The Earth After Cleaning His Privates

358- It is narrated on the authority of Abu Hurairah that the Prophet "Allah's blessing and peace be upon him" answered the call of nature, then washed his privates (with the water) from a bowl, and then he rubbed his hand with the earth.

(...) The same is narrated on the authority of Sharik, through another chain of transmitters.

359- It is narrated on the authority of Ibrahim Ibn Jarir from his father that once, the Prophet "Allah's blessing and peace be upon him" entered an enclosed cluster of date-palms in order to answer the call of nature; and Jarir brought him a pot of water, from which he washed his privates and then he swept his hand with the earth.

[30] Covering The Utensil

360- It is narrated on the authority of Jabir: The Prophet "Allah's blessing and peace be upon him" commanded us to tie up (the mouths of) our water-skins, as well as to cover our utensils.

361- It is narrated on the authority of A'ishah that she said: I used to place three covered utensils (full of water) at night for the Messenger of Allah "Allah's blessing and peace be upon him" to use: one to offer ablution, one to brush his teeth with Siwak, and one to drink.

وَنَغْتَسِلُ مِنَ الْجَنَابَةِ وَنَسْتَنْجِي بِالْمَاءِ. قَالَ: «فَهُوَ ذَاكَ فَعَلَيْكُمُوهُ».

356 ـ **حدثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ جَابِرٍ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَغْسِلُ مَقْعَدَتَهُ ثَلاَثاً. قَالَ ابْنُ عُمَرَ: فَعَلْنَاهُ فَوَجَدْنَاهُ دَوَاءً وَطُهُوراً.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ، وَإِبْرَاهِيمُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ. قَالاَ: حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا شَرِيكٌ، نَحْوَهُ.

357 ـ **حدثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ يُونُسَ بْنِ الْحٰرِثِ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نَزَلَتْ فِي أَهْلِ قُبَاءٍ** ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ﴾» [التوبة: 108] قَالَ: كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَنَزَلَتْ فِيهِمْ هٰذِهِ الآيَةُ.

29 ـ بابُ مَنْ دَلَكَ يَدَهُ بالأَرْضِ بَعْدَ الاسْتِنْجَاءِ

358 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَضَى حَاجَتَهُ، ثُمَّ اسْتَنْجَى مِنْ تَوْرٍ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ، عَنْ شَرِيكٍ، نَحْوَهُ.

359 ـ **حدثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا أَبَانُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنِي إِبْرَاهِيمُ بْنُ جَرِيرٍ، عَنْ أَبِيهِ أَنَّ نَبِيَّ اللَّهِ ﷺ دَخَلَ الْغَيْضَةَ فَقَضَى حَاجَتَهُ. فَأَتَاهُ جَرِيرٌ بِإِدَاوَةٍ مِنْ مَاءٍ فَاسْتَنْجَى مِنْهَا. وَمَسَحَ يَدَهُ بِالتُّرَابِ.

30 ـ بابُ تَغْطِيَةِ الإِنَاءِ

360 ـ **حدثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَعْلَىٰ بْنُ عُبَيْدٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ أَنْ نُوكِيَ أَسْقِيَتَنَا وَنُغَطِّيَ آنِيَتَنَا.

361 ـ **حدثنا** عِصْمَةُ بْنُ الْفَضْلِ، وَيَحْيَىٰ بْنُ حَكِيمٍ. قَالاَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ. حَدَّثَنَا حَرِيشُ بْنُ الْخِرِّيتِ. أَنْبَأَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَصْنَعُ لِرَسُولِ اللَّهِ ﷺ ثَلاَثَةَ آنِيَةٍ مِنَ اللَّيْلِ مُخَمَّرَةً: إِنَاءً لِطَهُورِهِ، وَإِنَاءً لِسِوَاكِهِ، وَإِنَاءً لِشَرَابِهِ.

362- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" did not entrust to anyone (the matter of preparing and pouring the water he would use for) his ablution, nor (the guardianship of the objects of) charity which he would give: he used to undertake all of those things by himself.

[31] Washing The Utensil In Which A Dog Licks

363- It is narrated on the authority of Abu Razin: I saw Abu Hurairah having slapped his forehead with his hand and said: O people of Iraq! You allege I attribute lies to the Messenger of Allah "Allah's blessing and peace be upon him", in order that you would get the reward (if you take that from me), and I would bear the sin. I bear testimony that I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "When a dog licks in the utensil of anyone of you, let him wash it seven times."

364- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dog drinks from the utensil of anyone of you, let him wash it seven times."

365- It is narrated on the authority of Abdullah Ibn Al-Mughaffal: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dog licks in the utensil of anyone of you, let him wash it seven times, and rub it with the earth in the eighth (time)."

366- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dog licks in the utensil of anyone of you, let him wash it seven times."

[32] It Is Permissible To Offer Ablution With The Water Touched By A Cat

367- It is narrated on the authority of Kabshah Bint Ka'b, and she was the wife of one of the sons of Abu Qatadah, that once, she was pouring water for him to offer ablution when a cat came to drink, and he inclined the utensil to it. I kept looking at him, thereupon he said: "O daughter of my brother! Are you astonished? No doubt, the Prophet "Allah's blessing and peace be upon him" said: "This (cat) is not a filthy thing: it is one of those things which always (come in houses and) turn round (their inhabitants)."

368- It is narrated on the authority of Amrah from A'ishah that she said: (Sometimes) I and the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution from one vessel (knowing that) a cat had got (water) from it before that.

362 ـ **حدّثنا** أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ. حَدَّثَنَا مُطَهَّرُ بْنُ الْهَيْثَمِ. حَدَّثَنَا عَلْقَمَةُ بْنُ أَبِي جَمْرَةَ الضُّبَعِيُّ، عَنْ أَبِيهِ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لاَ يَكِلُ طُهُورَهُ إِلَى أَحَدٍ وَلاَ صَدَقَتَهُ الَّتِي يَتَصَدَّقُ بِهَا، يَكُونُ هُوَ الَّذِي يَتَوَلاَّهَا بِنَفْسِهِ.

31 ـ بابُ غَسْلِ الإِنَاءِ مِنْ وُلُوغِ الْكَلْبِ

363 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَضْرِبُ جَبْهَتَهُ بِيَدِهِ وَيَقُولُ: يَا أَهْلَ الْعِرَاقِ أَنْتُمْ تَزْعُمُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللَّهِ ﷺ: لِيَكُونَ لَكُمُ الْمَهْنَأُ وَعَلَيَّ الإِثْمُ. أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ، فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ**».

364 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ**».

365 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَفَّلِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَفِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ**».

366 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ**».

32 ـ بابُ الْوُضُوءِ بِسُؤْرِ الهِرَّةِ والرُّخْصَةِ في ذلك

367 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ. أَخْبَرَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الأَنْصَارِيُّ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبٍ، وَكَانَتْ تَحْتَ بَعْضِ وَلَدِ أَبِي قَتَادَةَ، أَنَّها صَبَّتْ لِأَبِي قَتَادَةَ مَاءً يَتَوَضَّأُ بِهِ. فَجَاءَتْ هِرَّةٌ تَشْرَبُ. فَأَصْغَى لَهَا الإِنَاءَ. فَجَعَلْتُ أَنْظُرُ إِلَيْهِ. فَقَالَ: يَا ابْنَةَ أَخِي أَتَعْجَبِينَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّهَا لَيْسَتْ بِنَجَسٍ. هِيَ مِنَ الطَّوَّافِينَ أَوِ الطَّوَّافَاتِ**».

368 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ، وَإِسْمَاعِيلُ بْنُ تَوْبَةَ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ حَارِثَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَتَوَضَّأُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، قَدْ أَصَابَتْ مِنْهُ الْهِرَّةُ قَبْلَ ذٰلِكَ.

369- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A cat never interrupts one's prayer (once it passes in front of him, unlike a black dog, a donkey or a woman), for it belongs to the things of the house" (even though it could hardly be controlled in such a way as to prevent it from passing in front of the praying one).

[33] It Is Permissible To Offer Ablution With The Remaining Water Of The Woman

370- It is narrated on the authority of Ibn Abbas: Once, one of the wives of the Messenger of Allah "Allah's blessing and peace be upon him" took bath from a bowl (of water), and then the Messenger of Allah "Allah's blessing and peace be upon him" came to take bath (or offer ablution from the same bowl), thereupon she said: "O Messenger of Allah! I was in a state of ceremonial impurity (when I took bath from it)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the ceremonial impurity has no effect (of filthiness) on the water."

371- It is narrated on the authority of Ibn Abbas that once, one of the wives of the Prophet "Allah's blessing and peace be upon him" took bath (to get clean) from ceremonial impurity; and then the Messenger of Allah "Allah's blessing and peace be upon him" took bath (or offered ablution) from the remaining water used by her.

372- It is narrated on the authority of Ibn Abbas from Maimunah, the wife of the Prophet "Allah's blessing and peace be upon him" that once the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution with the remaining water with which she took bath (to get clean) from ceremonial impurity.

[34] The Forbiddance To Do So

373- It is narrated on the authority of Al-Hakam Ibn Amr: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should offer ablution with the same water a woman uses (and pours over the parts of her body; and the forbiddance does not apply to the remaining water of her ablution or bathing).

374- It is narrated on the authority of Abdullah Ibn Sarjis that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should take bath with the same water a woman uses (and pours over the parts of her body) as well as (he forbade that) a woman should take bath with the same water a man uses (and pours over the parts of his body): but let both separate (from one another in order that each should take bath

369 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ، يَعْنِي أَبَا بَكْرٍ الْحَنَفِيَّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الزِّنَادِ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْهِرَّةُ لاَ تَقْطَعُ الصَّلاَةَ. لأَنَّهَا مِنْ مَتَاعِ الْبَيْتِ**».

33 ـ بابُ الرُّخْصَةِ بفَضْلِ وَضُوءِ الْمَرْأَةِ

370 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ فِي جَفْنَةٍ. فَجَاءَ النَّبِيُّ ﷺ لِيَغْتَسِلَ أَوْ يَتَوَضَّأَ. فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ جُنُباً. قَالَ: «**الْمَاءُ لاَ يُجْنِبُ**».

371 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنْ جَنَابَةٍ. فَتَوَضَّأَ وَاغْتَسَلَ النَّبِيُّ ﷺ مِنْ فَضْلِ وَضُوئِهَا.

372 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ يَحْيَىٰ، وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالُوا: حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ بِفَضْلِ غُسْلِهَا مِنَ الْجَنَابَةِ.

34 ـ بابُ النَّهْيِ عَنْ ذلك

373 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي حَاجِبٍ، عَنِ الْحَكَمِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ.

374 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْمُعَلَّىٰ بْنُ أَسَدٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ، وَالْمَرْأَةُ بِفَضْلِ الرَّجُلِ. وَلٰكِنْ يَشْرَعَانِ جَمِيعاً.

solely). (Abdullah Ibn Majah says: The former narration (of Al-Hakam Ibn Amr) is right; and as to this, it is false.)

(...) The same is narrated on the authority of Al-Mu'alla Ibn Asad, through a different chain of transmitters.

375- It is narrated on the authority of Ali: (In most cases) The Messenger of Allah "Allah's blessing and peace be upon him" and (anyone of) his wives (with whom he might be) used to take bath together from the same vessel; and by then no one of both would take bath with the remaining water of the other.

[35] A Man And A Woman Take Bath Together From One Vessel

376- It is narrated on the authority of A'ishah that she said: I and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath at the same time from one vessel.

377- It is narrated on the authority of Ibn Abbas from his maternal aunt Maimunah that she said: I and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath together from one vessel.

378- It is narrated on the authority of Umm Hani that once, the Messenger of Allah "Allah's blessing and peace be upon him" and Maimunah took bath together from one bowl, i.e. a bowl having the remaining traces of dough.

379- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" and (anyone of) his wives (with whom he might be) used to take bath together from one vessel.

380- It is narrated on the authority of Zainab Bint Umm Salamah from his mother that she and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from one vessel.

[36] A man and a woman offer ablution from one vessel

381- It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", men and (their wives and lawful) women (or every man with his wife and lawful woman) used to take bath from one vessel.

382- It is narrated on the authority of Umm Subayyah Al-Juhaniyyah that she said: Sometimes, my hand and the hand of the Messenger of Allah "Allah's blessing and peace be upon him" would go after each other while offering ablution from one vessel (of water).

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ مَاجَةَ: الصَّحِيحُ هُوَ الأَوَّلُ، وَالثَّانِي وَهَمٌ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ، وَأَبُو عُثْمَانَ الْمُحَارِبِيُّ قَالاَ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ، نَحْوَهُ.

375 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ وَأَهْلُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ. وَلاَ يَغْتَسِلُ أَحَدُهُمَا بِفَضْلِ صَاحِبِهِ.

35 ـ بابُ الرَّجُلُ والمَرْأَةُ يَغْتَسِلانِ مِنْ إِنَاءٍ وَاحِدٍ

376 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

377 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

378 ـ **حدّثنا** أَبُو عَامِرٍ الأَشْعَرِيُّ، عَبْدُ اللَّهِ بْنُ عَامِرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِىءٍ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ وَمَيْمُونَةُ مِنْ إِنَاءٍ وَاحِدٍ، فِي قَصْعَةٍ، فِيهَا أَثَرُ الْعَجِينِ.

379 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الأَسَدِيُّ. حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَزْوَاجُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ.

380 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا كَانَتْ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلاَنِ مِنْ إِنَاءٍ وَاحِدٍ.

36 ـ بابُ الرَّجُلُ والمَرْأَةُ يَتَوَضَّآنِ مِنْ إِنَاءٍ وَاحِدٍ

381 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّأُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

382 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ سَالِمٍ أَبِي النُّعْمَانِ، وَهُوَ ابْنُ سَرْحٍ، عَنْ أُمِّ صُبَيَّةَ الْجُهَنِيَّةِ قَالَتْ: رُبَّمَا اخْتَلَفَتْ يَدِي وَيَدُ رَسُولِ اللَّهِ ﷺ فِي الْوُضُوءِ مِنْ إِنَاءٍ وَاحِدٍ.

Abdullah Ibn Majah says: I heard Muhammad having said that Umm Subayyah is Khawlah Bint Qais; and when I made a mention of that to Abu Zur'ah, he said that he had told the truth.

383- It is narrated on the authority of A'ishah that (sometimes) she and the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution together (at the same time) for performing the prayer.

[37] Offering Ablution With Fruit Soakage

384- It is narrated on the authority of Abdullah Ibn Mas'ud that on the night of the jinns, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do you have any (water to offer) ablution?" he said: "No, barring something of fruit soakage in a pot." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This date (from which it is made) is good; and that (water with which it is mixed up) is pure." Then, he offered ablution.

385- It is narrated on the authority of Ibn Abbas that on the night of the jinns, the Messenger of Allah "Allah's blessing and peace be upon him" said to Abdullah Ibn Mas'ud: "Do you have water (for me to offer ablution)?" he said: "No, except for (something of) fruit soakage in a small leather container." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This date (from which it is made) is good; and that (water with which it is mixed up) is pure. Pour over me!" he (Ibn Mas'ud) said: I poured over him; and he offered ablution.

[38] Offering Ablution With The Water Of The Sea

386- It is narrated on the authority of Abu Hurairah that he said: Once, a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We frequently ride (the ships) across the sea, carrying a little quantity of sweet water; and if we offer ablution with it, we would be given to severe thirsty: should we offer ablution with the water of the sea?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat)."

387- It is narrated on the authority of Ibn Al-Firasi: I was a fisher; and I had a water-skin which I used to fill with water. Once, I offered ablution with the water of the sea. I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat)."

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ مَاجَةَ: سَمِعْتُ مُحَمَّداً يَقُولُ: أُمُّ صُبَيَّةَ هِيَ خَوْلَةُ بِنْتُ قَيْسٍ. فَذَكَرْتُ لِأَبِي زُرْعَةَ، فَقَالَ: صَدَقَ.

383 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا دَاوُدُ بْنُ شَبِيبٍ. حَدَّثَنَا حَبِيبُ بْنُ أَبِي حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُمَا كَانَا يَتَوَضَّآنِ جَمِيعاً لِلصَّلَاةِ.

37 ـ بابُ الوُضُوءِ بالنَّبِيذِ

384 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ سُفْيَانَ، عَنْ أَبِي فَزَارَةَ الْعَبْسِيِّ، عَنْ أَبِي زَيْدٍ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ، لَيْلَةَ الْجِنِّ: «**عِنْدَكَ طُهُورٌ؟**» قَالَ: لَا. إِلَّا شَيْءٌ مِنْ نَبِيذٍ فِي إِدَاوَةٍ. قَالَ: «**تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ**» فَتَوَضَّأَ. هٰذَا حَدِيثُ وَكِيعٍ.

385 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ. حَدَّثَنَا قَيْسُ بْنُ الْحَجَّاجِ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِابْنِ مَسْعُودٍ، لَيْلَةَ الْجِنِّ: «**مَعَكَ مَاءٌ؟**» قَالَ: لَا. إِلَّا نَبِيذاً فِي سَطِيحَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ. صُبَّ عَلَيَّ**» قَالَ، فَصَبَبْتُ عَلَيْهِ، فَتَوَضَّأَ بِهِ.

38 ـ بابُ الوُضُوءِ بماءِ البَحْرِ

386 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ، هُوَ مِنْ آلِ ابْنِ الْأَزْرَقِ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ، وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا نَرْكَبُ الْبَحْرَ. وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ. فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا. أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ: «**هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ**».

387 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ. حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ مُسْلِمِ بْنِ مَخْشِيٍّ، عَنِ ابْنِ الْفِرَاسِيِّ قَالَ: كُنْتُ أَصِيدُ وَكَانَتْ لِي قِرْبَةٌ أَجْعَلُ فِيهَا مَاءً. وَإِنِّي تَوَضَّأْتُ بِمَاءِ الْبَحْرِ ذَكَرْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «**هُوَ الطَّهُورُ مَاؤُهُ. الْحِلُّ مَيْتَتُهُ**».

388- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the water of the sea, thereupon he said: "It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat)."

(...) The same is narrated on the authority of Jabir Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him".

[39] A Man Seeks The Help Of Others To Offer Ablution

389- It is narrated on the authority of Al-Mughirah Ibn Shu'bah: Once, Allah's Apostle "Allah's blessing and peace be upon him" went out to answer the call of nature. When he returned, I received him with a leather container of water, from which I poured for him. He washed his face, then his hands. He tried to wash his arms, but the cloak was very tight. So, he brought them out from underneath the cloak and then washed them. Then, he passed his wet hands over his footwears. Then he led us in the prayer.

390- It is narrated on the authority of Ar-Rubai Bint Mu'awwidh: I brought an ablution vessel to the Messenger of Allah "Allah's blessing and peace be upon him", who asked me to pour (for him to offer ablution). I poured and he washed his face and arms. Then, he took a new (handful of) water therewith he wiped (the whole of) his head, from the front to the back, and then washed his feet each thrice.

391- It is narrated on the authority of Safwan Ibn Assal: I poured water over the Messenger of Allah "Allah's blessing and peace be upon him" to offer ablution, on journey and residence.

392- It is narrated on the authority of Umm Ayyash, and she was a slave-girl of Ruqayyah, daughter of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: I used to help the Messenger of Allah "Allah's blessing and peace be upon him" offer ablution while I was standing, and he was sitting.

[40] When A Man Gets Up From Sleep: Will He Get His Hand Into The Vessel Before Washing It?

393- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you gets up at night, let not him get his hand into the vessel until he pours over it twice or thrice, for one of you does not know where his hand is during the night."

388 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ. حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ. قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللَّهِ، هُوَ ابْنُ مِقْسَمٍ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ مَاءِ الْبَحْرِ، فَقَالَ: «**هُوَ الطَّهُورُ مَاؤُهُ. الْحِلُّ مَيْتَتُهُ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ الْهَسْتَجَانِيُّ. حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ. حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ. حَدَّثَنَا إِسْحَاقُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللَّهِ، هُوَ ابْنُ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ. فَذَكَرَ نَحْوَهُ.

39 ـ بابُ الرَّجُلِ يَسْتَعِينُ على وُضُوئِهِ فَيَصُبُّ عليه

389 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ. حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِبَعْضِ حَاجَتِهِ. فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِالْإِدَاوَةِ. فَصَبَبْتُ عَلَيْهِ، فَغَسَلَ يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يَغْسِلُ ذِرَاعَيْهِ فَضَاقَتِ الْجُبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ. فَغَسَلَهُمَا وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ صَلَّى بِنَا.

390 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ. حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ بِمِيضَأَةٍ. فَقَالَ: «**اسْكُبِي**». فَسَكَبْتُ. فَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ. وَأَخَذَ مَاءً جَدِيداً. فَمَسَحَ بِهِ رَأْسَهُ. مُقَدَّمَهُ وَمُؤَخَّرَهُ. وَغَسَلَ قَدَمَيْهِ ثَلاَثاً ثَلاَثاً.

391 ـ **حدّثنا** بِشْرُ بْنُ آدَمَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنِي الْوَلِيدُ بْنُ عُقْبَةَ. حَدَّثَنِي حُذَيْفَةُ بْنُ أَبِي حُذَيْفَةَ الأَزْدِيُّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: صَبَبْتُ عَلَى النَّبِيِّ ﷺ الْمَاءَ فِي السَّفَرِ وَالْحَضَرِ، فِي الْوُضُوءِ.

392 ـ **حدّثنا** كُرْدُوسُ بْنُ أَبِي عَبْدِ اللَّهِ الْوَاسِطِيُّ. حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ رَوْحٍ. حَدَّثَنَا أَبِي، رَوْحُ بْنُ عَنْبَسَةَ بْنِ سَعِيدِ بْنِ أَبِي عَيَّاشٍ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ عَنْبَسَةَ بْنِ سَعِيدٍ، عَنْ جَدَّتِهِ، أُمِّ أَبِيهِ، أُمِّ عَيَّاشٍ، وَكَانَتْ أَمَةً لِرُقَيَّةَ بِنْتِ رَسُولِ اللَّهِ ﷺ قَالَتْ: كُنْتُ أُوَضِّىءُ رَسُولَ اللَّهِ ﷺ. أَنَا قَائِمَةٌ وَهُوَ قَاعِدٌ.

40 ـ بابُ الرَّجُلِ يَسْتَيْقِظُ مِنْ مَنَامِهِ هل يُدْخِلُ يَدَهُ في الإناءِ قَبْلَ أَنْ يَغْسِلَهَا

393 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُمَا حَدَّثَاهُ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلاَ يُدْخِلْ يَدَهُ فِي الإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلاَثاً؛ فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي فِيمَ بَاتَتْ يَدُهُ**».

394- It is narrated on the authority of Salim from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you gets up from sleep, let not him get his hand into the vessel until he washes it."

395- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you gets up from sleep and intends to offer ablution, let not him get his hand into the water prepared for his ablution until he washes it, for he does not know where his hand is during the night and on which thing he is putting it (during his sleep)."

396- It is narrated on the authority of Al-Harith: Once, Ali asked for water and (when it was brought to him) he washed his hands before he put them into the vessel and then said: "As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done."

[41] Mentioning The Name Of Allah On Offering Ablution

397- It is narrated on the authority of Rubai Ibn Abd Ar-Rahman Ibn Abu Sa'id from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (valid) ablution for such as does not mention the Name of Allah on offering it."

398- It is narrated on the authority of Sa'id Ibn Zaid: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be recorded) for such as does not offer ablution; and there is no (valid) ablution for such as does not mention Allah's Name on offering it."

399- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be recorded) for such as does not offer ablution; and there is no (valid) ablution for such as does not mention Allah's Name on offering it."

400- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be recorded) for such as does not offer ablution; and there is no (valid) ablution for such as does not mention Allah's Name on offering it; and there is no prayer (to be accepted) from such as does not invoke for Allah's Blessing (and Peace) upon the Prophet "Allah's blessing and peace be upon him"; and there is no prayer (to be accepted) from such as does not love the Ansar."

(...) The same is narrated on the authority of Abd Al-Muhaimin Ibn Abbas, through another chain of transmitters.

394 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ، وَجَابِرُ بْنُ إِسْمَاعِيلَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلاَ يُدْخِلْ يَدَهُ فِي الإِنَاءِ حَتَّى يَغْسِلَهَا**».

395 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ تَوْبَةَ. حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّائِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا قَامَ أَحَدُكُمْ مِنَ النَّوْمِ فَأَرَادَ أَنْ يَتَوَضَّأَ، فَلاَ يُدْخِلْ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا. فَإِنَّهُ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ، وَلاَ عَلَى مَا وَضَعَهَا**».

396 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، قَالَ: دَعَا عَلِيٌّ بِمَاءٍ. فَغَسَلَ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا الإِنَاءَ. ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ.

41 ـ بابُ ما جَاءَ في التَّسْمِيَةِ في الوُضُوءِ

397 ـ **حدّثنا** أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ. قَالُوا: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ**».

398 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا يَزِيدُ بْنُ عِيَاضٍ. حَدَّثَنَا أَبُو ثِفَالٍ، عَنْ رَبَاحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سُفْيَانَ؛ أَنَّهُ سَمِعَ جَدَّتَهُ بِنْتَ سَعِيدِ بْنِ زَيْدٍ تَذْكُرُ أَنَّهَا سَمِعَتْ أَبَاهَا سَعِيدَ بْنَ زَيْدٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ. وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ**».

399 ـ **حدّثنا** أَبُو كُرَيْبٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَىٰ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ يَعْقُوبَ بْنِ سَلَمَةَ اللَّيْثِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ. وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ**».

400 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ. وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ. وَلاَ صَلاَةَ لِمَنْ لاَ يُصَلِّي عَلَى النَّبِيِّ. وَلاَ صَلاَةَ لِمَنْ لاَ يُحِبُّ الأَنْصَارَ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا عِيسَىٰ (عُبَيْس) بْنُ مَرْحُومٍ الْعَطَّارُ. حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ عَبَّاسٍ. فَذَكَرَ نَحْوَهُ.

[42] Starting With The Right Side In Offering Ablution

401- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to start with the right side in (everything he did): in his offering ablution whenever he offered ablution, in combing his hair whenever he combed his hair, and in putting on his sandals whenever he put on his sandals.

402- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you offer ablution, start with the right parts (of the body which the ablution would reach)."

(...) The same is narrated on the authority of Zuhair through a different chain of transmitters.

[43] Rinsing The Mouth And Snuffing With A Single Handful Of Water

403- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" rinsed his mouth, and then snuffed water into his nostrils (and blew it out) from only a single handful (of water).

404- It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he rinsed his mouth thrice, and snuffed water into his nostrils (and blew it out) thrice (and both were) from a single handful (of water).

405- It is narrated on the authority of Abdullah Ibn Zaid Al-Ansari: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to us, and asked us to bring him (water to offer) ablution. I brought water for him, and he (offered ablution, in which he) rinsed his mouth and snuffed water into his nostrils (and blew it out and both were) from a handful (of water).

[44] Snuffing Water into the nostrils (and then blowing it out) perfectly

406- It is narrated on the authority of Salamah Ibn Qais: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you offer ablution, you should snuff water into your nostrils and then blow it out; and when you use stones (to clean your private parts after answering the call of nature), let it be an odd number (of stones)."

407- It is narrated on the authority of Asim Ibn Laqit Ibn Sabrah from his father: I said: "O Messenger of Allah! Tell me (how to offer) ablution." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution perfectly (by washing each part the ablution should

42 ـ بابُ التَّيَمُّنِ في الوُضُوءِ

401 ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ. ح وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُحِبُّ التَّيَمُّنَ فِي الطُّهُورِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ.

402 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو جَعْفَرٍ النُّفَيْلِيُّ. حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا تَوَضَّأْتُمْ فَابْدَأُوا بِمَيَامِنِكُمْ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا يَحْيَىٰ بْنُ صَالِحٍ، وَابْنُ نُفَيْلٍ وَغَيْرُهُمَا. قَالُوا: حَدَّثَنَا زُهَيْرٌ. فَذَكَرَ نَحْوَهُ.

43 ـ بابُ المَضْمَضَةِ والاسْتِنْشَاقِ مِنْ كَفٍّ وَاحِدٍ

403 ـ حدّثنا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ مَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ.

404 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَضْمَضَ ثَلاَثاً، وَاسْتَنْشَقَ ثَلاَثاً، مِنْ كَفٍّ وَاحِدٍ.

405 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ الْعُكْلِيُّ، عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الأَنْصَارِيِّ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فَسَأَلَنَا وَضُوءاً. فَأَتَيْتُهُ بِمَاءٍ، فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدٍ.

44 ـ بابُ المُبَالَغَةِ في الاسْتِنْشَاقِ والاسْتِنْثَارِ

406 ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مَنْصُورٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ قَيْسٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**إِذَا تَوَضَّأْتَ فَانْثُرْ، وَإِذَا اسْتَجْمَرْتَ فَأَوْتِرْ**».

407 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ سَلِيمٍ الطَّائِفِيُّ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ: «**أَسْبِغِ الْوُضُوءَ. وَبَالِغْ فِي الاسْتِنْشَاقِ. إِلاَّ أَنْ تَكُونَ صَائِماً**».

reach to the full) and (as a part of ablution, you should) snuff water into your nostrils (and then blow it out)."

408- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(As a part of your ablution), you should snuff water into nostrils and then blow it out twice or thrice."

409- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one offers ablution, let him snuff water into his nostrils and then blow it out; and when one uses stones (to clean his private parts after answering the call of nature), let it be an odd number (of stones)."

[45] Offering Ablution (And Washing Each Part Of The Body) Once

410- It is narrated on the authority of Thabit Ibn Abu Safiyyah Ath-Thumali that he said: I asked Ja'far Ibn Abdullah: have you received the narration on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution (in which he washed and wiped the parts of his body the ablution should reach) once?" he answered in the affirmative. I asked him: "And (have you been informed that he did so) twice and thrice?" he answered in the affirmative.

411- It is narrated on the authority of Ibn Abbas that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" having offered ablution handful by handful (of water, once for each part of his body)

412- It is narrated on the authority of Umar (Ibn Al-Khattab) that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, having offered ablution (in which he washed each part of his body) once.

[46] Offering Ablution (And Washing Each Part Of The Body) Thrice

413- It is narrated on the authority of Shaqiq Ibn Salamah: I saw both Uthman and Ali having offered ablution (in which they washed each part of their bodies) thrice. They told that this was the same ablution offered by the Messenger of Allah "Allah's blessing and peace be upon him".

(...) The same is narrated on the authority of Abd Ar-Rahman Ibn Thabit Ibn Thawban, through another chain of transmitters.

414- It is narrated on the authority of Ibn Umar that he offered ablution (in which he washed each part of his body the ablution should reach) thrice;

408 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ قَارِظِ بْنِ شَيْبَةَ، عَنْ أَبِي غَطَفَانَ الْمُرِّيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اسْتَنْثِرُوا مَرَّتَيْنِ بَالِغَتَيْنِ أَوْ ثَلاَثاً**».

409 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، وَدَاوُدُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ**».

45 ـ بابُ ما جَاءَ في الوُضُوءِ مَرَّةً مَرَّةً

410 ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ النَّخَعِيُّ، عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةَ الثُّمَالِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ، قُلْتُ لَهُ: حُدِّثْتَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً؟ قَالَ: نَعَمْ. قُلْتُ: وَمَرَّتَيْنِ مَرَّتَيْنِ وَثَلاَثاً ثَلاَثاً؟ قَالَ: نَعَمْ.

411 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ غَرْفَةً غَرْفَةً.

412 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ. أَنْبَأَنَا الضَّحَّاكُ بْنُ شُرَحْبِيلَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ تَوَضَّأَ وَاحِدَةً وَاحِدَةً.

46 ـ بابُ الوُضُوءِ ثَلاثاً ثَلاثاً

413 ـ حدّثنا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ الدِّمَشْقِيُّ، عَنِ ابْنِ ثَوْبَانَ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: رَأَيْتُ عُثْمَانَ وَعَلِيًّا يَتَوَضَّآنِ ثَلاَثاً ثَلاَثاً، وَيَقُولاَنِ: هٰكَذَا كَانَ وُضُوءُ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَاهُ أَبُو حَاتِمٍ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ. فَذَكَرَ نَحْوَهُ.

414 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ تَوَضَّأَ ثَلاَثاً

and he informed the Messenger of Allah "Allah's blessing and peace be upon him" of that (and he admitted it).

415- It is narrated on the authority of both A'ishah and Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" offered ablution (in which he washed and wiped each part of his body) thrice.

416- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution (in which he washed each part of his body the ablution should reach) thrice, and wiped his head only once.

417- It is narrated on the authority of Abu Malik Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution by way of (washing each part of his body) thrice.

418- It is narrated on the authority of Ar-Rubai Bint Mu'awwidh Ibn Afra' that the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution by way of (washing each part of his body) thrice.

[47] Offering Ablution (With Washing Each Part Of The Body) Once, Twice, Or Thrice

419- It is narrated on the authority of Ibn Umar: The Prophet "Allah's blessing and peace be upon him" offered ablution (in which he washed each part of his body) once, and then he said: "This is the ablution of him, from whom Allah never accepts prayer without it." Then, he offered ablution (in which he washed each part of his body) twice and said: "This ablution is commendable (in the Sight of Allah)." Then, he offered ablution (in which he washed each part of his body) thrice and said: "This is the most perfect (way of) ablution: it is the ablution of me as well as of Abraham, Allah's Bosom Friend. Whoever offers ablution as such and then says after he finishes: "There is no god (to be worshipped) but Allah; and Muhammad is His servant and Messenger", the eight gates of the Garden will be opened to him, to enter into it from whichever gate of them he likes."

420- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked for water therewith he offered ablution (in which he washed each part of his body) once and then he said: "This is the minimum limit of ablution (without which it becomes invalid)" or: "This is the ablution of him, from whom Allah never accepts prayer unless he performs it." Then, he offered ablution (in which he washed each part of his body) twice and said: "This is the ablution of him, who will be given a double reward by Allah if he performs it." Then, he offered ablution (in which he washed each part of his

ثَلاَثاً. وَرَفَعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ.

415 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ سَالِمٍ أَبِي الْمُهَاجِرِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً.

416 ـ حدّثنا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا عِيسٰى بْنُ يُونُسَ، عَنْ فَائِدٍ، أَبِي الْوَرْقَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً، وَمَسَحَ رَأْسَهُ مَرَّةً.

417 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ ثَلاَثاً ثَلاَثاً.

418 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً.

47 ـ بابُ ما جاءَ في الوُضُوءِ مَرَّةً ومَرَّتَيْنِ وثَلاثاً

419 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنِي مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ. حَدَّثَنِي عَبْدُ الرَّحِيمِ بْنُ زَيْدٍ الْعَمِّيُّ، عَنْ أَبِيهِ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنِ ابْنِ عُمَرَ قَالَ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ وَاحِدَةً وَاحِدَةً. فَقَالَ: «**هٰذَا وُضُوءُ مَنْ لاَ يَقْبَلُ اللَّهُ مِنْهُ صَلاَةً إِلاَّ بِهِ**» ثُمَّ تَوَضَّأَ ثِنْتَيْنِ ثِنْتَيْنِ. فَقَالَ: «**هٰذَا وُضُوءُ الْقَدْرِ مِنَ الْوُضُوءِ**». وَتَوَضَّأَ ثَلاَثاً. وَقَالَ: «**هٰذَا أَسْبَغُ الْوُضُوءِ. وَهُوَ وُضُوئِي وَوُضُوءُ خَلِيلِ اللَّهِ إِبْرَاهِيمَ. وَمَنْ تَوَضَّأَ هٰكَذَا ثُمَّ قَالَ عِنْدَ فَرَاغِهِ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فُتِحَ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ**».

420 ـ حدّثنا جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ قَعْنَبٍ، أَبُو بِشْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَرَادَةَ الشَّيْبَانِيُّ، عَنْ زَيْدِ بْنِ الْحَوَارِيِّ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا بِمَاءٍ فَتَوَضَّأَ مَرَّةً مَرَّةً. فَقَالَ: «**هٰذَا وَظِيفَةُ الْوُضُوءِ**» أَوْ قَالَ: «**وُضُوءُ مَنْ لَمْ يَتَوَضَّأْهُ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلاَةً**»

body) thrice and said: "This is the ablution of me, as well as of the Messengers (who had been sent) before me."

[48] Moderation Is Required; And Exceeding The Due Limits (of water) Is Hateful In Ablution

421- It is narrated on the authority of Ubai Ibn Ka'b: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, (using water when one offers) ablution has an Evil One called "Walhan" (the Wandering One, who arouses doubts in the heart of such as performs ablution, leading him to use water excessively); so, beware of the (evil) suggestion (which one receives from Satan) pertaining to the water." (I.e. that which gets one consume water lavishly, whether in ablution or in washing his private parts, or get him fall in doubt as to the purity of water, particularly when there is no sign indicative of filthiness.)

422- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather: Once, a desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him about the ablution, thereupon the Prophet "Allah's blessing and peace be upon him" showed him (that it was be to wash each part of the body the ablution should reach) thrice (barring wiping the head and washing the feet), and then he said: "This is the (maximum limit beyond which none should go in) ablution; and whoever does more than that, has, indeed, mistreated (the etiquette of Islamic law), or transgressed the due bounds (of using water), or even wronged (himself)."

423- It is narrated on the authority of Ibn Abbas: Once, I spent the night in the house of Maimunah, my maternal aunt (and when it was midnight) The Messenger of Allah "Allah's blessing and peace be upon him" got up (to offer the supererogatory prayer) and performed ablution from a water-skin in which he did not use a great quantity (of water); and then I got up and did the same.

424- It is narrated on the authority of Ibn Umar: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a man offering ablution, thereupon he said to him: "Do not use water lavishly! Do not spend water excessively!"

425- It is narrated on the authority of Abdullah Ibn Amr: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon Sa'd while he was offering ablution, thereupon he said: "What is this extravagance (of spending water)?" he said: "Is there, in ablution,

ثُمَّ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ قَالَ: «**هٰذَا وُضُوءُ مَنْ تَوَضَّأَهُ أَعْطَاهُ اللَّهُ كِفْلَيْنِ مِنَ الأَجْرِ**» ثُمَّ تَوَضَّأَ ثَلاَثاً ثَلاَثاً. فَقَالَ: «**هٰذَا وُضُوئِي وَوُضُوءُ الْمُرْسَلِينَ مِنْ قَبْلِي**».

48 ـ بابُ ما جَاءَ في القَصْدِ في الوُضُوءِ وكَرَاهِيَةِ التَّعَدّي فيه

421 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا خَارِجَةُ بْنُ مُصْعَبٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ عُتَيِّ بْنِ ضَمْرَةَ السَّعْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِلْوُضُوءِ شَيْطَاناً يُقَالُ لَهُ وَلَهَانُ. فَاتَّقُوا وَسْوَاسَ الْمَاءِ**».

422 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي يَعْلَىٰ، عَنْ سُفْيَانَ، عَنْ مُوسَىٰ بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الْوُضُوءِ. فَأَرَاهُ ثَلاَثاً ثَلاَثاً. ثُمَّ قَالَ: «**هٰذَا الْوُضُوءُ. فَمَنْ زَادَ عَلَى هٰذَا، فَقَدْ أَسَاءَ أَوْ تَعَدَّى أَوْ ظَلَمَ**».

423 ـ **حدّثنا** أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ. حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ كُرَيْباً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ. فَقَامَ النَّبِيُّ ﷺ فَتَوَضَّأَ مِنْ شَنَّةٍ وُضُوءاً. يُقَلِّلُهُ. فَقُمْتُ فَصَنَعْتُ كَمَا صَنَعَ.

424 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنْ مُحَمَّدِ بْنِ الْفَضْلِ، عَنْ أَبِيهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ رَجُلاً يَتَوَضَّأُ فَقَالَ: «**لاَ تُسْرِفْ. لاَ تُسْرِفْ**».

425 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا قُتَيْبَةُ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ حُيَيِّ بْنِ عَبْدِ اللَّهِ الْمَعَافِرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِسَعْدٍ، وَهُوَ يَتَوَضَّأُ. فَقَالَ: «**مَا هٰذَا السَّرَفُ؟**» فَقَالَ: أَفِي الْوُضُوءِ إِسْرَافٌ؟ قَالَ: «**نَعَمْ. وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ**».

profligacy (which one should avoid)?" he said: "Yes even though you are standing on (and offering ablution from) a flowing river."

[49] Performing Ablution Perfectly

426- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to offer ablution perfectly.

427- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not guide you to that, with which Allah plots out sins from you, and increases you in good deeds?" they said: "Yes O Messenger of Allah." He said: "It is to offer ablution perfectly, no matter harmful (the water might be particularly when it is severe cold); to take more steps towards the mosques (when one's house is far from the mosque to offer obligatory prayers in congregation); and to wait the (coming) prayer after (offering the current) prayer."

428- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The deeds) that plot out sins are to offer ablution perfectly no matter harmful this might be, to have one's feet seek in steps towards the mosques (to perform obligatory prayers in congregation), and to expect the (coming) prayer after (offering the current) prayer (either by sitting in the mosque in expectation for it, or by having one's heart and soul attached to it)."

[50] Rubbing (The Hair Of) The Beard (By Getting The Hair Come In Between Fingers While Washing)

429- It is narrated on the authority of Ammar Ibn Yasir that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having rubbed (the hair of) his beard (with his fingers).

430- It is narrated on the authority of Uthman Ibn Affan that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he rubbed (the hair of) his beard (by getting the hair come in between his fingers).

431- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, he would rub (the hair of) his beard and make spaces between his fingers twice (so that the hair would come in between them).

432- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered

49 ـ بابُ ما جَاءَ فِي إِسْبَاغِ الْوُضُوءِ

426 ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا مُوسَى بْنُ سَالِمٍ، أَبُو جَهْضَمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِإِسْبَاغِ الْوُضُوءِ.

427 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «**أَلاَ أَدُلُّكُمْ عَلَى مَا يُكَفِّرُ اللَّهُ بِهِ الْخَطَايَا وَيَزِيدُ بِهِ فِي الْحَسَنَاتِ؟**» قَالُوا: بَلَىٰ يَا رَسُولَ اللَّهِ قَالَ: «**إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ**».

428 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**كَفَّارَاتُ الْخَطَايَا إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَإِعْمَالُ الأَقْدَامِ إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ**».

50 ـ بابُ ما جَاءَ فِي تَخْلِيلِ اللِّحْيَةِ

429 ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ، عَنْ حَسَّانِ بْنِ بِلاَلٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ. ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ حَسَّانِ بْنِ بِلاَلٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُخَلِّلُ لِحْيَتَهُ.

430 ـ حدّثنا مُحَمَّدُ بْنُ أَبِي خَالِدٍ الْقَزْوِينِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بْنِ شَقِيقٍ الأَسَدِيِّ، عَنْ أَبِي وَائِلٍ، عَنْ عُثْمَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ.

431 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَفْصِ بْنِ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ. حَدَّثَنَا يَحْيَىٰ بْنُ كَثِيرٍ، أَبُو النَّضْرِ، صَاحِبُ الْبَصْرِيِّ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَوَضَّأَ خَلَّلَ لِحْيَتَهُ وَفَرَّجَ أَصَابِعَهُ مَرَّتَيْنِ.

432 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ قَيْسٍ. حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَوَضَّأَ عَرَكَ عَارِضَيْهِ بَعْضَ الْعَرْكِ، ثُمَّ شَبَّكَ لِحْيَتَهُ بِأَصَابِعِهِ مِنْ تَحْتِهَا.

ablution, he would gently rub his cheeks, by interlacing (the hair of) his beard with his fingers from underneath them.

433- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution and rubbed (the hair of) his beard (by getting the hair come in between his fingers).

[51] Passing The Wet Hands Over The Head (In Ablution)

434- It is narrated on the authority of Amr Ibn Yahya from his father that he asked Abdullah Ibn Zaid, the grandfather of Amr Ibn Yahya: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He poured it over his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by snuffing water into the nostrils and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, up to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

435- It is narrated on the authority of Uthman Ibn Affan that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution, in which he passed his wet hands over his head once.

436- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" passed his wet hands over his head once (while he was offering ablution).

437- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution, in which he passed his wet hands over his head once.

438- It is narrated on the authority of Ar-Rubai Bint Mu'awwidh Ibn Afra' that she said: The Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hands over his head twice (i.e. in the first time, he passed his wet hands from the front of the head to the back up to the nape, and in the other he returned with his hands from the back to the front, from where he started)

433 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ الْكِلَابِيُّ. حَدَّثَنَا وَاصِلُ بْنُ السَّائِبِ الرَّقَاشِيُّ، عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ.

51 ـ بابُ ما جاءَ في مَسْحِ الرَّأْسِ

434 ـ **حدّثنا** الرَّبِيعُ بْنُ سُلَيْمَانَ، وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ. قَالَ: أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ، وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَىٰ: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ. فَدَعَا بِوَضُوءٍ. فَأَفْرَغَ عَلَى يَدَيْهِ. فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثَلاَثاً. ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثاً. ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ. ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ. بَدَأَ بِمُقَدَّمِ رَأْسِهِ. ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ. ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ. ثُمَّ غَسَلَ رِجْلَيْهِ.

435 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَسَحَ رَأْسَهُ مَرَّةً.

436 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ رَأْسَهُ مَرَّةً.

437 ـ **حدّثنا** مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ رَاشِدٍ الْبَصْرِيُّ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَسَحَ رَأْسَهُ مَرَّةً.

438 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ؛ قَالَتْ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَمَسَحَ رَأْسَهُ مَرَّتَيْنِ.

[52] Wiping The Ears

439- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" wiped his ears by getting his index fingers into them, and cross his thumbs to the back of his ears, and wiped both their backs and insides.

440- It is narrated on the authority of Ar-Rubai that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he wiped both the backs and insides of his ears.

441- It is narrated on the authority of Ar-Rubai Bint Mu'awwidh Ibn Afra' that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he got his fingers into the holes of his ears (and rubbed them).

442- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hands over his head, and then wiped both the backs and insides of his ears.

[53] The Ears Are A Part Of The Head

443- It is narrated on the authority of Abdullah Ibn Zaid: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The ears are a part of the head (and should be wiped with the same handful of water with which the head is wiped)."

444- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The ears are a part of the head." He used to pass his wet hands over the head once, and also wipe both sides of the eyes facing the nose.

445- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The ears are a part of the head."

[54] Rubbing In Between The Fingers

446- It is narrated on the authority of Al-Mustawrid Ibn Shaddad that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution, in which he rubbed in between his toes with his little finger.

(...) The same is narrated on the authority of Ibn Lahi'ah, through another chain of transmitters.

52 - بابُ ما جَاءَ في مَسْحِ الأُذُنَيْنِ

439 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ أُذُنَيْهِ، دَاخِلَهُمَا بِالسَّبَّابَتَيْنِ، وَخَالَفَ إِبْهَامَيْهِ إِلَى ظَاهِرِ أُذُنَيْهِ. فَمَسَحَ ظَاهِرَهُمَا وَبَاطِنَهُمَا.

440 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ؛ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَمَسَحَ ظَاهِرَ أُذُنَيْهِ وَبَاطِنَهُمَا.

441 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ؛ قَالَتْ: تَوَضَّأَ النَّبِيُّ ﷺ فَأَدْخَلَ إِصْبَعَيْهِ فِي جُحْرَيْ أُذُنَيْهِ.

442 - حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَيْسَرَةَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ؛ بأَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ، ظَاهِرَهُمَا وَبَاطِنَهُمَا.

53 - بابٌ الأُذُنَانِ مِنَ الرَّأْسِ

443 - حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ زَيْدٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الأُذُنَانِ مِنَ الرَّأْسِ**».

444 - حدّثنا مُحَمَّدُ بْنُ زِيَادٍ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِنَانِ بْنِ رَبِيعَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الأُذُنَانِ مِنَ الرَّأْسِ**» وَكَانَ يَمْسَحُ رَأْسَهُ مَرَّةً. وَكَانَ يَمْسَحُ الْمَأْقَيْنِ.

445 - حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ الْحُصَيْنِ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُلاَثَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الأُذُنَانِ مِنَ الرَّأْسِ**».

54 - بابُ تَخْلِيلِ الأَصَابِعِ

446 - حدّثنا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرَ، عَنِ ابْنِ لَهِيعَةَ. حَدَّثَنِي يَزِيدُ بْنُ عَمْرٍو الْمَعَافِرِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَخَلَّلَ أَصَابِعَ رِجْلَيْهِ بِخِنْصِرِهِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَىٰ الْحُلْوَانِيُّ. حَدَّثَنَا قُتَيْبَةُ. حَدَّثَنَا ابْنُ لَهِيعَةَ. فَذَكَرَ نَحْوَهُ.

447- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you stand for the prayer, offer ablution perfectly, and make water reach in between both fingers and toes."

448- It is narrated on the authority of Asim Ibn Laqit Ibn Sabrah from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "Offer ablution perfectly, and rub (with water) in between the fingers."

449- It is narrated on the authority of Ubaidullah Ibn Abu Rafi from his father that whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, he would move his seal (so that he would let the water reach the area underneath it).

[55] Washing The Heels

450- It is narrated on the authority of Abdullah Ibn Amr that once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a people offering ablution, with their heels seeming (to have received no water), thereupon he said: "Woe to the heels from the fire (of Hell)! Make perfect the ablution!"

451- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to the heels (which the water of ablution does not reach) from the fire (of Hell)!"

452- It is narrated on the authority of Abu Salamah: Once, A'ishah saw Abd Ar-Rahman (Ibn Abu Bakr) offering ablution, thereupon she said to him: "Make perfect the ablution (by getting the water reach your heels), for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Woe to the heels (which the water of ablution does not reach) from the fire (of Hell)!"

453- It is narrated on the authority of Abu Hurairah that the Prophet "Allah's blessing and peace be upon him" said: "Woe to the heels (which receive no water during ablution) from the fire (of Hell)!"

454- It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Prophet "Allah's blessing and peace be upon him" having said: "Woe to the heels (which receive no water during ablution) from the fire (of Hell)!"

455- It is narrated on the authority of Khalid Ibn Al-Walid, Yazid Ibn Abu Sufyan, Sharhabil Ibn Hasanah and Amr Ibn Al-As, all of those heard the Messenger of Allah "Allah's blessing and peace be upon him" having

447 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَالِحٍ، مَوْلَى التَّوْأَمَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ وَاجْعَلِ الْمَاءَ بَيْنَ أَصَابِعِ يَدَيْكَ وَرِجْلَيْكَ**».

448 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الأَصَابِعِ**».

449 ـ **حدّثنا** عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الرَّقَاشِيُّ. حَدَّثَنِي مَعْمَرُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ. حَدَّثَنَا أَبِي، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَوَضَّأَ حَرَّكَ خَاتَمَهُ.

55 ـ باب غَسْلِ العَرَاقِيبِ

450 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ قَوْماً يَتَوَضَّؤُونَ، وَأَعْقَابُهُمْ تَلُوحُ. فَقَالَ: «**وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ. أَسْبِغُوا الْوُضُوءَ**».

451 ـ **قَالَ** الْقَطَّانُ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا عَبْدُ الْمُؤْمِنِ بْنُ عَلِيٍّ. حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ**».

452 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنِ ابْنِ عَجْلَانَ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَأَبُو خَالِدٍ الأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: رَأَتْ عَائِشَةُ عَبْدَ الرَّحْمَٰنِ وَهُوَ يَتَوَضَّأُ. فَقَالَتْ: أَسْبِغِ الْوُضُوءَ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ**».

453 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ**».

454 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي كُرَيْبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ**».

455 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ، وَعُثْمَانُ بْنُ إِسْمَاعِيلَ الدِّمَشْقِيَّانِ. قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا شَيْبَةُ بْنُ الأَحْنَفِ، عَنْ أَبِي سَلَّامٍ الأَسْوَدِ، عَنْ أَبِي صَالِحٍ الأَشْعَرِيِّ. حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الأَشْعَرِيُّ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، وَيَزِيدَ بْنِ أَبِي سُفْيَانَ، وَشُرَحْبِيلَ بْنِ حَسَنَةَ، وَعَمْرِو بْنِ الْعَاصِ كُلُّ هٰؤُلَاءِ سَمِعُوا مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**أَتِمُّوا الْوُضُوءَ. وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ**».

said: "Make perfect the ablution: woe to the heels (which receive no water during ablution) from the fire (of Hell)!"

[56] Washing The Feet

456- It is narrated on the authority of Abu Hayyah: Once, Ali offered ablution, in which he washed his feet up to the ankles and then he said: "I wanted to show you the (way of) ablution offered by your Prophet "Allah's blessing and peace be upon him"."

457- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he washed his feet (up to the ankles) thrice (for each).

458- It is narrated on the authority of Ar-Rubai that she said: Ibn Abbas came to me, and asked me about the narration, i.e. the narration in which she told that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he washed his feet (up to the ankles). (When she affirmed the narration) Ibn Abbas said: "No doubt, the people do not accept but the washing (of the feet in ablution, in imitation of the conduct of the Messenger of Allah "Allah's blessing and peace be upon him"), even though I do not find in Allah's Book but the wiping (of them with one's wet hands)."

Comment: (This is in reference to Allah's saying: "O You who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles." (Al-Ma'idah 6))

[57] Offering Ablution In Accordance With What Allah Commands

459- It is narrated on the authority of Uthman Ibn Affan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who makes perfect the ablution in accordance with what Allah commands, then, the (five obligatory) written prayers act as expiations for (the sins committed in the intervals) between them." (This refers to the fundamental principles of ablution mentioned by Allah: Al-Ma'idah 6)

460- It is narrated on the authority of Rifa'ah Ibn Rafi' that he was sitting with the Prophet "Allah's blessing and peace be upon him" when he said: "No prayer of anyone will be regarded as (valid and) complete unless he makes perfect the ablution in accordance with what Allah Almighty commands: he should wash his face and hands (and arms) up to the elbows; and rub (with water) his head and (wash) his feet up to the ankles."

56 ـ بابُ ما جَاءَ في غَسْلِ القَدَمَيْنِ

456 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيّاً تَوَضَّأَ فَغَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَالَ: أَرَدْتُ أَنْ أُرِيَكُمْ طُهُورَ نَبِيِّكُمْ ﷺ.

457 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَيْسَرَةَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَغَسَلَ رِجْلَيْهِ ثَلاَثاً ثَلاَثاً.

458 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ قَالَتْ: أَتَانِي ابْنُ عَبَّاسٍ فَسَأَلَنِي عَنْ هٰذَا الْحَدِيثِ. تَعْنِي حَدِيثَهَا الَّذِي ذَكَرَتْ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَغَسَلَ رِجْلَيْهِ. فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ النَّاسَ أَبَوْا إِلاَّ الْغَسْلَ. وَلاَ أَجِدُ فِي كِتَابِ اللَّهِ إِلاَّ الْمَسْحَ.

57 ـ بابُ ما جَاءَ في الوُضُوءِ على ما أَمَرَ الله تَعالَى

459 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، أَبِي صَخْرَةَ قَالَ: سَمِعْتُ حُمْرَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي الْمَسْجِدِ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ، فَالصَّلاَةُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ»**.

460 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا حَجَّاجٌ. حَدَّثَنَا هَمَّامٌ. حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ. حَدَّثَنِي عَلِيُّ بْنُ يَحْيَىٰ بْنِ خَلاَّدٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ أَنَّهُ كَانَ جَالِساً عِنْدَ النَّبِيِّ ﷺ فَقَالَ: **«إِنَّهَا لاَ تَتِمُّ صَلاَةٌ لِأَحَدٍ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ تَعَالَى. يَغْسِلُ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ، وَيَمْسَحُ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ»**.

[58] Sprinkling Water Over One's Privates After Performing Ablution

461- It is narrated on the authority of Al-Hakam Ibn Sufyan Ath-Thaqafi that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution and then took a handful of water which he sprinkled over his private parts (to avert suspicions, and instruct the people).

462- It is narrated on the authority of Usamah Ibn Zaid Ibn Harithah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel instructed me (how to offer) ablution, and commanded me to sprinkle (water over my privates from) underneath my garment to remove whatever (drops of) urine might come out after offering ablution."

(...) The same is narrated on the authority of Ibn Lahi'ah through different chains of transmitters.

463- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "When you offer ablution, sprinkle (water over your private parts to avert suspicions of urine)."

464- It is narrated on the authority of Jabir that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, and then sprinkled water over his private parts.

[59] Using The Towel (To Make Dry The Body) After Offering Ablution Or Taking Bath

465- It is narrated on the authority of Umm Hani Bint Abu Talib that when it was the year of the conquest (of Mecca), the Messenger of Allah "Allah's blessing and peace be upon him" stood to take bath, and Fatimah (his daughter) screened him (with the garment); and (when he finished) he took his garment, with which he wrapped himself (as one would do with a towel to make dry his body).

466- It is narrated on the authority of Qais Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us and we placed water for him; and he took bath. Then, we brought a yellowish quilt to him, therewith he wrapped himself: as if I am looking at the effects of the yellowish dye on the folds of his abdomen.

467- It is narrated on the authority of Ibn Abbas who related from Maimunah, his maternal aunt that she said: I brought a towel to the Messenger of Allah "Allah's blessing and peace be upon him" when he took bath (to get clean) from ceremonial impurity; but he returned it, and started wiping water off (his body).

58 ـ بابُ ما جَاءَ فِي النَّضْحِ بَعْدَ الوُضُوءِ

461 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ قَالَ: قَالَ مَنْصُورٌ. حَدَّثَنَا مُجَاهِدٌ. عَنِ الْحَكَمِ بْنِ سُفْيَانَ الثَّقَفِيِّ؛ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ تَوَضَّأَ ثُمَّ أَخَذَ كَفًّا مِنْ مَاءٍ فَنَضَحَ بِهِ فَرْجَهُ.

462 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ. حَدَّثَنَا حَسَّانُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ عَقِيلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ؛ قَالَ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ أَبِيهِ زَيْدِ بْنِ حَارِثَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عَلَّمَنِي جِبْرَائِيلُ الْوُضُوءَ. وَأَمَرَنِي أَنْ أَنْضَحَ تَحْتَ ثَوْبِي، لِمَا يَخْرُجُ مِنَ الْبَوْلِ بَعْدَ الْوُضُوءِ**».

قالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ التِّنِّيسِيُّ. حَدَّثَنَا ابْنُ لَهِيعَةَ. فَذَكَرَ نَحْوَهُ.

463 ـ **حدّثنا** الْحُسَيْنُ بْنُ سَلَمَةَ الْيُحْمِ اليحمدي دِيُّ. حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ. حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا تَوَضَّأْتَ فَانْتَضِحْ**».

464 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ. حَدَّثَنَا قَيْسٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَنَضَحَ فَرْجَهُ.

59 ـ بابُ المِنْدِيلِ بَعْدَ الوُضُوءِ وبَعْدَ الغُسْلِ

465 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ؛ أَنَّ أَبَا مُرَّةَ، مَوْلَى عَقِيلٍ، حَدَّثَهُ أَنَّ أُمَّ هَانِىءٍ بِنْتَ أَبِي طَالِبٍ حَدَّثَتْهُ أَنَّهُ لَمَّا كَانَ عَامُ الْفَتْحِ، قَامَ رَسُولُ اللَّهِ ﷺ إِلَى غُسْلِهِ. فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ، ثُمَّ أَخَذَ ثَوْبَهُ فَالْتَحَفَ بِهِ.

466 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، عَنْ مُحَمَّدِ بْنِ شُرَحْبِيلَ، عَنْ قَيْسِ بْنِ سَعْدٍ؛ قَالَ: أَتَانَا النَّبِيُّ ﷺ فَوَضَعْنَا لَهُ مَاءً فَاغْتَسَلَ. ثُمَّ أَتَيْنَاهُ بِمِلْحَفَةٍ وَرْسِيَّةٍ فَاشْتَمَلَ بِهَا. فَكَأَنِّي أَنْظُرُ إِلَى أَثَرِ الْوَرْسِ عَلَى عُكَنِهِ.

467 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ. حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ؛ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِثَوْبٍ، حِينَ اغْتَسَلَ مِنَ الْجَنَابَةِ. فَرَدَّهُ وَجَعَلَ يَنْفُضُ الْمَاءَ.

468- It is narrated on the authority of Salman Al-Farisi that once the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution (and when he finished) he turned a woolen cloak he had over him, with which he wiped his face.

[60] What Is Said After Offering Ablution

469- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever offers ablution to the best, and then says thrice: "I testify that there is no god (to be worshipped) but Allah, with Whom there is no partner; and I testify that Muhammad is His servant and Messenger", the eight gates of the Garden will be opened to him, in order to enter from whichever of them he likes."

(...) The same is narrated on the authority of Abu Nu'aim, through another chain of transmitters.

470- It is narrated on the authority of Umar Ibn Al-Khattab: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim, who offers ablution to the best and then says: "I testify that there is no god (to be worshipped) but Allah, with Whom there is no partner; and I testify that Muhammad is His servant and Messenger" but that the eight gates of the Garden will be opened to him, in order to enter from whichever of them he likes."

[61] Offering Ablution With (Water In A Container Of) Copper

471- It is narrated on the authority of Abdullah Ibn Zaid, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to us, and we brought out to him water in a pot made of copper, with which he offered ablution.

472- It is narrated on the authority of Zainab Bint Jahsh that she had a tub made of copper; and she said: "I used to comb the (hair of the) head of the Messenger of Allah "Allah's blessing and peace be upon him" in it."

473- It is narrated on the authority of Abu Hurairah that the Prophet "Allah's blessing and peace be upon him" offered ablution in a pot (made of stone or copper).

[62] Offering Ablution (After Getting Up) From Sleep

474- It is narrated on the authority of A'ishah that she said: "(Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" slept (so much) until he snored, and then when he got up, he offered

468 ـ حدّثنا الْعَبَّاسُ بْنُ الْوَلِيدِ، وَأَحْمَدُ بْنُ الأَزْهَرِ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَزِيدُ بْنُ السِّمْطِ. حَدَّثَنَا الْوَضِينُ بْنُ عَطَاءٍ، عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ؛ أَنَّ رَسُولَ اللّهِ ﷺ تَوَضَّأَ، فَقَلَبَ جُبَّةَ صُوفٍ كَانَتْ عَلَيْهِ، فَمَسَحَ بِهَا وَجْهَهُ.

60 ـ بابُ ما يُقَالُ بَعْدَ الوُضُوءِ

469 ـ حدّثنا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، وَزَيْدُ بْنُ الْحُبَابِ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو نُعَيْمٍ. قَالُوا: حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللّهِ بْنِ وَهْبٍ، أَبُو سُلَيْمَانَ النَّخَعِيُّ. قَالَ: حَدَّثَنِي زَيْدٌ الْعَمِّيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ، ثَلاَثَ مَرَّاتٍ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ فُتِحَ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ. مِنْ أَيِّهَا شَاءَ دَخَلَ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ الْقَطَّانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ. حَدَّثَنَا أَبُو نُعَيْمٍ بِنَحْوِهِ.

470 ـ حدّثنا عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللّهِ بْنِ عَطَاءٍ الْبَجَلِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «**مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ. ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، إِلاَّ فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ**».

61 ـ بابُ الوُضُوءِ بالصُّفْرِ

471 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللّهِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمَاجِشُونِ. حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّهِ بْنِ زَيْدٍ، صَاحِبِ النَّبِيِّ ﷺ؛ قَالَ: أَتَانَا رَسُولُ اللّهِ ﷺ فَأَخْرَجْنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرٍ، فَتَوَضَّأَ بِهِ.

472 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ عُبَيْدِ اللّهِ بْنِ عُمَرَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللّهِ بْنِ جَحْشٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ؛ أَنَّهُ كَانَ لَهَا مِخْضَبٌ مِنْ صُفْرٍ. قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللّهِ ﷺ فِيهِ.

473 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فِي تَوْرٍ.

62 ـ بابُ الوُضُوءِ مِنَ النَّوْمِ

474 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللّهِ ﷺ يَنَامُ حَتَّى يَنْفُخَ. ثُمَّ يَقُومُ فَيُصَلِّي، وَلاَ يَتَوَضَّأُ.

prayer without offering ablution." Waki said: "She means during his prostration (in the prayer)."

Comment: (This state is particular to the Prophet, whose eyes would sleep, even though his heart would never sleep; and in this case, the comment of Waki' is of no point here. The state of the Messenger of Allah "Allah's blessing and peace be upon him" should not be compared with the state of other men, who should offer ablution if they sleep; because both their eyes and hearts sleep with them)

475- It is narrated on the authority of Abdullah that once the Messenger of Allah "Allah's blessing and peace be upon him" slept (so much) until he snored; and then when he got up, he offered prayer (without ablution).

476- It is narrated on the authority of Ibn Abbas that he said: "Such sleep of his (as from which he never offered ablution) was while he was sitting." He refers to the Prophet "Allah's blessing and peace be upon him".

477- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The eye (during wakefulness) acts as a strap with which the anus is tied up: so, if one sleeps (and thus this tie becomes of no effect), one should then offer ablution (when he gets up and intends to perform prayer)."

478- It is narrated on the authority of Safwan Ibn Assal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us not to take off our footwears (whenever we liked to offer ablution provided that they were worn after offering ablution) for three days unless it would be because of the state of ceremonial impurity (resulting from sexual intercourse or nocturnal wet dream); but (we might not take them off) because of excrement, or of urination, or of sleep.

[63] Offering Ablution Because Of Touching The Penis

479- It is narrated on the authority of Busrah Bint Safwan: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you touches his penis, let him then offer ablution (if he intends to perform prayer)."

480- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you touches his penis, offering ablution becomes binding upon him (if he intends to perform prayer)."

481- It is narrated on the authority of Umm Habibah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him".

قَالَ الطَّنَافِسِيُّ: قَالَ وَكِيعٌ: تَعْنِي وَهُوَ سَاجِدٌ.

475 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ حَجَّاجٍ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَامَ حَتَّى نَفَخَ. ثُمَّ قَامَ فَصَلَّى.

476 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، عَنِ ابْنِ أَبِي زَائِدَةَ، عَنْ حُرَيْثِ بْنِ أَبِي مَطَرٍ، عَنْ يَحْيَىٰ بْنِ عَبَّادٍ، أَبِي هُبَيْرَةَ الأَنْصَارِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ نَوْمُهُ ذٰلِكَ وَهُوَ جَالِسٌ. يَعْنِي النَّبِيَّ ﷺ.

477 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنِ الْوَضِينِ بْنِ عَطَاءٍ، عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِذٍ الأَزْدِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْعَيْنُ وِكَاءُ السَّهِ. فَمَنْ نَامَ فَلْيَتَوَضَّأْ**».

478 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ لاَ نَنْزِعَ خِفَافَنَا ثَلاَثَةَ أَيَّامٍ، إِلاَّ مِنْ جَنَابَةٍ. لٰكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ.

63 ـ بابُ الوُضُوءِ مِنْ مَسِّ الذَّكَرِ

479 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ**».

480 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا مَعْنُ بْنُ عِيسٰى. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، جَمِيعاً، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ عُقْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ، فَعَلَيْهِ الْوُضُوءُ**».

481 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْمُعَلَّىٰ بْنُ مَنْصُورٍ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ. حَدَّثَنَا الْعَلاَءُ بْنُ الْحٰرِثِ، عَنْ مَكْحُولٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي

having said: "Whoever touches his private parts, let him then offer ablution (if he intends to perform prayer)."

482- It is narrated on the authority of Abu Ayyub that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Whoever touches his private parts, let him offer ablution" (if he intends to perform prayer, particularly if touching the privates is because of removing the traces of urine, which itself necessitates one to offer ablution)."

[64] The Concession Pertaining To That

483- It is narrated on the authority of Qais Ibn Talq Ibn Al-Hanafiyyah from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, when he was asked about touching the penis: "No ablution is binding (upon you if you touch your penis), since it is a part of your (body)" (provided that touching it is not because of cleaning it from urine, for in this case ablution is obligatory as a result of urination and not of touching the Penis).

484- It is narrated on the authority of Abu Umamah that once, the Messenger of Allah "Allah's blessing and peace be upon him" was asked about touching the penis, thereupon he said: "(There is no harm on you since) it is a piece of your (body)."

[65] Offering Ablution Because Of (Eating) Such (Food) As Is Changed (And Cooked) By The Fire

485- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer ablution (when you intend to perform prayer) because of (eating) such (food) as is changed (and cooked) by the fire." On that Ibn Abbas said: "Should I offer ablution (once again with the cold water) because of (offering ablution with) the fetid water?" Abu Hurairah said: "O son of my brother! When you hear a narration related from the Messenger of Allah "Allah's blessing and peace be upon him", do not make comparisons for it (out of objection to it)!"

486- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer ablution (when you intend to perform prayer) because of (eating) such (food) as is touched (and cooked) by the fire."

487- It is narrated on the authority of Anas Ibn Malik that he used to place his hands on his ears saying: Let them (my ears) be deaf if I did not hear the Messenger of Allah "Allah's blessing and peace be upon him"

سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ**».

482 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ، عَنْ أَبِي أَيُّوبَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ**».

64 ـ بابُ الرُّخْصَةِ في ذلك

483 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ؛ قَالَ: سَمِعْتُ قَيْسَ بْنَ طَلْقٍ الْحَنَفِيَّ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، سُئِلَ عَنْ مَسِّ الذَّكَرِ، فَقَالَ: «**لَيْسَ فِيهِ وُضُوءٌ. إِنَّمَا هُوَ مِنْكَ**».

484 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ مَسِّ الذَّكَرِ، فَقَالَ: «**إِنَّمَا هُوَ حِذْيَةٌ مِنْكَ**».

65 ـ بابُ الوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ

485 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**تَوَضَّأُوا مِمَّا غَيَّرَتِ النَّارُ**» فَقَالَ ابْنُ عَبَّاسٍ: أَتَوَضَّأُ مِنَ الْحَمِيمِ؟ فَقَالَ لَهُ: يَا ابْنَ أَخِي إِذَا سَمِعْتَ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً، فَلاَ تَضْرِبْ لَهُ الأَمْثَالَ.

486 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ**».

487 ـ **حدّثنا** هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ. حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ يَضَعُ يَدَيْهِ عَلَى أُذُنَيْهِ وَيَقُولُ: صُمَّتَا إِنْ لَمْ أَكُنْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ**».

having said: "Offer ablution (when you intend to perform prayer) because of (eating) such (food) as is touched (and cooked) by the fire."

[66] The Concession Pertaining To That

488- It is narrated on the authority of Ibn Abbas: Once, the Messenger of Allah "Allah's blessing and peace be upon him" ate a (piece of the) shoulder (of a cooked sheep) and then wiped his hands with a piece of hairy cloth which was beneath him; and then he stood for the prayer, and offered the prayer (without performing ablution once again).

489- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar ate bread and (cooked) meat and did not offer ablution (once again when they intended to perform the prayer).

490- It is narrated on the authority of Az-Zuhri: Once, I attended the supper (banquet made by) Al-Walid (or Abd Al-Malik); and when the prayer was due I got up to offer ablution, thereupon Ja'far Ibn Amr Ibn Umayyah said: I bear witness that my father testified that once the Messenger of Allah "Allah's blessing and peace be upon him" ate food changed (and cooked) by the fire, and then he offered prayer without performing ablution. Ali Ibn Abdullah Ibn Abbas said: I bear witness that my father (told) the same.

491- It is narrated on the authority of Umm Salamah that she said: Once, a shoulder of (a cooked) sheep was brought to the Messenger of Allah "Allah's blessing and peace be upon him", from which he ate and then offered prayer without touching water (i.e. he did not perform ablution because of his eating food changed and cooked by the fire).

492- It is narrated on the authority of Suwaid Ibn An-Nu'man Al-Ansari that they set out with the Messenger of Allah "Allah's blessing and peace be upon him" to Khaibar until when they were at As-Sahba' (a place near Khaibar) they offered Asr prayer there; and then the Messenger of Allah "Allah's blessing and peace be upon him" ordered that food (of lunch) should be brought; and no food but Sawiq was brought to him. They ate and drank, and then he asked for water with which he rinsed his mouth. Then he stood and led us in the Maghrib prayer (without repeating ablution once again because of food).

493- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" ate the shoulder of a (cooked) sheep, and then he rinsed his mouth and washed his hands; and then he offered the prayer (without repeating ablution).

66 ـ بابُ الرُّخْصَةِ في ذلك

488 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَكَلَ النَّبِيُّ ﷺ كَتِفاً، ثُمَّ مَسَحَ يَدَيْهِ بِمِسْحٍ كَانَ تَحْتَهُ. ثُمَّ قَامَ إِلَى الصَّلاَةِ. فَصَلَّى.

489 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ. وَعَمْرِو بْنِ دِينَارٍ، وَعَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: أَكَلَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ خُبْزاً وَلَحْماً، وَلَمْ يَتَوَضَّؤُوا.

490 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا الزُّهْرِيُّ قَالَ: حَضَرْتُ عَشَاءَ الْوَلِيدِ أَوْ عَبْدِ الْمَلِكِ. فَلَمَّا حَضَرَتِ الصَّلاَةُ قُمْتُ لِأَتَوَضَّأَ. فَقَالَ جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ: أَشْهَدُ عَلَى أَبِي أَنَّهُ شَهِدَ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ أَكَلَ طَعَاماً مِمَّا غَيَّرَتِ النَّارُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

وَقَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: وَأَنَا أَشْهَدُ عَلَى أَبِي بِمِثْلِ ذٰلِكَ.

491 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ. عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِكَتِفِ شَاةٍ. فَأَكَلَ مِنْهُ. وَصَلَّى وَلَمْ يَمَسَّ مَاءً.

492 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ. أَنْبَأَنَا سُوَيْدُ بْنُ النُّعْمَانِ الأَنْصَارِيُّ أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى خَيْبَرَ. حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ صَلَّى الْعَصْرَ. ثُمَّ دَعَا بِأَطْعِمَةٍ، فَلَمْ يُؤْتَ إِلاَّ بِسَوِيقٍ. فَأَكَلُوا وَشَرِبُوا. ثُمَّ دَعَا بِمَاءٍ. فَمَضْمَضَ فَاهُ. ثُمَّ قَامَ فَصَلَّى بِنَا الْمَغْرِبَ.

493 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفَ شَاةٍ. فَمَضْمَضَ وَغَسَلَ يَدَيْهِ وَصَلَّى.

[67] Offering Ablution Because Of (Eating The Cooked) Meat Of Camels

494- It is narrated on the authority of Al-Bara Ibn Azib: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about (the necessity of) offering ablution because of (eating the cooked) meat of camels, thereupon he said: "(It'd better for) you to offer ablution because of (eating) it (once you stand for the prayer)."

Comment: (The command of the Messenger of Allah "Allah's blessing and peace be upon him" here should be understood within the limits of desirability more than within the framework of obligation.)

495- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to offer ablution because of (eating the cooked) meat of camels, and not to offer ablution because of (eating the cooked) meat of sheep.

496- It is narrated on the authority of Usaid Ibn Hudair: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You do not (need to) offer ablution because of (drinking) the milk of sheep; but (it'd better for) you to offer ablution because of (drinking) the milk of camels."

497- It is narrated on the authority of Ibn Umar: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "(It'd better for) you to offer ablution because of (eating the cooked) meat of camels, and you do not (need to) offer ablution because of (eating the cooked) meat of sheep; (it'd better for) you to offer ablution because of (drinking) the milk of camels, but you do not (need to) offer ablution because of (drinking) the milk of sheep; and further you can offer prayer in the folds of sheep, but (it is better for you) not to offer prayer in the kneeling places of camels around the water."

Comment: (Of course this is not because they are filthy, but it is due to the fact that the camels are more ready to go forth, and this might lead to invalidate the prayer or even divert the attention of the praying people.)

[68] Rinsing The Mouth Because Of Drinking Milk

498- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Rinse your mouths because of (drinking) milk, for it has fat (which might leave its effect in the mouth)."

499- It is narrated on the authority of Umm Salamah, the wife of the Prophet "Allah's blessing and peace be upon him": The Messenger of Allah

67 ـ بابُ ما جَاءَ في الوُضُوءِ مِنْ لُحُومِ الإِبِلِ

494 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَأَبُو مُعَاوِيَةَ قَالاَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بنِ عَبدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ؟ فَقَالَ: «**تَوَضَّأُوا مِنْهَا**».

495 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا زَائِدَةُ وَإِسْرَائِيلُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَوَضَّأَ مِنْ لُحُومِ الْإِبِلِ وَلاَ نَتَوَضَّأَ مِنْ لُحُومِ الْغَنَمِ.

496 ـ **حدّثنا** أَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، مَوْلَى بَنِي هَاشِمٍ (وَكَانَ ثِقَةً. وَكَانَ الْحَكَمُ يَأْخُذُ عَنْهُ) حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَوَضَّأُوا مِنْ أَلْبَانِ الْغَنَمِ وَتَوَضَّأُوا مِنْ أَلْبَانِ الإِبِلِ**».

497 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ. حَدَّثَنَا بَقِيَّةُ، عَنْ خَالِدِ بْنِ يَزِيدَ بْنِ عُمَرَ بْنِ هُبَيْرَةَ الْفَزَارِيِّ، عَنْ عَطَاءِ بْنِ السَّائِبِ؛ قَالَ: سَمِعْتُ مُحَارِبَ بْنَ دِثَارٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**تَوَضَّأُوا مِنْ لُحُومِ الإِبِلِ، وَلاَ تَتَوَضَّأُوا مِنْ لُحُومِ الْغَنَمِ. وَتَوَضَّأُوا مِنْ أَلْبَانِ الإِبِلِ، وَلاَ تَوَضَّأُوا مِنْ أَلْبَانِ الْغَنَمِ. وَصَلُّوا فِي مُرَاحِ الْغَنَمِ، وَلاَ تُصَلُّوا فِي مَعَاطِنِ الإِبِلِ**».

68 ـ بابُ المَضْمَضَةِ مِنْ شُرْبِ اللَّبَنِ

498 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَضْمِضُوا مِنَ اللَّبَنِ فَإِنَّ لَهُ دَسَماً**».

499 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُوسَىٰ بْنِ يَعْقُوبَ. حَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا شَرِبْتُمُ اللَّبَنَ فَمَضْمِضُوا، فَإِنَّ لَهُ دَسَماً**».

"Allah's blessing and peace be upon him" said: "If you drink milk, rinse your mouths, for it has fat."

500- It is narrated on the authority of Abd Al-Muhaimin Ibn Abbas Ibn Sahl Ibn Sa'd As-Sa'idi from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Rinse your mouths because of (drinking) milk, for it has fat (which might leave its effect in the mouth)."

501- It is narrated on the authority of Anas Ibn Malik: Once, the Messenger of Allah "Allah's blessing and peace be upon him" milked a sheep and drank from its milk; and then he asked for water with which he rinsed his mouth and said: "Indeed, it (the milk) has fat."

[69] Offering Ablution Because Of A Kiss

502- It is narrated on the authority of Urwah Ibn Az-Zubair from A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" kissed one of his wives and then came out to perform the prayer, without offering ablution." I said: "This (whom he kissed) seems to be none other than you!" she smiled (approvingly).

503- It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) offered ablution, then kissed (anyone of his wives), and then performed the prayer without repeating the ablution; and perhaps he did so with me.

[70] Offering Ablution Because Of Pre-Seminal Fluid

504- It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the pre-seminal fluid, thereupon he said: "It makes offering ablution binding; as well as semen makes bathing obligatory."

505- It is narrated on the authority of Al-Miqdad Ibn Al-Aswad that he asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) a man who would approach his wife and (fondle her but have no sexual relation with her and thus) have no ejaculation, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you finds that (secretion discharged before semen), let him then sprinkle water over his private parts, i.e. wash his penis and then offer ablution."

506- It is narrated on the authority of Sahl Ibn Hunaif: I used to get troubled from the pre-seminal fluid, because of which I would take bath so many times. I made a mention of that to the Messenger of Allah "Allah's

500 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَضْمِضُوا مِنَ اللَّبَنِ، فَإِنَّ لَهُ دَسَماً**».

501 ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّوَّاقُ. حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ. حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: حَلَبَ رَسُولُ اللَّهِ ﷺ شَاةً وَشَرِبَ مِنْ لَبَنِهَا. ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ فَاهُ، وَقَالَ: «**إِنَّ لَهُ دَسَماً**».

69 ـ بَابُ الْوُضُوءِ مِنَ الْقُبْلَةِ

502 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَبَّلَ بَعْضَ نِسَائِهِ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ وَلَمْ يَتَوَضَّأْ. قُلْتُ: مَا هِيَ إِلاَّ أَنْتِ. فَضَحِكَتْ.

503 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ زَيْنَبَ السَّهْمِيَّةِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَوَضَّأُ ثُمَّ يُقَبِّلُ وَيُصَلِّي وَلاَ يَتَوَضَّأُ. وَرُبَّمَا فَعَلَهُ بِي.

70 ـ بَابُ الْوُضُوءِ مِنَ الْمَذْيِ

504 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هُشَيْمٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ. قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْمَذْيِ فَقَالَ: «**فِيهِ الْوُضُوءُ. وَفِي الْمَنِيِّ الْغُسْلُ**».

505 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الرَّجُلِ يَدْنُو مِنِ امْرَأَتِهِ فَلاَ يُنْزِلُ؟ قَالَ: «**إِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ فَلْيَنْضَحْ فَرْجَهُ**»، يَعْنِي لِيَغْسِلْهُ، «**وَيَتَوَضَّأْ**».

506 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، وَعَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ

blessing and peace be upon him", who said: "Offering ablution is sufficient for you (to get rid) of that." I said: "O Messenger of Allah! How could I do with that (secretion) which my garment receives?" he said: "It is sufficient for you to take a handful of water, and sprinkle it over (the very spot) of your garment you think it receives (such a secretion)."

507- It is narrated on the authority of Ibn Abbas that he went to Ubai Ibn Ka'b in the company of Umar. He (Ubai) came out to them and said: "I detected (in me some) pre-seminal fluid, thereupon I washed my penis and offered ablution (in order to perform the prayer)." Umar said: "Is it just sufficient?" he answered in the affirmative. He asked: "Have you heard it from the Messenger of Allah "Allah's blessing and peace be upon him"?" he answered in the affirmative.

[71] The Ablution Of Sleep

508- It is narrated on the authority of Waki': I heard Sufyan Ath-Thawri asking Za'idah Ibn Qudamah: O Abu As-Salt! Have you heard something pertaining to that? He said: It is related to us from Salamah Ibn Kuhail from Kuraib from Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" got at night and went to the privy where he answered the call of nature; and then he washed his face and hands, and then he slept again.

(...) The same is narrated on the authority of Kuraib from Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him".

[72] Offering Ablution For Every Prayer; And Performing All The Prayers With One Ablution

509- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution for every (obligatory) prayer; and we (the companions) used (sometimes) to perform all the (obligatory) prayers (of the day) with one ablution (as long as it is not broken).

510- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution for every (obligatory) prayer. But when it was the day of the conquest of Mecca, he performed all the (obligatory) prayers (of that day) with one ablution.

511- It is narrated on the authority of Al-Fadl Ibn Mubashshir that he said: Once, I saw Jabir Ibn Abdullah offering all the (obligatory) prayers (of the day) with one ablution, thereupon I said: "What is that (which you

حُنَيْفٍ؛ قَالَ: كُنْتُ أَلْقَىٰ مِنَ الْمَذْيِ شِدَّةً، فَأُكْثِرُ مِنْهُ الِاغْتِسَالَ. فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «**إِنَّمَا يُجْزِيكَ، مِنْ ذٰلِكَ، الْوُضُوءُ**» قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ بِمَا يُصِيبُ ثَوْبِي؟ قَالَ: «**إِنَّمَا يَكْفِيكَ كَفٌّ مِنْ مَاءٍ تَنْضِحُ بِهِ مِنْ ثَوْبِكَ حَيْثُ تَرَى أَنَّهُ أَصَابَ**».

507 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مِسْعَرٌ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ أَبِي حَبِيبِ بْنِ يَعْلَى بْنِ مُنْيَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ أَتَىٰ أُبَيَّ بْنَ كَعْبٍ وَمَعَهُ عُمَرُ. فَخَرَجَ عَلَيْهِمَا. فَقَالَ: إِنِّي وَجَدْتُ مَذْياً، فَغَسَلْتُ ذَكَرِي وَتَوَضَّأْتُ. فَقَالَ عُمَرُ: أَوَ يُجْزِىءُ ذٰلِكَ؟ قَالَ: نَعَمْ. قَالَ: أَسَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

71 ـ بابُ وُضُوءِ النَّوْمِ

508 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. سَمِعْتُ سُفْيَانَ يَقُولُ لِزَائِدَةَ بْنِ قُدَامَةَ: يَا أَبَا الصَّلْتِ هَلْ سَمِعْتَ فِي هٰذَا شَيْئاً؟ فَقَالَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ، فَدَخَلَ الْخَلَاءَ، فَقَضَى حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ.

حدّثنا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا شُعْبَةُ. أَنْبَأَنَا سَلَمَةُ بْنُ كُهَيْلٍ. أَنْبَأَنَا بُكَيْرٌ، عَنْ كُرَيْبٍ. قَالَ، فَلَقِيتُ كُرَيْباً فَحَدَّثَنِي عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. فَذَكَرَ نَحْوَهُ.

72 ـ بابُ الوُضُوءِ لِكُلِّ صَلاةٍ، والصَّلَوَاتِ كُلِّها بوُضُوءٍ وَاحِدٍ

509 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا شَرِيكٌ، عَنْ عَمْرِو بْنِ عَامِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ. وَكُنَّا نَحْنُ نُصَلِّي الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ.

510 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ. فَلَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ صَلَّى الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ.

511 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ تَوْبَةَ. حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا الْفَضْلُ بْنُ مُبَشِّرٍ، قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ. فَقُلْتُ: مَا هٰذَا؟

do)?" he said: "No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done the same; and I do the like of what the Messenger of Allah "Allah's blessing and peace be upon him" did."

[73] Offering Ablution Even Though One's Ablution Is Still Effective

512- It is narrated on the authority of Abu Lutaif Al-Hudhali: I was listening to Abdullah Ibn Umar Ibn Al-Khattab in his gathering in the mosque, and when the prayer was due, he stood, offered ablution, and performed the prayer; and then he returned to his gathering. When the Asr prayer was due he stood, offered ablution and performed the prayer; and then he returned to his gathering. When the Maghrib prayer was due, he stood, offered ablution and performed the prayer; and then he returned to his gathering. I said to him: "Might Allah set you on the right! Is it obligatory or a part of the sunnah to offer ablution at every (obligatory) prayer?" he said: "Have you made sense to me and to what I did?" I answered in the affirmative. he said: "No (it is neither obligatory nor a part of the sunnah to offer ablution at every prayer): if I offer ablution for the morning prayer, it will be sufficient for me to perform all the prayers with it as long as I do not break it. But I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who offers ablution even though his ablution is still effective, will receive ten good deeds"; and of a surety, I desire for more good deeds."

[74] No (New) Ablution Is Required Unless The Current Ablution Is Broken

513- It is narrated on the authority of both Sa'id and Abbad Ibn Tamim from his paternal uncle that he said: It was complained to the Messenger of Allah "Allah's blessing and peace be upon him" that a man might have doubt during his prayer (whether he has broken ablution), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (let him resume his prayer) unless he is sure to detect (an unpleasant smell or hear sound."

514- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about suspicion during the prayer (of breaking ablution), thereupon he said: "Let not him turn away (from the prayer) unless he (is sure to) hear a sound or detect (an awful) smell."

515- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "No ablution is required unless it is because of (such things as) making sound or passing wind."

فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ هٰذَا. فَأَنَا أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ.

73 - بابُ الوُضُوءِ على الطَّهَارَةِ

512 - **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِىءُ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زِيَادٍ، عَنْ أَبِي غُطَيْفٍ الْهُذَلِيِّ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ بْنِ الْخَطَّابِ، فِي مَجْلِسِهِ فِي الْمَسْجِدِ. فَلَمَّا حَضَرَتِ الصَّلاَةُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ. فَلَمَّا حَضَرَتِ الْعَصْرُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ. فَلَمَّا حَضَرَتِ الْمَغْرِبُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ. فَقُلْتُ: أَصْلَحَكَ اللَّهُ. أَفَرِيضَةٌ أَمْ سُنَّةٌ، الْوُضُوءُ عِنْدَ كُلِّ صَلاَةٍ؟ قَالَ: أَوَ فَطِنْتَ إِلَيَّ، وَإِلَى هٰذَا مِنِّي؟ فَقُلْتُ: نَعَمْ. فَقَالَ: لاَ. لَوْ تَوَضَّأْتُ لِصَلاَةِ الصُّبْحِ لَصَلَّيْتُ بِهِ الصَّلَوَاتِ كُلَّهَا. مَا لَمْ أُحْدِثْ. وَلٰكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ تَوَضَّأَ عَلَى كُلِّ طُهْرٍ فَلَهُ عَشْرُ حَسَنَاتٍ**» وَإِنَّمَا رَغِبْتُ فِي الْحَسَنَاتِ.

74 - بابٌ لا وُضُوءَ إلاَّ مِنْ حَدَثٍ

513 - **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالَ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ؛ وَعَبَّادُ بْنُ تَمِيمٍ، عَنْ عَمِّهِ؛ قَالَ: شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلاَةِ فَقَالَ: «**لا. حَتَّى يَجِدَ رِيحاً، أَوْ يَسْمَعَ صَوْتاً**».

514 - **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ مَعْمَرِ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ. أَنْبَأَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ التَّشَبُّهِ فِي الصَّلاَةِ. فَقَالَ: «**لاَ يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحاً**».

515 - **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمٰنِ؛ قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ وُضُوءَ إِلاَّ مِنْ صَوْتٍ أَوْ رِيحٍ**».

516- It is narrated on the authority of Muhammad Ibn Amr Ibn Ata: I saw As-Sa'ib Ibn Yazid smelling his garment, thereupon I asked him about the reason for that; and he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No ablution is required unless it is because of (such things as) passing wind or hearing sound."

[75] The Level Of Water At Which It Never Becomes Filthy

517-It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father: I was listening when the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (judgement of the) water in the desert, in which beasts and wild animals might plunge, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the water becomes (no less than) two buckets, nothing could make it filthy."

(...) The same is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father from the Messenger of Allah "Allah's blessing and peace be upon him".

518-It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the water amounts to two or three buckets, nothing could make it filthy."

(...) The same is narrated on the authority of Hammad Ibn Salamah, through another chain of transmitters.

[76] The Tanks

519- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the tanks lying between Mecca and Medina, from which dogs, wild animals and asses would drink, as well as (he was asked) about offering ablution from them, thereupon he said: "Those (animals) have what they get in their bellies, and the remaining (water) is pure for us to use."

520-It is narrated on the authority of Jabir Ibn Abdullah that he said: We reached a stream (of water) and behold! There was the dead body of an ass, thereupon we stopped from (offering ablution and drinking) from it until the Messenger of Allah "Allah's blessing and peace be upon him" joined us, and then he said: "No doubt, nothing could make the water filthy (if it is more than two buckets)." Thus, we drank, watered our animals, and carried (water with us).

516 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ؛ قَالَ: رَأَيْتُ السَّائِبَ بْنَ يَزِيدَ يَشَمُّ ثَوْبَهُ. فَقُلْتُ: مِمَّ ذٰلِكَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ وُضُوءَ إِلاَّ مِنْ رِيحٍ أَوْ سَمَاعٍ**».

75 ـ بابُ مِقْدَارِ الْمَاءِ الَّذِي لا يُنَجَّسُ

517 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْمَاءِ يَكُونُ بِالْفَلاَةِ مِنَ الأَرْضِ، وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا بَلَغَ الْمَاءُ قُلَّتَيْنِ لَمْ يُنَجِّسْهُ شَيْءٌ**».

حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

518 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمِ بْنِ الْمُنْذِرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ أَوْ ثَلاثاً، لَمْ يُنَجِّسْهُ شَيْءٌ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا أَبُو الْوَلِيدِ، وَأَبُو سَلَمَةَ، وَابْنُ عَائِشَةَ الْقُرَشِيُّ؛ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. فَذَكَرَ نَحْوَهُ.

76 ـ بابُ الحِيَاضِ

519 ـ **حدّثنا** أَبُو مُصْعَبٍ الْمَدَنِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْحِيَاضِ الَّتِي بَيْنَ مَكَّةَ وَالْمَدِينَةِ. تَرِدُهَا السِّبَاعُ وَالْكِلاَبُ وَالْحُمُرُ. وَعَنِ الطَّهَارَةِ مِنْهَا؟ فَقَالَ: «**لَهَا مَا حَمَلَتْ فِي بُطُونِهَا. وَلَنَا مَا غَبَرَ. طَهُورٌ**».

520 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا شَرِيكٌ، عَنْ طَرِيفِ بْنِ شِهَابٍ؛ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: انْتَهَيْنَا إِلَى غَدِيرٍ. فَإِذَا فِيهِ جِيفَةُ حِمَارٍ. قَالَ: فَكَفَفْنَا عَنْهُ، حَتَّى انْتَهَى إِلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «**إِنَّ الْمَاءَ لاَ يُنَجِّسُهُ شَيْءٌ**» فَاسْتَقَيْنَا وَأَرْوَيْنَا وَحَمَلْنَا.

521- It is narrated on the authority of Abu Umamah Al-Bahili: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, nothing could make the water filthy, unless it changes its smell, taste or colour."

[77] The Urine Of The Child Who Has Been Given No Food Yet

522- It is narrated on the authority of Lubabah Bint Al-Harith that she said: Once, Al-Husain Ibn Ali urinated in the lap of the Prophet "Allah's blessing and peace be upon him", thereupon I said: "O Messenger of Allah! Give me your garment (to wash it for you), and wear another garment!" he said: "No, (since it is sufficient to) sprinkle water (over the traces) of the urine of a male (child); but it is (necessary for the garment) to be washed because of the urine of a female (child)."

523- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that she said: Once, a child was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he urinated in his lap. Thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sprinkled water over (the traces of the urine on) it; and he did not wash it completely.

524- It is narrated on the authority of Umm Qais Bint Mihsan that she said: I entered into the Messenger of Allah "Allah's blessing and peace be upon him" with a child of mine, who had been given no food yet, and then he urinated on him, thereupon he asked for water which he sprinkled over that (spot of the garment which received the urine).

525- It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to the urine of the infant child: "As to the urine of the male child, (it is sufficient to) sprinkle water over (the traces of) it (in the garment); and as to the urine of the female child, (it is necessary to) wash (the garment because of) it."

(...) It is narrated on the authority of Abu Al-Yamani Al-Misri that he said: I asked Ash-Shafi'i about the Hadith of the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "(It is sufficient to) sprinkle water (over the traces) of the urine of a male (child); and it is (necessary for the garment) to be washed because of the urine of a female (child)" even though the urine of both is the same. He (Ash-Shafi'i said: "That's because the urine of a male belongs to water and mud, and that of a female belongs to both flesh and blood." Then, he asked me: "Have you understood?" I answered in the negative, thereupon he said: "When Allah Almighty created Adam (from a quintessence of clay), Eve was then

521 ـ حدّثنا مَحْمُودُ بْنُ خَالِدٍ، وَالْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيَّانِ. قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا رِشْدِينُ. أَنْبَأَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْمَاءَ لاَ يُنَجِّسُهُ شَيْءٌ، إِلاَّ مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ**».

77 ـ بَابُ مَا جَاءَ فِي بَوْلِ الصَّبِيِّ الَّذِي لَمْ يَطْعَمْ

522 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَابُوسَ بْنِ أَبِي الْمُخَارِقِ، عَنْ لُبَابَةَ بِنْتِ الْحٰرِثِ قَالَتْ: بَالَ الْحُسَيْنُ بْنُ عَلِيٍّ فِي حِجْرِ النَّبِيِّ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ أَعْطِنِي ثَوْبَكَ وَالْبَسْ ثَوْباً غَيْرَهُ. فَقَالَ: «**إِنَّمَا يُنْضَحُ مِنْ بَوْلِ الذَّكَرِ، وَيُغْسَلُ مِنْ بَوْلِ الأُنْثَىٰ**».

523 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: أُتِيَ النَّبِيُّ ﷺ بِصَبِيٍّ. فَبَالَ عَلَيْهِ. فَأَتْبَعَهُ الْمَاءَ، وَلَمْ يَغْسِلْهُ.

524 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ؛ قَالَتْ: دَخَلْتُ بِابْنٍ لِي عَلَى رَسُولِ اللَّهِ ﷺ لَمْ يَأْكُلِ الطَّعَامَ. فَبَالَ عَلَيْهِ. فَدَعَا بِمَاءٍ، فَرَشَّ عَلَيْهِ.

525 ـ حدّثنا حَوْثَرَةُ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. أَنْبَأَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ، فِي بَوْلِ الرَّضِيعِ: «**يُنْضَحُ بَوْلُ الْغُلاَمِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى بْنِ مَعْقِلٍ. حَدَّثَنَا أَبُو الْيَمَانِ الْمِصْرِيُّ قَالَ: سَأَلْتُ الشَّافِعِيَّ عَنْ حَدِيثِ النَّبِيِّ ﷺ: «**يُرَشُّ مِنْ بَوْلِ الْغُلاَمِ، وَيُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ**» وَالْمَاءَانِ جَمِيعاً وَاحِدٌ. قَالَ: لأَنَّ بَوْلَ الْغُلاَمِ مِنَ الْمَاءِ وَالطِّينِ، وَبَوْلَ الْجَارِيَةِ مِنَ اللَّحْمِ وَالدَّمِ. ثُمَّ قَالَ لِي: فَهِمْتَ؟ أَوْ قَالَ: لَقِنْتَ؟ قَالَ، قُلْتُ: لاَ. قَالَ: إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ خُلِقَتْ حَوَّاءُ مِنْ ضِلَعِهِ الْقَصِيرِ. فَصَارَ

created from his short (and left) rib, and thus the urine of a male came to belong to both water and clay, and that of a female to flesh and blood." Then he asked: "Have you understood?" I answered in the affirmative, thereupon he said: "Might Allah make it a source of advantage to you!"

526- It is narrated on the authority of Abu As-Samh that he said: I was a servant of the Messenger of Allah "Allah's blessing and peace be upon him". Once, Al-Hasan or Al-Husain was brought to him, and he urinated on his breast. They wanted to wash it (the garment), but the Messenger of Allah "Allah's blessing and peace be upon him" said: "Sprinkle water over (the traces of urine on) it, for it should be washed only because of the urine of a female (child) and (it is sufficient to) sprinkle water over (the traces of urine on) it because of the urine of a male (child)."

527- It is narrated on the authority of Umm Kurz that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As to the urine of the male child, (it is sufficient to) sprinkle water over (the traces of) it (in the garment); and as to the urine of the female child, (it is necessary to) wash (the garment because of) it."

[78] The Way Of Washing The (Piece Of) Land Tainted By Urine

528- It is narrated on the authority of Anas that once, a desert dweller urinated in the mosque, and some people jumped to him swiftly (in order to prevent him), but Allah's Apostle "Allah's blessing and peace be upon him" told them not to disturb him (until he finished); and he further asked for a bucket of water which he poured over that (place where he urinated).

529- It is narrated on the authority of Abu Hurairah: A desert dweller (Bedouin) entered the mosque and the Messenger of Allah "Allah's blessing and peace be upon him" was sitting and said: "O Allah! Forgive only for me and Muhammad, and do not forgive for anyone with us!" on that the Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "No doubt, you've withheld that (i.e. Allah's Mercy) which is all-embracing." Then, he turned away until when he was in one of the corners of the mosque, he made a space between his legs and started urinating. The desert dweller said after he had understood (from the Messenger of Allah "Allah's blessing and peace be upon him"): He (the Prophet) stood to me, let my father and mother be sacrificed for him, and he did neither blame nor abuse me, and said: "This mosque is not fitting for urination! It is rather built for the Celebration of (the Praises of) Allah, and performing the prayer." Then, he ordered that a bucket of water be spilled over (the place which received) his urine.

بَوْلُ الْغُلاَمِ مِنَ الْمَاءِ والطِّينِ، وَصَارَ بَوْلُ الْجَارِيَةِ مِنَ اللَّحْمِ وَالدَّمِ. قَالَ، قَالَ لِي: فَهِمْتَ؟ قُلْتُ: نَعَمْ. قَالَ لِي: نَفَعَكَ اللَّهُ بِهِ.

526 ـ **حدّثنا** عَمْرُو بْنُ عَلِيٍّ، وَمُجَاهِدُ بْنُ مُوسَى، وَالْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا يَحْيَىٰ بْنُ الْوَلِيدِ. حَدَّثَنَا مُحِلُّ بْنُ خَلِيفَةَ، أَخْبَرَنَا أَبُو السَّمْحِ؛ قَالَ: كُنْتُ خَادِمَ النَّبِيِّ ﷺ فَجِيءَ بِالْحَسَنِ أَوِ الْحُسَيْنِ. فَبَالَ عَلَى صَدْرِهِ. فَأَرَادُوا أَنْ يَغْسِلُوهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**رُشَّهُ. فَإِنَّهُ يُغْسَلُ بَوْلُ الْجَارِيَةِ، وَيُرَشُّ مِنْ بَوْلِ الْغُلاَمِ**».

527 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أُمِّ كُرْزٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**بَوْلُ الْغُلاَمِ يُنْضَحُ، وَبَوْلُ الْجَارِيَةِ يُغْسَلُ**».

78 ـ بابُ الأَرْضُ يُصِيبُها البَوْلُ كَيْفَ تُغْسَلُ

528 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ. فَوَثَبَ إِلَيْهِ بَعْضُ الْقَوْمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُزْرِمُوهُ**»، ثُمَّ دَعَا بِدَلْوٍ مِنْ مَاءٍ، فَصَبَّ عَلَيْهِ.

529 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: دَخَلَ أَعْرَابِيٌّ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ. فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَلِمُحَمَّدٍ، وَلاَ تَغْفِرْ لأَحَدٍ مَعَنَا. فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «**لَقَدِ احْتَظَرْتَ وَاسِعاً**» ثُمَّ وَلَّى. حَتَّى إِذَا كَانَ فِي نَاحِيَةِ الْمَسْجِدِ فَشَجَ يَبُولُ. فَقَالَ الأَعْرَابِيُّ، بَعْدَ أَنْ فَقِهَ، فَقَامَ: إِلَيَّ، بِأَبِي وَأُمِّي! فَلَمْ يُؤَنِّبْ وَلَمْ يَسُبَّ. فَقَالَ: «**إِنَّ هٰذَا الْمَسْجِدَ لاَ يُبَالُ فِيهِ. وَإِنَّمَا بُنِيَ لِذِكْرِ اللَّهِ وَلِلصَّلاَةِ**». ثُمَّ أَمَرَ بِسَجْلٍ مِنْ مَاءٍ، فَأُفْرِغَ عَلَى بَوْلِهِ.

530- It is narrated on the authority of Wathilah Ibn Al-Asqa' that he said: A desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah! Bestow Your Mercy upon me and Muhammad, and do not make anyone join us in Your Mercy!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you've restrained that (i.e. Allah's Mercy) which is all-embracing! Woe to you!" then, he made a space between his legs and started passing urine, thereupon the companions of the Messenger of Allah "Allah's blessing and peace be upon him" shouted at him; but the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to let him. Then, he asked for a bucket of water which he poured over that (place which received the urine).

[79] The Different Parts Of The Ground Purify Each Other

531- It is narrated on the authority of the mother of a son belonging to Ibrahim Ibn Abd Ar-Rahman Ibn Awf that she asked Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" saying: I'm a woman whose habit is to make long the tail of my (garment), with which I might walk in a filthy place (what is the verdict pertaining to that?)" she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "What is next to this (place, in case it is not filthy) purifies it (the tail of the garment, by removing the traces of filthiness it might receive)."

532- It is narrated on the authority of Abu Hurairah: It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! On our way to the mosque, we might trample a filthy ground (what is the judgement of that?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the different parts of the ground remove the filthy traces of each other."

533- It is narrated on the authority of a woman belonging to Banu Abd Al-Ashhal that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Between us and the mosque, there is a filthy road (upon which we should come in order to reach the mosque: what is the judgement pertaining to that?)" Allah's Apostle "Allah's blessing and peace be upon him" asked: "Is there next to it another road, that is much cleaner?" I answered in the affirmative, thereupon he said: "Then, this (removes the filthy traces made) by that."

[80] Shaking Hands With Such As In The State Of Ceremonial Impurity

534- It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah "Allah's blessing and peace be upon him" met him in

530 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ الْهُذَلِيِّ؛ قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ، وَهُوَ عِنْدَنَا ابْنُ أَبِي حُمَيْدٍ. أَنْبَأَنَا أَبُو الْمَلِيحِ الْهُذَلِيُّ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ، فَقَالَ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّداً. وَلاَ تُشْرِكْ فِي رَحْمَتِكَ إِيَّانَا أَحَداً. فَقَالَ: «**لَقَدْ حَظَرْتَ وَاسِعاً، وَيْحَكَ أَوْ وَيْلَكَ**» قَالَ، فَشَجَ يَبُولُ. فَقَالَ أَصْحَابُ النَّبِيِّ ﷺ: مَهْ. فَقَالَ رَسُولُ اللَّهِ ﷺ «**دَعُوهُ**» ثُمَّ دَعَا بِسَجْلٍ مِنْ مَاءٍ فَصَبَّ عَلَيْهِ.

79 ـ بابُ الأَرْضُ يُطَهِّرُ بَعْضُها بَعْضاً

531 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عُمَارَةَ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحٰرِثِ التَّيْمِيِّ، عَنْ أُمِّ وَلَدٍ لإِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي. فَأَمْشِي فِي الْمَكَانِ الْقَذِرِ. فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُطَهِّرُهُ مَا بَعْدَهُ**».

532 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ الْيَشْكُرِيُّ، عَنِ ابْنِ أَبِي حَبِيبَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ إِنَّا نُرِيدُ الْمَسْجِدَ فَنَطَأُ الطَّرِيقَ النَّجِسَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**الأَرْضُ يُطَهِّرُ بَعْضُهَا بَعْضاً**».

533 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسٰى، عَنْ مُوسٰى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنِ امْرَأَةٍ مِنْ بَنِي عَبْدِ الأَشْهَلِ، قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ بَيْنِي وَبَيْنَ الْمَسْجِدِ طَرِيقاً قَذِرَةً. قَالَ: «**فَبَعْدَهَا طَرِيقٌ أَنْظَفُ مِنْهَا؟**» قُلْتُ: نَعَمْ. قَالَ: «**فَهٰذِهِ بِهٰذِهِ**».

80 ـ بابُ مُصَافَحَةِ الجُنُبِ

534 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ لَقِيَهُ النَّبِيُّ ﷺ فِي طَرِيقٍ مِنْ

one of the streets of Medina, and he was in the state of ceremonial impurity. He slipped away (in order to take bath), and thus the Messenger of Allah "Allah's blessing and peace be upon him" missed him. When he returned the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Where have you been O Abu Hurairah?" he said: "O Messenger of Allah! You met me while I was in the state of ceremonial impurity; and I disliked to sit with you before I took bath." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the faithful believer never becomes impure (even though he is in the state of ceremonial impurity)."

535- It is narrated on the authority of Hudhaifah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" set out and met me while I was in the state of ceremonial impurity. So, I took another side (of the way in avoidance to meet him) until I took bath. When I came back he said: "What is wrong with you?" I said: "I was in the state of ceremonial impurity." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the Muslim never becomes impure (even though he is in the state of ceremonial impurity)."

[81] The Semen Might Affect The Garment

536- It is narrated on the authority of Amr Ibn Maimun that he said: I asked Sulaiman Ibn Yasar about the garment which receives (the traces of) semen: "Should we wash only (the very spot that receives) it, or should we wash the whole garment?" Sulaiman said: A'ishah said: "Whenever it (the semen) affected the garment of the Messenger of Allah "Allah's blessing and peace be upon him", he would wash it off his garment, and then come out to offer the prayer, wearing the same garment, and I would see the traces of washing on it."

[82] Scrubbing The Semen Off The Garment

537- It is narrated on the authority of A'ishah that she said: Perhaps, I scrubbed it (the dry semen) with my hand off the garment of the Messenger of Allah "Allah's blessing and peace be upon him" (until it would be eliminated).

538- It is narrated on the authority of Hammam Ibn Al-Harith that he said: Once, a guest visited A'ishah, and she ordered that a yellow quilt belonging to her should be sent to him, in which he had a nocturnal wet dream. He felt shy of sending it back with the traces of the wet-dream on it. So, he dipped it into the water (to remove the traces of the semen), and then he sent it back. A'ishah said: "Why have he damaged our quilt? (That's

طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ. فانْسَلَّ. فَفَقَدَهُ النَّبِيُّ ﷺ. فَلَمَّا جَاءَ، قَالَ: «**أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟**» قَالَ: يَا رَسُولَ اللَّهِ لَقِيتَنِي وَأَنَا جُنُبٌ. فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤْمِنُ لاَ يَنْجُسُ**».

535 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا يَحْيَىٰ بْنُ سَعِيدٍ، جَمِيعاً، عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ؛ قَالَ: خَرَجَ النَّبِيُّ ﷺ، فَلَقِيَنِي وَأَنَا جُنُبٌ. فَحِدْتُ عَنْهُ، فَاغْتَسَلْتُ ثُمَّ جِئْتُ. فَقَالَ: «**مَا لَكَ؟**» قُلْتُ: كُنْتُ جُنُباً. قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْمُسْلِمَ لاَ يَنْجُسُ**».

81 ـ بابُ المَنِيّ يُصِيبُ الثَّوْبَ

536 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ؛ قَالَ: سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ الثَّوْبِ يُصِيبُهُ الْمَنِيُّ، أَنَغْسِلُهُ أَوْ نَغْسِلُ الثَّوْبَ كُلَّهُ؟ قَالَ سُلَيْمَانُ، قَالَتْ عَائِشَةُ: كَانَ النَّبِيُّ ﷺ يُصِيبُ ثَوْبَهُ، فَيَغْسِلُهُ مِنْ ثَوْبِهِ. ثُمَّ يَخْرُجُ فِي ثَوْبِهِ إِلَى الصَّلاَةِ، وَأَنَا أَرَى أَثَرَ الْغُسْلِ فِيهِ.

82 ـ بابٌ في فَرْكِ المَنِيّ مِنَ الثَّوْبِ

537 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، جَمِيعاً عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحٰرِثِ، عَنْ عَائِشَةَ قَالَتْ: رُبَّمَا فَرَكْتُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ بِيَدِي.

538 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحٰرِثِ؛ قَالَ: نَزَلَ بِعَائِشَةَ ضَيْفٌ. فَأَمَرَتْ لَهُ بِمِلْحَفَةٍ لَهَا صَفْرَاءَ. فَاحْتَلَمَ فِيهَا. فَاسْتَحْيَىٰ أَنْ يُرْسِلَ بِهَا، وَفِيهَا أَثَرُ الاِحْتِلاَمِ. فَغَمَسَهَا فِي الْمَاءِ، ثُمَّ أَرْسَلَ بِهَا. فَقَالَتْ عَائِشَةُ: لِمَ أَفْسَدَ عَلَيْنَا ثَوْبَنَا؟ إِنَّمَا كَانَ يَكْفِيهِ

because dipping it into the water changed its colour) It was sufficient for him to scrub (the traces of the dry semen off) it with his finger. Many times, I scrubbed it off the garment of the Messenger of Allah "Allah's blessing and peace be upon him" with my finger."

539- It is narrated on the authority of A'ishah that she said: (Sometimes) I detected (the traces of) it (the semen) in the garment of the Messenger of Allah "Allah's blessing and peace be upon him", and then scraped it off the garment.

[83] Offering The Prayer In The Garment In Which One Has Sexual Relation

540- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he asked his sister Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him": "Did the Messenger of Allah "Allah's blessing and peace be upon him" offer prayer in the garment in which he had sexual relation?" she said: "Yes, if it had no traces of the semen."

541- It is narrated on the authority of Abu Ad-Darda' that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us with water dribbling from his head. He led us in the prayer while he was wearing a single garment, with which he covered himself, and crossed its ends (around his shoulders). When he finished (from the prayer), Umar said to him: "O Messenger of Allah! Do you offer prayer in one garment?" he said: "Yes, in it I offer prayer, and in it also I has sexual relation (with my wife)."

542- It is narrated on the authority of Jabir Ibn Samurah that he said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him" whether he could offer prayer in the garment in which he had sexual relation with his wife, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, (he can) unless (semen) is visible on it, and thus he should wash (its traces off) it."

[84] Passing The Wet Hand Over The Footwears

543- It is narrated on the authority of Hammam Ibn Al-Harith: Once, Jarir Ibn Abdullah urinated and then offered ablution in which he passed his wet hand over his footwears. It was said to him: "How do you do so?" he said: "What prevents me from doing so, since I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done the same?" Ibrahim said: They used to admire the narration of Jarir, for his conversion into Islam was after the revealing of Al-Ma'idah.

أَنْ يَفْرُكَهُ بِإِصْبَعِهِ. رُبَّمَا فَرَكْتُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ بِإِصْبَعِي.

539 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَجِدُهُ فِي ثَوْبِ رَسُولِ اللَّهِ ﷺ فَأَحُتُّهُ عَنْهُ.

83 ـ بابُ الصَّلاةِ في الثَّوْبِ الَّذي يُجَامِعُ فيه

540 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ سَأَلَ أُخْتَهُ أُمَّ حَبِيبَةَ، زَوْجَ النَّبِيِّ ﷺ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ؟ قَالَتْ: نَعَمْ. إِذَا لَمْ يَكُنْ فِيهِ أَذًى.

541 ـ **حدّثنا** هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ. حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَىٰ الْخُشَنِيُّ. حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَرَأْسُهُ يَقْطُرُ مَاءً. فَصَلَّى بِنَا فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ. قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ. فَلَمَّا انْصَرَفَ قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ تُصَلِّي بِنَا فِي ثَوْبٍ وَاحِدٍ؟ قَالَ: «**نَعَمْ. أُصَلِّي فِيهِ، وَفِيهِ**» أَيْ قَدْ جَامَعْتُ فِيهِ.

542 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَحْيَىٰ بْنُ يُوسُفَ الزِّمِّيُّ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ الرَّقِّيُّ قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: يُصَلِّي فِي الثَّوْبِ الَّذِي يَأْتِي فِيهِ أَهْلَهُ؟ قَالَ: «**نَعَمْ. إِلاَّ أَنْ يَرَى فِيهِ شَيْئاً، فَيَغْسِلَهُ**».

84 ـ بابُ ما جَاءَ في المَسْحِ على الخُفَّيْنِ

543 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحٰرِثِ؛ قَالَ: بَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقِيلَ لَهُ: أَتَفْعَلُ هٰذَا؟ قَالَ: وَمَا يَمْنَعُنِي؟ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ.

قَالَ إِبْرَاهِيمُ: كَانَ يُعْجِبُهُمْ حَدِيثُ جَرِيرٍ لأَنَّ إِسْلاَمَهُ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

544- It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hand over his footwears.

545- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that once, the Messenger of Allah "Allah's blessing and peace be upon him" set out to answer the call of nature, and Al-Mughirah went after him with a container of water, until when he finished from answering the call of nature, he offered ablution in which he passed his wet hand over his footwears.

546- It is narrated on the authority of Ibn Umar that once he saw Sa'd Ibn Malik passing his wet hand over his footwears (while he was offering ablution), thereupon he said to him: "How do you do so?" he (Ibn Umar) further said: So, we gathered in the house of Umar, and Sa'd said to Umar: "Give the religious verdict to the son of my brother (i.e. Abdullah) pertaining to the matter of passing one's wet hand over his footwears (in ablution)." Umar said: "When we were with the Messenger of Allah "Allah's blessing and peace be upon him", we would pass our hands over our footwears, seeing no harm in that." Ibn Umar said: "Even though if he (the one who offers ablution) comes from the offices of nature?" he answered in the affirmative.

547- It is narrated on the authority of Abd Al-Muhaimin Ibn Al-Abbas Ibn Sahl Ibn Sa'd As-Sa'idi from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" passed his hand over his footwears (while he was performing ablution), and ordered us to pass our wet hands over our footwears.

548- It is narrated on the authority of Anas Ibn Malik: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on journey when he asked for water. He then offered ablution, in which he passed his wet hand over his footwears. Then, he joined the army and led them in the prayer.

549- It is narrated on the authority of Ibn Buraidah from his father that the Negus (of Abyssinia) presented to the Messenger of Allah "Allah's blessing and peace be upon him" two black footwears, which he put on and offered ablution, in which he passed his wet hand over them.

[85] Wiping The Upper And The Lower Parts Of The Footwears

550- It is narrated on the authority of Warrad, the clerk of Al-Mughirah Ibn Shu'bah from Al-Mughirah Ibn Shu'bah that the Messenger of Allah

544 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو هَمَّامٍ الْوَلِيدُ بْنُ شُجَاعِ بْنِ الْوَلِيدِ. حَدَّثَنَا أَبِي، وَابْنُ عُيَيْنَةَ، وَابْنُ أَبِي زَائِدَةَ، جَمِيعاً عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

545 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ لِحَاجَتِهِ. فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ. حَتَّى فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

546 ـ حدّثنا عِمْرَانُ بْنُ مُوسَىٰ اللَّيْثِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ رَأَى سَعْدَ بْنَ مَالِكٍ وَهُوَ يَمْسَحُ عَلَى الْخُفَّيْنِ. فَقَالَ: إِنَّكُمْ لَتَفْعَلُونَ ذٰلِكَ؟ فَاجْتَمَعَا عِنْدَ عُمَرَ. فَقَالَ سَعْدٌ لِعُمَرَ: أَفْتِ ابْنَ أَخِي فِي الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَ عُمَرُ: كُنَّا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ نَمْسَحُ عَلَى خِفَافِنَا. لاَ نَرَى بِذٰلِكَ بَأْساً. فَقَالَ ابْنُ عُمَرَ: وَإِنْ جَاءَ مِنَ الْغَائِطِ؟ قَالَ: نَعَمْ.

547 ـ حدّثنا أَبُو مُصْعَبٍ الْمَدَنِيُّ. حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ الْعَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ، وَأَمَرَنَا بِالْمَسْحِ عَلَى الْخُفَّيْنِ.

548 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ. حَدَّثَنَا عُمَرُ بْنُ الْمُثَنَّى، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنْتُ مَعَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ. فَقَالَ: «**هَلْ مِنْ مَاءٍ؟**» فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ لَحِقَ بِالْجَيْشِ، فَأَمَّهُمْ.

549 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا دَلْهَمُ بْنُ صَالِحٍ الْكِنْدِيُّ، عَنْ حُجَيْرِ بْنِ عَبْدِ اللَّهِ الْكِنْدِيِّ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّجَاشِيَّ أَهْدَى لِلنَّبِيِّ ﷺ خُفَّيْنِ أَسْوَدَيْنِ سَاذَجَيْنِ. فَلَبِسَهُمَا، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا.

85 ـ بابٌ في مَسْحِ أَعْلَى الخُفِّ وأَسْفَلِهِ

550 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ أَعْلَى الْخُفِّ وَأَسْفَلَهُ.

"Allah's blessing and peace be upon him" wiped both the upper and the lower parts of the footwears (while he was offering ablution).

551- It is narrated on the authority of Jabir that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was offering ablution and washing his footwears, thereupon he said (pointing with his hand as if he averted him): "You've just been ordered to wipe (and the Prophet said pointing with his hand) from the tips of the toes to the root of the leg." He drew a line with his fingers.

[86] How Long Could One In Residence Or On Journey Keep Wiping His Footwears

552- It is narrated on the authority of Shuraih Ibn Hani': I asked A'ishah about (the limit of time which one should not go beyond in) wiping the footwears (in ablution), thereupon she said: "Go to Ali and ask him for he has better knowledge of that." I came to Ali and asked him about (the limit of time which one should not go beyond in) wiping (the footwears in ablution), and he said: "The Messenger of Allah "Allah's blessing and peace be upon him" gave us permission according to which the one who is in residence could keep wiping (his footwears in ablution) for (no more than) a day and a night (i.e. twenty-four hours), and he who is on journey could do for three days."

553- It is narrated on the authority of Khuzaimah Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made it (the period during which one could keep wiping his footwears in ablution) three (days) for the one on journey; and had the questioner gone on asking (for more), he would have increased it to five (days).

554- It is narrated on the authority of Khuzaimah Ibn Thabit from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Three days (I think he added and nights) are given for the one on journey to keep wiping his footwears (in ablution)."

555- It is narrated on the authority of Abu Hurairah that he said: They (the companions) asked: "O Messenger of Allah! What is (the time given for one) to offer ablution without putting off his footwears?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one on journey is given three days and nights, and the one on residence is given (no more than) a day and night (to wipe his footwears in ablution)."

556- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave the one on journey who offers ablution, then puts on his

551 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ؛ قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ جَرِيرِ بْنِ يَزِيدَ؛ قَالَ: حَدَّثَنِي مُنْذِرٌ. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ يَتَوَضَّأُ وَيَغْسِلُ خُفَّيْهِ. فَقَالَ بِيَدِهِ، كَأَنَّهُ دَفَعَهُ: «**إِنَّمَا أُمِرْتَ بِالْمَسْحِ**» وَقَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ هٰكَذَا: مِنْ أَطْرَافِ الأَصَابِعِ إِلَى أَصْلِ السَّاقِ. وَخَطَّطَ بِالأَصَابِعِ.

86 ـ بابُ ما جَاءَ في التَّوْقِيتِ في المَسْحِ لِلْمُقِيمِ والمُسَافِرِ

552 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيءٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتِ: ائْتِ عَلِيًّا فَسَلْهُ، فَإِنَّهُ أَعْلَمُ بِذٰلِكَ مِنِّي. فَأَتَيْتُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَسْحِ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ نَمْسَحَ. لِلْمُقِيمِ يَوْماً وَلَيْلَةً. وَلِلْمُسَافِرِ ثَلاَثَةَ أَيَّامٍ.

553 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ. قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ لِلْمُسَافِرِ ثَلاَثاً. وَلَوْ مَضَى السَّائِلُ عَلَى مَسْأَلَتِهِ لَجَعَلَهَا خَمْساً.

554 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ؛ قَالَ: سَمِعْتُ إِبْرَاهِيمَ التَّيْمِيَّ، يُحَدِّثُ عَنِ الْحٰرِثِ بْنِ سُوَيْدٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**ثَلاَثَةُ أَيَّامٍ**» أَحْسِبُهُ قَالَ: «**وَلَيَالِيهِنَّ لِلْمُسَافِرِ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ**».

555 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ؛ قَالاَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ؛ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي خَثْعَمٍ الثُّمَالِيُّ. قَالَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالُوا: يَا رَسُولَ اللَّهِ ﷺ مَا الطُّهُورُ عَلَى الْخُفَّيْنِ؟ قَالَ: «**لِلْمُسَافِرِ ثَلاَثَةُ أَيَّامٍ وَلَيَالِيهِنَّ. وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ**».

556 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَبِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ؛ قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ؛ قَالَ: حَدَّثَنَا الْمُهَاجِرُ أَبُو مَخْلَدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ رَخَّصَ لِلْمُسَافِرِ، إِذَا تَوَضَّأَ وَلَبِسَ خُفَّيْهِ ثُمَّ أَحْدَثَ وُضُوءاً، أَنْ يَمْسَحَ ثَلاَثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ. وَلِلْمُقِيمِ، يَوْماً وَلَيْلَةً.

footwears and then breaks ablution (which necessitates him to offer a new one) a concession of three days to keep wiping (his footwears in ablution); and the one on residence (no more than) a day and night.

[87] Wiping (The Footwears In Ablution) Without Fixing A Limit Of Time

557- It is narrated on the authority of Ubai Ibn Imarah, in whose house the Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer to both Qiblahs (of Jerusalem and the Ka'bah), that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "(Is it permissible for me to) pass my wet hand over the footwears (in ablution instead of putting them off and washing my feet)?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative. He asked: "(Is it for only) a day?" he said: "(You are permitted to do even for) two days." He asked: "and also for three days?" he kept (asking him) until he made it seven (days after which) he (the Prophet) said to him: "(And you are permitted to keep doing so) as long as it seems to you (to do)."

558- It is narrated on the authority of Uqbah Ibn Amir that he came to Umar (Ibn Al-Khattab in Medina) from Egypt; and Umar asked him: "How long have you not taken off your footwears?" he said: "(For eight days) from Friday to Friday." On that Umar said to him: "No doubt, you've acted upon the sunnah (of the Prophet)."

[88] Passing The Wet Hand Over Both Socks And Sandals

559- It is narrated on the authority of Al-Dahhak that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hand over both socks and sandals.

560- It is narrated on the authority of Al-Dahhak that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hand over both socks and sandals. (Abu Al-Mu'alla said: I do not know but that he said "both sandals."

[89] Passing The Wet Hand Over The Turban

561- It is narrated on the authority of Ka'b Ibn Ujrah from Bilal that the Prophet "Allah's blessing and peace be upon him" (offered ablution in which he) passed his wet hand over both footwears and the head covering.

562- It is narrated on the authority of Amr Ibn Umayyah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him"

87 ـ بابُ ما جَاءَ في المَسْحِ بغَيْرِ تَوْقِيتٍ

557 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ، وَعَمْرُو بْنُ سَوَّادٍ الْمِصْرِيَّانِ؛ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَيُّوبَ بْنِ قَطَنٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ أُبَيِّ بْنِ عِمَارَةَ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ صَلَّى فِي بَيْتِهِ الْقِبْلَتَيْنِ كِلْتَيْهِمَا، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَمْسَحُ عَلَى الْخُفَّيْنِ؟ قَالَ: «**نعم**». قَالَ: يَوْماً؟ قَالَ: «**ويومين**» قَالَ: وَثَلاَثاً؟ حَتَّى بَلَغَ سَبْعاً. قَالَ لَهُ: «**وما بدا لك**».

558 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ يَزِيد بْنِ أَبِي حَبِيبٍ، عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ الْبَلَوِيِّ، عَنْ عَلِيِّ بْنِ رَبَاحٍ اللَّخْمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ مِنْ مِصْرَ. فَقَالَ: مُنْذُ كَمْ لَمْ تَنْزِعْ خُفَّيْكَ؟ قَالَ: مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ. قَالَ: أَصَبْتَ السُّنَّةَ.

88 ـ بابُ ما جَاءَ في المَسْحِ على الجَوْرَبَيْنِ والنَّعْلَيْنِ

559 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، عَنِ الْهُذَيْلِ بْنِ شُرَحْبِيلَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ.

560 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، وَبِشْرُ بْنُ آدَمَ. قَالاَ: حَدَّثَنَا عِيسٰى بْنُ يُونُسَ، عَنْ عِيسٰى بْنِ سِنَانٍ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَرْزَبٍ، عَنْ أَبِي مُوسٰى الأَشْعَرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ.

قَالَ الْمُعَلَّى فِي حَدِيثِهِ: لاَ أَعْلَمُهُ إِلاَّ قَالَ: وَالنَّعْلَيْنِ.

89 ـ بابُ ما جَاءَ في المَسْحِ على العِمَامَةِ

561 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسٰى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلاَلٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

562 ـ **حدّثنا** دُحَيْمٌ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ. حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْعِمَامَةِ.

having (offered ablution in which he) passed his wet hand over both footwears and the turban.

563- It is narrated on the authority of Abu Muslim, the freed slave of Zaid Ibn Suhan that he said: I was in the company of Salman when he saw a man intending to take off his footwears for (washing his feet since he was performing) ablution, thereupon he said to him: "Pass your wet hand over your footwears, head covering and forelock, for verily, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having (offered ablution in which he) passed his wet hand over his footwears and head covering."

564- It is narrated on the authority of Anas Ibn Malik that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering ablution, and he had a Qatari turban on his head. So, he got his hand from underneath the turban, and wiped the front portion of his head, without lifting the turban.

[90] Performing Tayammum (Rubbing Face And Hands With Sand Or Clean Earth)

565- It is narrated on the authority of Ammar Ibn Yasir that he said: Once, a necklace (or a collar) belonging to A'ishah fell down (and was lost), thereupon she delayed in search for it (and thus detained the Messenger of Allah "Allah's blessing and peace be upon him" and the people with him from proceeding). Abu Bakr went to A'ishah and scolded her furiously for she detained the people (from going on). Then, Allah Almighty revealed the concession of practicing Tayammum. On that day, we rubbed with the clean earth our hands up to the shoulders (since we had not know yet how to do it exactly). Then, Abu Bakr went to A'ishah (once again) and said to her: "I did not know (when I scolded you) that you are a blessed woman!"

566- It is narrated on the authority of Ammar Ibn Yasir that he said: We practiced Tayammum with the Messenger of Allah "Allah's blessing and peace be upon him" (in which we rubbed with the clean earth our hands) up to the shoulders.

567- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The whole earth has been made for me (and my nation) a place of worship and (an instrument to offer) ablution" i.e. if the prayer is due one could offer it wherever he is; and in case there is no water, one could take clean sand or earth therewith to rub his face and hands to be able to offer the prayer).

563 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ دَاوُدَ بْنِ أَبِي الْفُرَاتِ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي شُرَيْحٍ، عَنْ أَبِي مُسْلِمٍ، مَوْلَى زَيْدِ بْنِ صُوحَانَ؛ قَالَ: كُنْتُ مَعَ سَلْمَانَ. فَرَأَى رَجُلاً يَنْزِعُ خُفَّيْهِ لِلْوُضُوءِ. فَقَالَ لَهُ سَلْمَانُ: امْسَحْ عَلَى خُفَّيْكَ وَعَلَى خِمَارِكَ وَبِنَاصِيَتِكَ. فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

564 ـ **حدّثنا** أَبُو طَاهِرٍ، أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ، عَنْ أَبِي مَعْقِلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَعَلَيْهِ عِمَامَةٌ قِطْرِيَّةٌ. فَأَدْخَلَ يَدَهُ مِنْ تَحْتِ الْعِمَامَةِ، فَمَسَحَ مُقَدَّمَ رَأْسِهِ، وَلَمْ يَنْقُضِ الْعِمَامَةَ.

أَبْوَابُ التَّيَمُّمِ

90 ـ بابُ ما جَاءَ في السَّبَبِ

565 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّهُ قَالَ: سَقَطَ عِقْدُ عَائِشَةَ. فَتَخَلَّفَتْ لِالْتِمَاسِهِ. فَانْطَلَقَ أَبُو بَكْرٍ إِلَى عَائِشَةَ فَتَغَيَّظَ عَلَيْهَا فِي حَبْسِهَا النَّاسَ. فَأَنْزَلَ اللَّهُ، عَزَّ وَجَلَّ، الرُّخْصَةَ فِي التَّيَمُّمِ. قَالَ فَمَسَحْنَا يَوْمَئِذٍ إِلَى الْمَنَاكِبِ. قَالَ فَانْطَلَقَ أَبُو بَكْرٍ إِلَى عَائِشَةَ فَقَالَ: مَا عَلِمْتُ إِنَّكِ لَمُبَارَكَةٌ.

566 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ؛ قَالَ: تَيَمَّمْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى الْمَنَاكِبِ.

567 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. ح وَحَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، جَمِيعاً عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**جُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وَطَهُوراً**».

568- It is narrated on the authority of Hisham Ibn Urwah from his father that A'ishah told: I borrowed a necklace from Asma ' and it was lost. So Allah's Apostle "Allah's blessing and peace be upon him" sent some men in search for it; and Then the time of the prayer became due (when there was no water with them). So, they prayed (without offering ablution) and when they returned to the Messenger of Allah "Allah's blessing and peace be upon him", they complained of that to him . So the verse of Tayammum was revealed. Usaid Ibn Hudair said to A'ishah: "May Allah reward you! By Allah, whenever anything befalls you, Allah makes for you a way out of it, and, at the same time, brings in it good for the Muslims."

[91] Performing Tayammum With One Strike

569- It is narrated on the authority of Sa'id Ibn Abd Ar-Rahman Ibn Abza from his father that he said: A man came to Umar Ibn Al-Khattab and said: "I became in a state of ceremonial impurity (after sexual intercourse); and I had no water (to take a bath and perform ablution)." Umar said to him: "Then do not offer the prayer (until you find water to take a bath and perform ablution)." Upon this, Ammar Ibn Yasir said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that both you and I were together in a detachment and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and you didn't pray but I rolled myself on the ground and prayed? Then when I returned to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him he said: "It would have been sufficient for you..." and the Prophet "Allah's blessing and peace be upon him" (by way of illustration) struck the earth with his hands once and blew them off, and wiped his face and hands?"

570- It is narrated on the authority of both Al-Hakam and Salamah Ibn Kuhail that they asked Abdullah Ibn Abu Awfa about practicing Tayammum, thereupon he said: The Prophet "Allah's blessing and peace be upon him" commanded Ammar to do as such. He then struck the earth with his hands and shook them off, therewith he wiped his face (and his hands, according to Al-Hakam, and his elbows according to Salamah).

[92] Performing Tayammum With Two Strikes

571- It is narrated on the authority of Ammar Ibn Yasir that when they performed Tayammum while they were in the company of the Messenger of Allah "Allah's blessing and peace be upon him", he ordered the Muslims to strike the earth with their hands, but their hands grasped nothing of the

568 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلاَدَةً. فَهَلَكَتْ. فَأَرْسَلَ النَّبِيُّ ﷺ أُنَاساً فِي طَلَبِهَا. فَأَدْرَكَتْهُمُ الصَّلاَةُ. فَصَلَّوْا بِغَيْرِ وُضُوءٍ. فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذٰلِكَ إِلَيْهِ. فَنَزَلَتْ آيَةُ التَّيَمُّمِ. فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكِ اللَّهُ خَيْراً. فَوَاللَّهِ مَا نَزَلَ بِكِ أَمْرٌ قَطُّ إِلاَّ جَعَلَ اللَّهُ لَكِ مِنْهُ مَخْرَجاً، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً.

91 ـ باب ما جَاءَ في التَّيَمُّمِ ضَرْبَةً وَاحِدَةً

569 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ؛ أَنَّ رَجُلاً أَتَىٰ عُمَرَ بْنَ الْخَطَّابِ، فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ. فَقَالَ عُمَرُ: لاَ تُصَلِّ. فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: أَمَا تَذْكُرُ، يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ، فَأَجْنَبْنَا فَلَمْ نَجِدِ الْمَاءَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ فَصَلَّيْتُ فَلَمَّا أَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «**إِنَّمَا كَانَ يَكْفِيكَ**» وَضَرَبَ النَّبِيُّ ﷺ بِيَدَيْهِ إِلَى الأَرْضِ، ثُمَّ نَفَخَ فِيهِمَا، وَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ؟

570 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، وَسَلَمَةَ بْنِ كُهَيْلٍ؛ أَنَّهُمَا سَأَلاَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ عَنِ التَّيَمُّمِ. فَقَالَ: أَمَرَ النَّبِيُّ ﷺ عَمَّاراً أَنْ يَفْعَلَ هٰكَذَا. وَضَرَبَ بِيَدَيْهِ إِلَى الأَرْضِ ثُمَّ نَفَضَهُمَا. وَمَسَحَ عَلَى وَجْهِهِ.

قَالَ الْحَكَمُ: وَيَدَيْهِ. وَقَالَ سَلَمَةُ: وَمِرْفَقَيْهِ.

92 ـ بابٌ في التَّيَمُّمِ ضَرْبَتَيْنِ

571 ـ **حدّثنا** أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ حِينَ تَيَمَّمُوا مَعَ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ الْمُسْلِمِينَ فَضَرَبُوا بِأَكُفِّهِمُ التُّرَابَ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئاً

dust, therewith they wiped their faces once. Then, they struck the earth with their palms once again, therewith they wiped their hands.

[93] Concerning The Wounded One Who Is Affected By The Ceremonial Impurity, And Fears The Risk Of Bathing On Himself

572- It is narrated on the authority of Ata Ibn Abu Rabah: I heard Ibn Abbas relating that once, a man was head-wounded during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and then; he got a nocturnal wet dream. He was commanded (by his companions whom he asked for their verdict whether he could perform Tayammum instead of bathing) to take bath; and he took bath, thereupon he suffered a severe cold because of which he died. When the news of him reached the Messenger of Allah "Allah's blessing and peace be upon him" he said: "They (who ordered him to take bath) have killed him: might Allah kill them! Is not the recovery from ignorance to ask (for knowledge such as have acquaintance)?" Ata said: We were informed that the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Had he washed his body, and left his head where he was wounded (and passed his wet hand over the bandage, it would have been better for him)!"

[94] Taking Bath (To Get Clean) From Ceremonial Impurity

573- It is narrated on the authority of Ibn Abbas from his maternal aunt Maimunah: I placed water for the bath of the Prophet "Allah's blessing and peace be upon him" to get clean from ceremonial impurity. He turned down the vessel with his left hand on his right hand, and washed his hands thrice and then poured water on his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by snuffing water into his nostrils and blowing it out, washed his face thrice and both forearms thrice, and then poured water over the whole of his body. Then he withdrew from that place and washed his feet.

574- It is narrated on the authority of Jumai' Ibn Umair At-Taimi that he said: I went in the company of both my paternal and maternal aunts to visit A'ishah, whom we asked how the Messenger of Allah "Allah's blessing and peace be upon him" used to do whenever he would take bath to get clean from ceremonial impurity. She said: "He used to pour water over his hands thrice; and then get them into the vessel, and wash his head thrice, and then pour water over (the whole of) his body; and then, he would stand for the prayer. As for us (women), we wash our heads five times, because of the braids (of the hair)."

فَمَسَحُوا بِوُجُوهِهِمْ مَسْحَةً وَاحِدَةً. ثُمَّ عَادُوا فَضَرَبُوا بِأَكُفِّهِمُ الصَّعِيدَ مَرَّةً أُخْرَى فَمَسَحُوا بِأَيْدِيهِمْ.

93 ـ بابٌ في المَجْرُوحِ تُصِيبُهُ الجَنَابَةُ فَيَخَافُ على نَفْسِهِ إنِ اغْتَسَلَ

572 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ؛ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُ أَنَّ رَجُلاً أَصَابَهُ جُرْحٌ فِي رَأْسِهِ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. ثُمَّ أَصَابَهُ احْتِلاَمٌ. فَأُمِرَ بِالاِغْتِسَالِ، فَاغْتَسَلَ، فَكُزَّ، فَمَاتَ. فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «**قَتَلوهُ. قَتَلَهُمُ اللَّهُ. أَوَ لَمْ يَكُنْ شِفَاءَ الْعِيِّ السُّؤَالُ**». قَالَ عَطَاءٌ: وَبَلَغَنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَوْ غَسَلَ جَسَدَهُ وَتَرَكَ رَأْسَهُ، حَيْثُ أَصَابَهُ الْجِرَاحُ**».

94 ـ بابُ ما جَاءَ في الغُسْلِ مِنَ الجَنَابَةِ

573 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ. حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ؛ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ غُسْلاً. فَاغْتَسَلَ مِنَ الْجَنَابَةِ. فَأَكْفَأَ الإِنَاءَ بِشِمَالِهِ عَلَى يَمِينِهِ. فَغَسَلَ كَفَّيْهِ ثَلاَثاً. ثُمَّ أَفَاضَ عَلَى فَرْجِهِ. ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ. ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ ثَلاَثاً، وَذِرَاعَيْهِ ثَلاَثاً، ثُمَّ أَفَاضَ الْمَاءَ عَلَى سَائِرِ جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ رِجْلَيْهِ.

574 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا صَدَقَةُ بْنُ سَعِيدٍ الْحَنَفِيُّ. حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرٍ التَّيْمِيُّ؛ قَالَ: انْطَلَقْتُ مَعَ عَمَّتِي وَخَالَتِي. فَدَخَلْنَا عَلَى عَائِشَةَ. فَسَأَلْنَاهَا: كَيْفَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ عِنْدَ غُسْلِهِ مِنَ الْجَنَابَةِ. قَالَتْ: كَانَ يُفِيضُ عَلَى كَفَّيْهِ ثَلاَثَ مَرَّاتٍ. ثُمَّ يُدْخِلُهَا الإِنَاءَ. ثُمَّ يَغْسِلُ رَأْسَهُ ثَلاَثَ مَرَّاتٍ. ثُمَّ يُفِيضُ عَلَى جَسَدِهِ. ثُمَّ يَقُومُ إِلَى الصَّلاَةِ. وَأَمَّا نَحْنُ فَإِنَّا نَغْسِلُ رُؤُوسَنَا خَمْسَ مِرَارٍ، مِنْ أَجْلِ الضَّفْرِ.

[95] Taking Bath (To Get Clean) From Ceremonial Impurity

575- It is narrated on the authority of Jubair Ibn Mut'im that he said: They (the companions) fell into argument about (how to) take bath to get clean from ceremonial impurity, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I pour three handfuls of water over my head (one on the right side, one on the left side, and one on the middle)."

576- It is narrated on the authority of Abu Sa'id that a man asked him how to take bath in order to get clean from ceremonial impurity, thereupon he said: "Three (handfuls of water to be poured over the head and the body are sufficient)." He said: "I have much hair (and this amount is not sufficient)." On that he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" had more hair and was much better (than you; even though this amount was sufficient for him)."

577- It is narrated on the authority of Jabir: I said: "O Messenger of Allah! I live in a cold land: how should I take bath to get clean from ceremonial impurity?" he said: "As for me, I pour three (handfuls of water) over my head."

578- It is narrated on the authority of Abu Hurairah that a man asked him: "How much water should I pour over my head (to take bath) while I'm in a state of ceremonial impurity?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to pour three handfuls of water over his head." The man said: "But, my hair is long (and this quantity of water might not be sufficient)." On that he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" had more hair than you, and he was much better (even though he saw this quantity of water sufficient for him to get clean from ceremonial impurity)."

[96] Offering Ablution After Taking Bath

579- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used not to offer ablution after bathing to get clean from ceremonial impurity.

[97] One Might Seek The Warmth Of The Body Of His Wife Before She Takes Bath Because Of Ceremonial Impurity To Warm Up His Body

580- It is narrated on the authority of A'ishah that she said: (Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" took bath to get clean from ceremonial impurity, then sought the warmth of my body before I took bath in order to warm up himself.

95 ـ بابٌ في الغُسْلِ مِنَ الجَنَابَةِ

575 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ؛ قَالَ: تَمَارَوْا فِي الْغُسْلِ مِنَ الْجَنَابَةِ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلاَثَ أَكُفٍّ**».

576 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا ابْنُ فُضَيْلٍ، جَمِيعاً عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَجُلاً سَأَلَهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ. فَقَالَ: ثَلاَثاً. فَقَالَ الرَّجُلُ: إِنَّ شَعَرِي كَثِيرٌ. فَقَالَ: رَسُولُ اللَّهِ ﷺ كَانَ أَكْثَرَ شَعَراً مِنْكَ وَأَطْيَبَ.

577 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ؛ قَالَ: حَدَّثَنَا حَفْصُ بْنِ غِيَاثٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَنَا فِي أَرْضٍ بَارِدَةٍ. فَكَيْفَ الْغُسْلُ مِنَ الْجَنَابَةِ؟ فَقَالَ ﷺ: «**أَمَّا أَنَا فَأَحْثُو عَلَى رَأْسِي ثَلاَثاً**».

578 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ سَأَلَهُ رَجُلٌ: كَمْ أُفِيضُ عَلَى رَأْسِي وَأَنَا جُنُبٌ؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَحْثُو عَلَى رَأْسِهِ ثَلاَثَ حَثَيَاتٍ. قَالَ الرَّجُلُ: إِنَّ شَعَرِي طَوِيلٌ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَكْثَرَ شَعَراً مِنْكَ وَأَطْيَبَ.

96 ـ بابٌ في الوُضُوءِ بَعْدَ الغُسْلِ

579 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنَ زُرَارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَى السُّدِّيُّ. قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ لاَ يَتَوَضَّأُ بَعْدَ الْغُسْلِ مِنَ الْجَنَابَةِ.

97 ـ بابٌ في الجُنُبِ يَسْتَدْفِىءُ بامْرَأَتِهِ قَبْلَ أَنْ تَغْتَسِلَ

580 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ مِنَ الْجَنَابَةِ ثُمَّ يَسْتَدْفِىءُ بِي قَبْلَ أَنْ أَغْتَسِلَ.

[98] One In The State Of Ceremonial Impurity Might Sleep As He Is, Touching No Water

581- It is narrated on the authority of A'ishah that she said: (So often) The Messenger of Allah "Allah's blessing and peace be upon him" became in a state of ceremonial impurity, and then slept, touching no water until he would get up later and take bath (to become clean).

582- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" had a sexual desire for anyone of his wives, he would fulfill it, and then sleep while he was (in the state of ceremonial impurity); and he would touch no water.

583- It is narrated on the authority of A'ishah that she said: (So often) The Messenger of Allah "Allah's blessing and peace be upon him" became in a state of ceremonial impurity, and then slept while being in the very state as he was; and he would touch no water. Sufyan said: I related this Hadith one day, thereupon Isma'il said to me: O young man! This Hadith should be supported by a further addition!

[99] The Opinion Of Such As Says That The One In The State Of Ceremonial Impurity Should Not Sleep Unless He Offers Ablution Like That Offered For The Prayer

584- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to sleep while being in the state of ceremonial impurity, he would offer ablution like that he offered for the prayer.

585- It is narrated on the authority of Ibn Umar that Umar Ibn Al-Khattab said to the Messenger of Allah "Allah's blessing and peace be upon him": "Is it permissible for anyone of us to sleep while he is in a state of ceremonial impurity?" he said: "Yes (but it'd better for him) that he should offer ablution."

586- It is narrated on the authority of Abu Sa'id Al-Khudri that sometimes, he was affected by ceremonial impurity at night, and he liked to sleep (without bathing); but the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to offer ablution and then sleep.

[100] When The One In A State Of Ceremonial Impurity Intends To Have Sexual Intercourse Once Again, It Is Better For Him To Offer Ablution

587- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If

98 ـ بابٌ في الجُنُبِ يَنَامُ كَهَيْئَتِهِ لا يَمَسُّ مَاءً

581 ـ **حدثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجْنِبُ ثُمَّ يَنَامُ وَلاَ يَمَسُّ مَاءً. حَتَّى يَقُومَ بَعْدَ ذٰلِكَ فَيَغْتَسِلَ.

582 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ، إِنْ كَانَتْ لَهُ إِلَى أَهْلِهِ حَاجَةٌ قَضَاهَا. ثُمَّ يَنَامُ كَهَيْئَتِهِ لاَ يَمَسُّ مَاءً.

583 ـ **حدثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُجْنِبُ ثُمَّ يَنَامُ كَهَيْئَتِهِ لاَ يَمَسُّ مَاءً.

قَالَ سُفْيَانُ: فَذَكَرْتُ الْحَدِيثَ يَوْماً، فَقَالَ لِي إِسْمَاعِيلُ: يَا فَتَى! يُشَدُّ هٰذَا الْحَدِيثُ بِشَيْءٍ.

99 ـ بابُ مَنْ قَالَ لا يَنَامُ الجُنُبُ حَتَّى يَتَوَضَّأَ وُضُوءَهُ للصَّلاةِ

584 ـ **حدثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ.

585 ـ **حدثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «**نَعَمْ. إِذَا تَوَضَّأَ**».

586 ـ **حدثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ بْنُ عُثْمَانَ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُ كَانَ تُصِيبُهُ الْجَنَابَةُ بِاللَّيْلِ، فَيُرِيدُ أَنْ يَنَامَ. فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَتَوَضَّأَ ثُمَّ يَنَامَ.

100 ـ بابٌ في الجُنُبِ إذا أَرَادَ العَوْدَ تَوَضَّأَ

587 ـ **حدثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ:

anyone of you has sexual relation with his wife, and intends to do that once again, let him offer ablution (before doing so)!"

Comment: (That's because it makes one more active and ready to have sexual relation for the second time, according to Al-Baihaqi. According to the narration of Ibn Khuzaimah, "Let him offer ablution like that he offers for the prayer!")

[101] One Takes Bath After Having Sexual Relations With All Of His Wives

588- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him", so often, went round all of his wives (and had sexual relations with them all) with (the intention to take) one bath (after finishing from them all).

589- It is narrated on the authority of Anas that he said: Once, I placed water for the Messenger of Allah "Allah's blessing and peace be upon him" to take bath after (having sexual relations with) all of his wives on one night.

[102] Taking Bath In The House Of Each Woman (After Having Sexual Relation With Her)

590- It is narrated on the authority of Abu Rafi' that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" went round all of his wives on a night, and took a bath in the house of each of them (after having sexual relation with her). It was said to him: "O Messenger of Allah! Would you not reduce it to only one bath?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (taking bath after having sexual relation with each of them) is more pleasant, much better and purer."

[103] The One In The State Of Ceremonial Impurity Could Eat And Drink

591- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to eat while being in the state of ceremonial impurity, he would (first) offer ablution.

592- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the one in a state of ceremonial impurity: (whether he is able) to sleep, eat or drink? He said: "Yes if he (first) offers ablution like that he offers for the prayer."

قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَتَىٰ أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ**».

101 ـ بابُ ما جَاءَ فِيمَنْ يَغْتَسِلُ مِنْ جَمِيعِ نِسَائِهِ غُسْلاً وَاحِداً

588 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَأَبُو أَحْمَدَ، عَنْ سُفْيَانَ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ.

589 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ قَالَ: وَضَعْتُ لِرَسُولِ اللَّهِ ﷺ غُسْلاً، فَاغْتَسَلَ مِنْ جَمِيعِ نِسَائِهِ فِي لَيْلَةٍ.

102 ـ بابٌ فيمَنْ يَغْتَسِلُ عِنْدَ كُلِّ وَاحِدَةٍ غُسْلاً

590 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا عَبْدُ الصَّمَدِ. حَدَّثَنَا حَمَّادٌ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي رَافِعٍ، عَنْ عَمَّتِهِ سَلْمَى، عَنْ أَبِي رَافِعٍ؛ أَنَّ النَّبِيَّ ﷺ طَافَ عَلَى نِسَائِهِ فِي لَيْلَةٍ. وَكَانَ يَغْتَسِلُ عِنْدَ كُلِّ وَاحِدَةٍ مِنْهُنَّ. فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ أَلاَ تَجْعَلُهُ غُسْلاً وَاحِداً؟ فَقَالَ: «**هُوَ أَزْكَى وَأَطْيَبُ وَأَطْهَرُ**».

103 ـ بابٌ في الجُنُبِ يَأْكُلُ ويَشْرَبُ

591 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ عُلَيَّةَ، وَغُنْدَرٌ، وَوَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَأْكُلَ، وَهُوَ جُنُبٌ، تَوَضَّأَ.

592 ـ **حدّثنا** مُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ صُبَيْحٍ. حَدَّثَنَا أَبُو أُوَيْسٍ، عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْجُنُبِ. هَلْ يَنَامُ أَوْ يَأْكُلُ أَوْ يَشْرَبُ؟ قَالَ: «**نَعَمْ. إِذَا تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ**».

[104] The Opinion Of Such As Says That It Is Sufficient To Wash His Hands

593- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to eat, while he was in the state of ceremonial impurity, he would (first) wash his hands.

[105] Reciting The Qur'an While One Is Not In The State Of Ablution

594- It is narrated on the authority of Abdullah Ibn Salamah that he said: I visited Ali; and he said: (Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" went to the open space to answer the call of nature, and then set out and ate with us bread and meat, and recited the Qur'an (before he offered ablution); and nothing barring the state of ceremonial impurity detained him (or perhaps he said held him back) from (reciting) the Holy Qur'an.

595- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no one in the state of ceremonial impurity, nor woman in the state of menses recite the Qur'an!"

596- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no one in the state of ceremonial impurity, nor woman in the state of menstruation recite anything of the Qur'an!"

[106] Underneath Every Single Hair, There Is A Part Of Ceremonial Impurity

597- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, underneath every single hair, there is a part of ceremonial impurity (i.e. it implies the whole body covered up by the hair): so, you should wash the hair, and clean the complexion."

598- It is narrated on the authority of Abu Ayyub Al-Ansari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The five (obligatory) prayers, the Friday (prayer) to (the next) Friday (prayer), and restoring the trusts to their due are to plot out (whatever sins are committed in the intervals) between them." I said: "What is (the significance of) restoring trusts to their due?" he said: "It is to take bath (to get clean) from the ceremonial impurity, for indeed, underneath every single hair, there is a part of ceremonial impurity."

599- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves a location

104 ـ بابُ مَنْ قَالَ يُجْزِئُهُ غَسْلُ يَدَيْهِ

593 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَأْكُلَ، وَهُوَ جُنُبٌ، غَسَلَ يَدَيْهِ.

105 ـ بابُ ما جَاءَ في قِرَاءَةِ الْقُرْآنِ على غَيْرِ طَهَارَةٍ

594 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ؛ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ. فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي الْخَلاَءَ. فَيَقْضِي الْحَاجَةَ. ثُمَّ يَخْرُجُ، فَيَأْكُلُ مَعَنَا الْخُبْزَ واللَّحْمَ وَيَقْرأُ الْقُرْآنَ. وَلاَ يَحْجُبُهُ، وَرُبَّمَا قَالَ: وَلاَ يَحْجُزُهُ عَنِ الْقُرْآنِ شَيْءٌ إِلاَّ الْجَنَابَةُ.

595 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَقْرَأُ الْقُرْآنَ الْجُنُبُ وَلاَ الْحَائِضُ**».

596 ـ قَالَ أَبُو الْحَسَنِ: وحَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَن ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَقْرَأُ الْجُنُبُ وَالْحَائِضُ شَيْئاً مِنَ الْقُرْآنِ**».

106 ـ بابٌ تَحْتَ كُلِّ شَعَرَةٍ جَنَابَةٌ

597 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا الْحٰرِثُ بْنُ وَجِيهٍ. حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ تَحْتَ كُلِّ شَعَرَةٍ جَنَابَةً. فَاغْسِلُوا الشَّعَرَ، وَأَنْقُوا الْبَشَرَةَ**».

598 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنِي عُتْبَةُ بْنُ أَبِي حَكِيمٍ. حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ. حَدَّثَنِي أَبُو أَيُّوبَ الأَنْصَارِيُّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الصَّلَوَاتُ الْخَمْسُ. وَالْجُمُعَةُ إِلَى الْجُمُعَةِ. وَأَدَاءُ الأَمَانَةِ، كَفَّارَةٌ لِمَا بَيْنَهَا**» قُلْتُ: وَمَا أَدَاءُ الأَمَانَةِ؟ قَالَ: «**غُسْلُ الْجَنَابَةِ. فَإِنَّ تَحْتَ كُلِّ شَعَرَةٍ جَنَابَةً**».

599 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنِ

of his body (as little as) a hair width, without washing it because of ceremonial impurity, he will be punished (in the very location he leaves) as such and such in the fire (of Hell)." Ali commented: "Henceforth, (I came to deal harshly with) my hair (as if it) was an enemy to me." He used to cut off his hair.

[107] A Woman Has In Her Dream What A Man Has

600- It is narrated on the authority of Zainab, the daughter of Umm Salamah from her mother that she said: Umm Sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and asked him whether a woman has in her dream what a man has (i.e. a wet dream or nocturnal sexual discharge). The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and she should take bath if she notices a discharge." I said: "You've put women to shame! Does a woman get a discharge?" He replied: "Yes, let your right hand be in dust ("you will not achieve goodness"): why does the son resemble his mother?"

601- It is narrated on the authority of Anas that Umm Sulaim asked The Prophet of Allah "Allah's blessing and peace be upon him" about the woman who would experience in her dream what man would experience. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the woman experiences such a thing, and then has discharge, she should take a bath." Umm Salamah said: "O Messenger of Allah! Does it happen?" Upon this the Prophet "Allah's blessing and peace be upon him" said: "Yes (it happens). Man's discharge (sperm) is thick and white while the discharge of woman (ovum central portion) is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate."

602- It is narrated on the authority of Khawlah Bint Hakim that she asked the Messenger of Allah "Allah's blessing and peace be upon him" about a woman who might have in her dream what a man might have, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no bathing binding upon her unless she ejaculates (her discharge), as well as there is no bathing binding upon a man unless he ejaculates (semen)."

[108] How Do Women Take Bath From Ceremonial Impurity

603- It is narrated on the authority of Umm Salamah: I said: "O Messenger of Allah! I always braid my hair, would I unloose it whenever I want to take a bath from ceremonial impurity?" he (The Prophet) replied: "No! but, it is sufficient for you to put three handfuls (of water) over

النَّبِيِّ ﷺ قَالَ: «**مَنْ تَرَكَ مَوْضِعَ شَعَرَةٍ مِنْ جَسَدِهِ، مِنْ جَنَابَةٍ، لَمْ يَغْسِلْهَا، فُعِلَ بِهِ كَذَا وكَذَا، مِنَ النَّارِ**». قَالَ عَلِيٌّ: فَمِنْ ثَمَّ عَادَيْتُ شَعَرِي. وَكَانَ يَجُزُّهُ.

107 ـ بابٌ في المَرْأَةِ تَرَى في مَنَامِهَا ما يَرَى الرَّجُلُ

600 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ؛ قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ فَسَأَلَتْهُ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ قَالَ: «**نَعَمْ. إِذَا رَأَتِ الْمَاءَ فَلْتَغْتَسِلْ**» فَقُلْتُ: فَضَحْتِ النِّسَاءَ. وَهَلْ تَحْتَلِمُ الْمَرْأَةُ؟ قَالَ النَّبِيُّ ﷺ: «**تَرِبَتْ يَمِينُكِ. فَبِمَ يُشْبِهُهَا وَلَدُهَا إِذاً؟**».

601 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَعَبْدُ الأَعْلَىٰ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ أُمَّ سُلَيْمٍ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا رَأَتْ ذٰلِكَ، فَأَنْزَلَتْ، فَعَلَيْهَا الْغُسْلُ**» فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ أَيَكُونُ هٰذَا؟ قَالَ: «**نَعَمْ. مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضُ. وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ. فَأَيُّهُمَا سَبَقَ أَوْ عَلاَ، أَشْبَهَهُ الْوَلَدُ**».

602 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ: «**لَيْسَ عَلَيْهَا غُسْلٌ حَتَّى تُنْزِلَ. كَمَا أَنَّهُ لَيْسَ عَلَى الرَّجُلِ غُسْلٌ حَتَّى يُنْزِلَ**».

108 ـ بابُ ما جَاءَ في غُسْلِ النِّسَاءِ مِنَ الجَنَابَةِ

603 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ؛

your head, and then pour the water over your body so as to become clean (or and thus you will have become clean)."

604- It is narrated on the authority of Ubaid Ibn Umair that A'ishah was informed that Abdullah Ibn Amr ordered his women to undo their (braids of hair on their) heads whenever they intended to take bath. So she exclaimed: How strange this Ibn Amr is! Why doesn't he order them also to get their heads shaved? I and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from one pot. I used to do no more than pouring three handfuls of water over my head."

[109] Is It Sufficient For Such As In The State Of Ceremonial Impurity To Dip Himself In The Stagnant Water (To Become Clean)

605- It is narrated on the authority of Abu As-Sa'ib, the freed slave of Hisham Ibn Zuhrah that Abu Hurairah told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you while being in a state of ceremonial impurity take bath in the stagnant water!" he asked: "Then, how does such do O Abu Hurairah?" he said: "Let him take it (with his hand and pour over his body)."

[110] The Water (Of Bathing) Is (Obligatory) For (Removing The Traces Of) The Water (Of Semen)

606- It is narrated on the authority of Abu Sa'id Al-Khudri: Once, the Messenger of Allah "Allah's blessing and peace be upon him" passed by (the house of) a man from the Ansar, for whom he sent. The man came out (so hastily that) sweat was dribbling from his head. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Perhaps we put you to haste (to the extent that you departed from your wife hurriedly before orgasm)?" the man answered in the affirmative. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you were put to haste or seamen was not emitted, then there would be no bathing obligatory for you, but you have to perform ablution."

607- It is narrated on the authority of Abu Ayyub: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The water (of bathing) is (obligatory) for (removing the traces of) the water (of semen)."

[111] When Both (Male And Female) Sex Organs Contact Each Other, Bathing Becomes Binding

608- It is narrated on the authority of A'ishah that she said: If both (male and female) sex organs contact each other, bathing becomes binding (even

قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي. فَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ؟ فَقَالَ: «**إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَيْهِ ثَلاَثَ حَثَيَاتٍ مِنْ مَاءٍ. ثُمَّ تُفِيضِي عَلَيْكِ مِنَ الْمَاءِ فَتَطْهُرِينَ**». أَوْ قَالَ: «**فَإِذَا أَنْتِ قَدْ طَهُرْتِ**».

604 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ. عَنْ عُبَيْدِ بْنِ عُمَيْرٍ؛ قَالَ: بَلَغَ عَائِشَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَأْمُرُ نِسَاءَهُ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُؤُوسَهُنَّ. فَقَالَتْ: يَا عَجَباً لِابْنِ عَمْرٍو هٰذَا. أَفَلاَ يَأْمُرُهُنَّ أَنْ يَحْلِقْنَ رُؤُوسَهُنَّ. لَقَدْ كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَغْتَسِلُ مِنْ إِنَاءٍ وَاحِدٍ. فَلاَ أَزِيدُ عَلَى أَنْ أُفْرِغَ عَلَى رَأْسِي ثَلاَثَ إِفْرَاغَاتٍ.

109 ـ بابُ الجُنُبُ يَنْغَمِسُ في المَاءِ الدَّائِمِ أَيُجْزِئُهُ

605 ـ **حدّثنا** أَحْمَدُ بْنُ عِيسَى، وَحَرْمَلَةُ بْنُ يَحْيَىٰ الْمِصْرِيَّانِ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحٰرِثِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ أَنَّ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ، حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ**» فَقَالَ: كَيْفَ يَفْعَلُ؟ يَا أَبَا هُرَيْرَةَ فَقَالَ: يَتَنَاوَلُهُ تَنَاوُلاً.

110 ـ بابُ المَاءُ مِنَ المَاءِ

606 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا غُنْدَرٌ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ. فَأَرْسَلَ إِلَيْهِ. فَخَرَجَ رَأْسُهُ يَقْطُرُ. فَقَالَ: «**لَعَلَّنَا أَعْجَلْنَاكَ؟**» قَالَ: نَعَمْ. يَا رَسُولَ اللَّهِ! قَالَ: «**إِذَا أُعْجِلْتَ أَوْ أُقْحِطْتَ، فَلاَ غُسْلَ عَلَيْكَ. وَعَلَيْكَ الْوُضُوءُ**».

607 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ السَّائِبِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُعَادٍ، عَنْ أَبِي أَيُّوبَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمَاءُ مِنَ الْمَاءِ**».

111 ـ بابُ ما جَاءَ في وُجُوبِ الغُسْلِ إذا الْتَقَى الخِتَانَانِ

608 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ. وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ. أَخْبَرَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ قَالَتْ: إِذَا الْتَقَى

though there is no ejaculation). I and the Messenger of Allah "Allah's blessing and peace be upon him" did so, and then we took bath.

609- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: Ubai Ibn Ka'b told us: "This (judgement according to which it was not obligatory to take bath whenever both female and male sex organs contact each other) was a concession during the early days of Islam; and afterwards, we were commanded to take bath (whenever both female and male sex organs contact each other)."

610- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the man sits between her four parts (i.e. of her private parts), and then gets (his glans) into her (vagina), bathing becomes binding."

611- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When both (male and female) sex organs contact each other, and the glans disappears (into the vagina), then, bathing becomes obligatory."

[112] When One Has A Wet Dream, But Detects No Discharge

612- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you gets up and detects discharge, and he feels he has not experienced a wet dream, bathing becomes binding upon him; and when he feels he has experienced a wet dream, but he detects no discharge, then no bathing is obligatory upon him."

[113] Screening Oneself When Bathing

613- It is narrated on the authority of Abu As-Samh: I used to serve the Messenger of Allah "Allah's blessing and peace be upon him". Whenever he intended to take bath, he would say to me: "Turn your back to me"; and I would do accordingly, and spread the garment, therewith to screen him.

614- It is narrated on the authority of Abdullah Ibn Abdullah Ibn Nawfal that he said: I asked whether the Messenger of Allah "Allah's blessing and peace be upon him" had ever offered the supererogatory prayers while being on journey, and I found none to tell me, until Umm Hani', daughter of Abu Talib, informed me that the Messenger of Allah "Allah's blessing and peace be upon him" came (to Mecca) in the year of the conquest; and he ordered that a curtain should be made to screen him, and he took bath and offered supererogatory prayer (of Ad-Duha) consisting of eight rak'ahs.

الْخِتَانَانِ فَقَدْ وَجَبَ الْغُسْلُ. فَعَلْتُهُ أَنَا وَرَسُولُ اللَّهِ ﷺ، فَاغْتَسَلْنَا.

609 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. أَنْبَأَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ. أَنْبَأَنَا أُبَيُّ بْنُ كَعْبٍ، قَالَ: إِنَّمَا كَانَتْ رُخْصَةً فِي أَوَّلِ الإِسْلَامِ، ثُمَّ أُمِرْنَا بِالْغَسْلِ، بَعْدُ.

610 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولُ اللَّهِ ﷺ قَالَ: «**إِذَا جَلَسَ الرَّجُلُ بَيْنَ شُعَبِهَا الأَرْبَعِ، ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ الْغُسْلُ**».

611 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا الْتَقَى الْخِتَانَانِ، وَتَوَارَتِ الْحَشَفَةُ، فَقَدْ وَجَبَ الْغُسْلُ**».

112 ـ بابُ مَنِ احْتَلَمَ ولم يَرَ بَلَلاً

612 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنِ الْعُمَرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «**إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَرَأَى بَلَلاً، وَلَمْ يَرَ أَنَّهُ احْتَلَمَ، اغْتَسَلَ. وَإِذَا رَأَى أَنَّهُ قَدِ احْتَلَمَ وَلَمْ يَرَ بَلَلاً، فَلاَ غُسْلَ عَلَيْهِ**».

113 ـ بابُ ما جَاءَ في الاسْتِتَارِ عِنْدَ الغُسْلِ

613 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، وَأَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلاَّسُ، وَمُجَاهِدُ بْنُ مُوسَىٰ؛ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا يَحْيَىٰ بْنُ الْوَلِيدِ. أَخْبَرَنِي مُحِلُّ بْنُ خَلِيفَةَ. حَدَّثَنِي أَبُو السَّمْحِ؛ قَالَ: كُنْتُ أَخْدُمُ النَّبِيَّ ﷺ. فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ، قَالَ: «**وَلِّنِي**» فَأُوَلِّيهِ قَفَايَ، وَأَنْشُرُ الثَّوْبَ فَأَسْتُرُهُ بِهِ.

614 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ؛ أَنَّهُ قَالَ: سَأَلْتُ أَنَّ رَسُولَ اللَّهِ ﷺ سَبَّحَ فِي سَفَرٍ. فَلَمْ أَجِدْ أَحَداً يُخْبِرُنِي. حَتَّى أَخْبَرَتْنِي أُمُّ هَانِىءٍ بِنْتُ أَبِي طَالِبٍ أَنَّهُ قَدِمَ عَامَ الْفَتْحِ. فَأَمَرَ بِسِتْرٍ فَسُتِرَ عَلَيْهِ، فَاغْتَسَلَ، ثُمَّ سَبَّحَ ثَمَانِيَ رَكَعَاتٍ.

615- It is narrated on the authority of Abdullah Ibn Mas'ud: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you take bath in an open place or over a roof which could hardly screen him, for indeed, if he sees not, (he should be sure that) he is seen."

[114] It Is Forbidden To Offer Prayer While Restraining Urine Or Excrement

616- It is narrated on the authority of Abdullah Ibn Arqam that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you wants to answer the call of nature, and, at the same time, the prayer is established, let him start with (answering the call of nature)."

617- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade one to offer prayer while restraining urine or excrement (until he relieves himself).

618- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you stand for the prayer while he is feeling the harm (because of his need to urinate or excrete)."

619- It is narrated on the authority of Thawban that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of the Muslims stand (for the prayer) while he is restraining (urine or excrement) until he relieves himself."

[115] The Woman Who Has Persistent Bleeding From The Uterus Counts The Days Of Her Menses

620- It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). Allah's Apostle "Allah's blessing and peace be upon him" replied: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes wash off the blood (by taking a bath) and offer your prayers in the period between one menses and another."

621- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood

615 ـ **حدّثنا** مُحَمَّدُ بْنُ عُبَيْدِ بْنِ ثَعْلَبَةَ الْحِمَّانِيُّ. حَدَّثَنَا عَبْدُ الْحَمِيدِ أَبُو يَحْيَىٰ الْحِمَّانِيُّ. حَدَّثَنَا الْحَسَنُ بْنُ عِمَارَةَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَغْتَسِلَنَّ أَحَدُكُمْ بِأَرْضِ فَلاَةٍ، وَلاَ فَوْقَ سَطْحٍ لاَ يُوَارِيهِ، فَإِنْ لَمْ يَكُنْ يَرَى، فَإِنَّهُ يُرَى**».

114 ـ باب ما جاءَ في النَّهْيِ للحَاقِنِ أنْ يُصَلِّيَ

616 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَرْقَمَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَرَادَ أَحَدُكُمُ الْغَائِطَ، وَأُقِيمَتِ الصَّلاَةُ، فَلْيَبْدَأْ بِهِ**».

617 ـ **حدّثنا** بِشْرُ بْنُ آدَمَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنِ السَّفْرِ بْنِ نُسَيْرٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي أُمَامَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ حَاقِنٌ.

618 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِدْرِيسَ الأَوْدِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَقُومُ أَحَدُكُمْ إِلَى الصَّلاَةِ وَبِهِ أَذًى**».

619 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنْ حَبِيبِ بْنِ صَالِحٍ، عَنْ أَبِي حَيٍّ الْمُؤَذِّنِ، عَنْ ثَوْبَانَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**لاَ يَقُومُ أَحَدٌ مِنَ الْمُسْلِمِينَ وَهُوَ حَاقِنٌ حَتَّى يَتَخَفَّفَ**».

115 ـ باب ما جاءَ في الْمُسْتَحَاضَةِ الَّتي قَدْ عَدَّتْ أَيَّامُ أَقْرَائِها قَبْلَ أنْ يَسْتَمِرَّ بها الدَّمُ

620 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا ذٰلِكَ عِرْقٌ. فَانْظُرِي إِذَا أَتَى قَرْؤُكِ فَلاَ تُصَلِّي. فَإِذَا مَرَّ الْقَرْءُ فَتَطَهَّرِي، ثُمَّ صَلِّي مَا بَيْنَ الْقَرْءِ إِلَى الْقَرْءِ**».

621 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا

vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers."

622- It is narrated on the authority of Umm Habibah Bint Jahsh: I used to have bleeding in abundance from uterus for a long time (which prevented me from offering the prayer). So, I came to the Messenger of Allah "Allah's blessing and peace be upon him" to seek his religious verdict, and tell him (how I would suffer). I found him in the house of my sister Zainab (Bint Jahsh). I said to him: "O Messenger of Allah! I have a need from you!" He said: "What is it O my sister?" she said: "I have bleeding in abundance from uterus which takes a long time that it prevents me from offering prayer and observing fasts: what do you command me to do concerning it?" he said: "I commend for you the use (of piece of cloth stuffed with) cotton, for it stops bleeding." I said: "but it (the flowing blood) is much more (and too abundant for cotton to stop)."...(and the rest is the same as the narration of Sharik).

623- It is narrated on the authority of Umm Salamah that she said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, but you can leave it as long as the number of days and nights during which you used to get your menses (every month, according to the narration of Abu Bakr), and then take a bath, straighten a garment stuffed with a piece of cotton on your privates and offer the prayer."

624- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So leave offering prayer as long as the number of the days which your menses would last, and then take bath and perform ablution for every prayer (and offer prayer) even though the blood drops on the mat."

625- It is narrated on the authority of Adi Ibn Thabit from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman who gets persistent bleeding from uterus should leave offering prayer as long as the number of the days which

رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ. أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: «**لاَ. إِنَّمَا ذٰلِكَ عِرْقٌ. وَلَيْسَ بِالْحَيْضَةِ. فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي**». هٰذَا حَدِيثُ وَكِيعٍ.

622 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ (إِمْلاَءً عَلَيَّ مِنْ كِتَابِهِ، وَكَانَ السَّائِلُ غَيْرِي). أَنْبَأَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عُمَرَ بْنِ طَلْحَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ جَحْشٍ؛ قَالَتْ: كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً طَوِيلَةً. قَالَتْ: فَجِئْتُ إِلَى النَّبِيِّ ﷺ أَسْتَفْتِيهِ وَأُخْبِرُهُ. قَالَتْ فَوَجَدْتُهُ عِنْدَ أُخْتِي زَيْنَبَ. قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ لِي إِلَيْكَ حَاجَةً. قَالَ: «**وَمَا هِيَ، أَيْ هَنْتَاهْ؟**» قُلْتُ: إِنِّي أُسْتَحَاضُ حَيْضَةً طَوِيلَةً كَبِيرَةً. وَقَدْ مَنَعَتْنِي الصَّلاَةَ وَالصَّوْمَ. فَمَا تَأْمُرُنِي فِيهَا؟ قَالَ: «**أَنْعَتُ لَكِ الْكُرْسُفَ، فَإِنَّهُ يُذْهِبُ الدَّمَ**» قُلْتُ: هُوَ أَكْثَرُ. فَذَكَرَ نَحْوَ حَدِيثِ شَرِيكٍ.

623 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ. قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلاَ أَطْهُرُ. أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: «**لاَ. وَلٰكِنْ دَعِي قَدْرَ الأَيَّامِ وَاللَّيَالِي الَّتِي كُنْتِ تَحِيضِينَ**» قَالَ أَبُو بَكْرٍ فِي حَدِيثِهِ: «**وَقَدْرَهُنَّ مِنَ الشَّهْرِ. ثُمَّ اغْتَسِلِي وَاسْتَثْفِرِي بِثَوْبٍ، وَصَلِّي**».

624 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ. أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: «**لاَ. إِنَّمَا ذٰلِكَ عِرْقٌ، وَلَيْسَ بِالْحَيْضَةِ. اجْتَنِبِي الصَّلاَةَ أَيَّامَ مَحِيضِكِ. ثُمَّ اغْتَسِلِي وَتَوَضَّئِي لِكُلِّ صَلاَةٍ. وَإِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيرِ**».

625 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَإِسْمَاعِيلُ بْنُ مُوسَىٰ. قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمُسْتَحَاضَةُ تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا. ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ لِكُلِّ صَلاَةٍ، وَتَصُومُ وَتُصَلِّي**».

her menses would last, and then she should take bath and perform ablution for every prayer, observe fasts, and offer prayer."

[116] When The Woman Of Persistent Bleeding From The Uterus Could Not Distinguish The Blood Of The Menses, And Thus Could Not Count The Days thereof

626- It is narrated on the authority of Urwah Ibn Az-Zubair and Amrah Bint Abd Ar-Rahman that A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", reported: Umm Habibah Bint Jahsh, (the sister-in-law of the Messenger of Allah because she was the sister of Zainab Bint Jahsh the wife of the Messenger of Allah and) she was the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. She asked for the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, when the menses starts, give up the prayer, and when it finishes, take a bath (to purify yourself from the menses) and then perform the prayer." A'ishah resumed: She (Umm Habibah) used to take a bath for every prayer, and then she would offer the prayer. She used to sit in a washing tub belonging to her sister Zainab Bint Jahsh, and (the blood was so abundant that) the redness of the blood would prevail the water.

[117] When A Virgin Gets Persistent Bleeding From Uterus

627- It is narrated on the authority of Imran Ibn Talhah that his mother Hamnah Bint Jahsh (the sister of Zainab Bint Jahsh, the wife of the Prophet) had persistent bleeding from the uterus during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and she came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a persistent bleeding from the uterus, too profuse and strong (to bear)." He said to her: "Stuff your (privates) with cotton (so that the blood might stop)." She said: "It (the blood) is too abundant to (stop with the help of cotton). Indeed, it flows in great quantity." On that he said: "Tie your (privates with a piece of cloth) and regard yourself in the state of menses for six or seven days every month, according to Allah's Knowledge (and Judgement), and then you should take bath (and regard yourself in a state of cleanness) for twenty-three or twenty-four (days, during which) you could offer prayer and observe fasts. You could delay (offering) the Zhuhr prayer and hasten (to offer the Asr prayer when it is due, as early as you can), and take one bath for both; and also you could delay the Maghrib (prayer), and hasten (to offer the Isha prayer when it is due, as early as you can), and take one bath for both: and this is much dearer to me."

116 ـ بابُ ما جَاءَ في المُسْتَحَاضَةِ
إذا اخْتَلَطَ عليها الدَّمُ فلم تَقِفْ على أيَّامِ حَيْضِهَا

626 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو الْمُغِيرَةِ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتِ: اسْتُحِيضَتْ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ، وَهِيَ تَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، سَبْعَ سِنِينَ. فَشَكَتْ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «**إِنَّ هٰذِهِ لَيسَتْ بِالْحَيضَةِ. وَإِنَّمَا هُوَ عِرْقٌ. فَإِذَا أَقْبَلَتِ الْحَيضَةُ فَدَعِي الصَّلاَةَ. وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَصَلِّي**».

قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ. ثُمَّ تُصَلِّي. وَكَانَتْ تَقْعُدُ فِي مِرْكَنٍ لأُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ. حَتَّى إِنَّ حُمْرَةَ الدَّمِ لَتَعْلُو الْمَاءَ.

117 ـ بابُ ما جَاءَ في البِكْرِ
إذا ابْتُدِئَتْ مُسْتَحَاضَةً أو كان لها أيَّامُ حَيْضٍ فنَسِيَتْها

627 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شَرِيكٌ. عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عَمِّهِ عِمْرَانَ بْنِ طَلْحَةَ، عَنْ أُمِّهِ حَمْنَةَ بِنْتِ جَحْشٍ؛ أَنَّهَا اسْتُحِيضَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي اسْتُحِضْتُ حَيْضَةً مُنْكَرَةً شَدِيدَةً. قَالَ لَهَا: «**احْتَشِي كُرْسُفاً**» قَالَتْ لَهُ: إِنَّهُ أَشَدُّ مِنْ ذٰلِكَ. إِنِّي أَثُجُّ ثَجًّا. قَالَ: «**تَلَجَّمِي وَتَحَيَّضِي فِي كُلِّ شَهْرٍ فِي عِلْمِ اللَّهِ سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ. ثُمَّ اغْتَسِلِي غُسْلاً، فَصَلِّي وَصُومِي ثَلاثَةً وَعِشْرِينَ، أَوْ أَرْبَعَةً وَعِشْرِينَ. وَأَخِّرِي الظُّهْرَ وَقَدِّمِي الْعَصْرَ. وَاغْتَسِلِي لَهُمَا غُسْلاً. وَأَخِّرِي الْمَغْرِبَ وَعَجِّلِي الْعِشَاءَ. وَاغْتَسِلِي لَهُمَا غُسْلاً. وَهٰذَا أَحَبُّ الأَمْرَيْنِ إِلَيَّ**».

[118] When The Blood Of The Menses Affects The Garment

628- It is narrated on the authority of Umm Qais Bint Mihsan that she said: I asked Allah's Apostle "Allah's blessing and peace be upon him" about the (judgement when the) blood of the menses affects the garment, thereupon he said: "Wash (the traces of blood off) it with water mixed with the (leaves of the) lote tree, and scrape it (the blood) even with a stick."

629- It is narrated on the authority of Asma' Bint Abu Bakr that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about (the judgement when) the blood of the menses affects the garment, thereupon he said: "(Take hold of the soiled spot and) rub and wash (the traces of blood off) it, and then you could offer prayer in it."

630- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: Whenever anyone of us got menses, and then became clean, she would rub the blood off the garment, then wash (the traces of blood off) it, and sprinkle water over the whole of it, and then she would offer prayer in it.

[119] There Is No Prayer Due Upon The Menstruating Woman In Lieu (Of What She Misses During Her Menses)

631- It is narrated on the authority of Mu'adhah that a woman asked A'ishah: "Is it obligatory for the menstruating woman to offer the prayers she misses during her menses?" A'ishah said: "Are you from (the village of) Harura? Whenever anyone of us got her menses during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" she would not be ordered to offer them (the prayers missed during the menses)."

[120] A Menstruating Woman Gets Anything From The Mosque

632- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" said to me (and he was in the mosque): "Bring me the mat from (outside) the mosque." I said: "I'm in a state of menstruation." He said: "No doubt, your menses is not in your hand."

633- It is narrated on the authority of A'ishah that she said: (Sometimes) while the Messenger of Allah "Allah's blessing and peace be upon him" was practicing I'tikaf (to stay in the mosque in seclusion for worship), he brought his head closer to me, so that I would wash it and comb his hair.

634- It is narrated on the authority of A'ishah that she said: (Sometimes) Allah's Apostle "Allah's blessing and peace be upon him" placed his head in my lap, and recited the Qur'an, while I was in the state of menses.

118 ـ بابُ في ما جَاءَ في دَمِ الحَيْضِ يُصِيبُ الثَّوْبَ

628 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ ثَابِتِ بْنِ هُرْمُزَ أَبِي الْمِقْدَامِ، عَنْ عَدِيِّ بْنِ دِينَارٍ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ؛ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ. قَالَ: «**اغْسِلِيهِ بِالْمَاءِ وَالسِّدْرِ. وَحُكِّيهِ وَلَوْ بِضِلَعٍ**».

629 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ، قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ دَمِ الْحَيْضِ يَكُونُ فِي الثَّوْبِ. قَالَ: «**اقْرُصِيهِ وَاغْسِلِيهِ وَصَلِّي فِيهِ**».

630 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحٰرِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: إِنْ كَانَتْ إِحْدَانَا لَتَحِيضُ ثُمَّ تَقْرُصُ الدَّمَ مِنْ ثَوْبِهَا عِنْدَ طُهْرِهَا فَتَغْسِلُهُ وَتَنْضِحُ عَلَى سَائِرِهِ، ثُمَّ تُصَلِّي فِيهِ.

119 ـ بابٌ الحَائِضُ لا تَقْضِي الصَّلاةَ

631 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ؛ أَنَّ امْرَأَةً سَأَلَتْهَا: أَتَقْضِي الْحَائِضُ الصَّلاَةَ؟ قَالَتْ لَهَا عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّا نَحِيضُ عِنْدَ النَّبِيِّ ﷺ ثُمَّ نَطْهُرُ. وَلَمْ يَأْمُرْنَا بِقَضَاءِ الصَّلاَةِ.

120 ـ بابٌ الحَائِضُ تَتَنَاوَلُ الشَّيْءَ مِنَ المَسْجِدِ

632 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَهِيِّ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ**». فَقُلْتُ: إِنِّي حَائِضٌ. فَقَالَ: «**لَيْسَتْ حَيْضَتُكِ فِي يَدِكِ**».

633 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُدْنِي رَأْسَهُ إِلَيَّ وَأَنَا حَائِضٌ، وَهُوَ مُجَاوِرٌ، تَعْنِي مُعْتَكِفاً، فَأَغْسِلُهُ وَأُرَجِّلُهُ.

634 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا سُفْيَانُ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِي وَأَنَا حَائِضٌ، وَيَقْرَأُ الْقُرْآنَ.

[121] What A Man Could Have From His Menstruating Wife

635- It is narrated on the authority of Abd Ar-Rahman Ibn Al-Aswad from his father that A'ishah said: If anyone of us (i.e. the wives of The Prophet) was menstruating, the Messenger of Allah "Allah's blessing and peace be upon him" (in case he had a sexual desire from her) would order her, even though when the blood of the menses was flowing abundantly, to wear a waist-sheet, then (above which) he would approach her. But, who among you could have control over his desires as the Messenger of Allah "Allah's blessing and peace be upon him" had control over his desires!

636- It is narrated on the authority of A'ishah: If anyone of us (i.e. the wives of The Prophet) was menstruating, the Messenger of Allah "Allah's blessing and peace be upon him" (in case he had a sexual desire from her) would order her to wear a waist-sheet, then (above which) he would approach her.

637- It is narrated on the authority of Umm Salamah that she said: Once, I was lying with the Messenger of Allah "Allah's blessing and peace be upon him" under his quilt, when I got menses as women would get. So, I slipped away from under the quilt, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Have you got your menses?" I said: "I've got the menses as women would get." He said: "This is what Allah has decreed upon the daughters of Adam." (Umm Salamah resumed): then, I slipped away, and made up myself, and when I returned, the Messenger of Allah "Allah's blessing and peace be upon him" ordered me to come and enter into the quilt with him; and I did accordingly.

638- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he asked his sister Umm Habibah: "How did you use to do with the Messenger of Allah "Allah's blessing and peace be upon him" during your menses?" she said: "When anyone of us (the wives of the Prophet) was at the time the blood of menstruation was flowing abundantly, in the first portion of her menses, she would straighten a waste-sheet around her body down to the half of her thighs, and then she would lie with the Messenger of Allah "Allah's blessing and peace be upon him" (under the same sheet).

[122] It Is Forbidden To Have Sexual Relation With The Menstruating Woman

639- It is narrated on the authority of Abu Hurairah that the Prophet "Allah's blessing and peace be upon him" said: "He, who has sexual relation with a menstruating woman, or (with any) woman from her anus, or (goes to) a soothsayer and trusts him in what he says, has (become

121 ـ بابُ ما للرَّجُلِ مِنَ امْرَأَتِهِ إذا كَانَتْ حَائِضاً

635 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَبْدِ الْكَرِيمِ. ح وَحَدَّثَنَا أَبُو سَلَمَةَ يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، جَمِيعاً عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا كَانَتْ حَائِضاً، أَمَرَهَا النَّبِيُّ ﷺ أَنْ تَأْتَزِرَ فِي فَوْرِ حَيْضَتِهَا، ثُمَّ يُبَاشِرُهَا. وَأَيُّكُم يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ؟

636 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا حَاضَتْ، أَمَرَهَا النَّبِيُّ ﷺ أَنْ تَأْتَزِرَ بِإِزَارٍ، ثُمَّ يُبَاشِرُهَا.

637 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو. حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي لِحَافِهِ. فَوَجَدْتُ مَا تَجِدُ النِّسَاءُ مِنَ الْحَيْضَةِ. فَانْسَلَلْتُ مِنَ اللِّحَافِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَنَفِسْتِ؟»** قُلْتُ: وَجَدْتُ مَا تَجِدُ النِّسَاءُ مِنَ الْحَيْضَةِ. قَالَ: **«ذٰلِكَ مَا كَتَبَ اللَّهُ عَلَى بَنَاتِ آدَمَ»**. قَالَتْ: فَانْسَلَلْتُ، فَأَصْلَحْتُ مِنْ شَأْنِي، ثُمَّ رَجَعْتُ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: **«تَعَالَيْ فَادْخُلِي مَعِي فِي اللِّحَافِ»** قَالَتْ: فَدَخَلْتُ مَعَهُ.

638 ـ **حدّثنا** الْخَلِيلُ بْنُ عَمْرٍو. حَدَّثَنَا ابْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ خُدَيْجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ؛ قَالَ، سَأَلْتُهَا: كَيْفَ كُنْتِ تَصْنَعِينَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْحَيْضَةِ؟ قَالَتْ: كَانَتْ إِحْدَانَا، فِي فَوْرِهَا أَوَّلَ مَا تَحِيضُ، تَشُدُّ عَلَيْهَا إِزَاراً إِلَى أَنْصَافِ فَخِذَيْهَا. ثُمَّ تَضْطَجِعُ مَعَ رَسُولِ اللَّهِ ﷺ.

122 ـ بابُ النَّهْيِ عَنْ إِتْيَانِ الحَائِضِ

639 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حَكِيمٍ الأَثْرَمِ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَتَى حَائِضاً، أَوِ امْرَأَةً فِي دُبُرِهَا، أَوْ كَاهِناً، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ»**.

worthy of punishment like the punishment of such as) disbelieved in what was revealed upon Muhammad "Allah's blessing and peace be upon him"."

[123] The Expiation For Having Sexual Relation With A Menstruating Woman

640- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to such as has sexual relation with his wife while she is menstruating: "He should give a Dinar or half a Dinar in charity."

[124] How Does A Menstruating Woman Take Bath (To Get Clean)

641- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that the Prophet "Allah's blessing and peace be upon him" said to her when she (intended to assume Ihram for Hajj and she) was menstruating: "Unloose (the braids of) your hair (or head according to the narration of Ali) (to be able to comb it) and then take bath."

642- It is narrated on the authority of A'ishah: Asma' (daughter of Shakal) asked the Messenger of Allah "Allah's blessing and peace be upon him" how to take a bath to get clean from menses. He said: "Let anyone of you (O women who intend to get clean from menses) take her water mixed with (the leaves of) the lote tree and purify herself, i.e. offer ablution perfectly, or complete ablution until she would pour water on her head and rub it strongly till it reaches the roots of the hair. Then she should pour water on her (body). She should take a piece of cotton (or cloth) with musk and purify herself with it." Asma' asked: "How should I purify myself with it?" He (The Prophet) said: "Glory be to Allah! Purify yourself with it!" A'ishah said in a low tone: "Apply it to the traces of blood." She (Asma') then further asked about bathing from the ceremonial impurity (because of sexual intercourse). He (The Prophet) said: "Let anyone of you take her water mixed with the (leaves of the) lot tree and purify herself, i.e. offer ablution well or complete the ablution until she would pour water on her head and rub it till it reaches the roots of the hair. Then she should pour water on her body." A'ishah said: "What good women those of Ansar are that their shyness does not prevent them from getting religious knowledge."

[125] Eating With The Menstruating Woman, And What About Her Leftover

643- It is narrated on the authority of A'ishah that she said: (Sometimes) I ate flesh from a bone while I was in a state of menstruation, then the Prophet "Allah's blessing and peace be upon him" took it and put his mouth where mine had been. Moreover, I (sometimes) drank from the utensil, then

123 ـ بابٌ في كَفَّارَةِ مَنْ أَتَى حَائِضاً

640 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، وَابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، فِي الَّذِي يَأْتِي امْرَأَتَهُ، وَهِيَ حَائِضٌ قَالَ: «**يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ**».

124 ـ بابٌ في الحَائِضِ كَيْفَ تَغْتَسِلُ

641 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا، وَكَانَتْ حَائِضاً: «**انْقُضِي شَعَرَكِ وَاغْتَسِلِي**».

قَالَ عَلِيٌّ فِي حَدِيثِهِ: «**انْقُضِي رَأْسَكِ**».

642 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ؛ قَالَ: سَمِعْتُ صَفِيَّةَ تُحَدِّثُ عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الْغُسْلِ مِنَ الْمَحِيضِ، فَقَالَ: «**تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَهَا فَتَطَهَّرُ، فَتُحْسِنُ الطُّهُورَ، أَوْ تَبْلُغُ فِي الطُّهُورِ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ دَلْكاً شَدِيداً، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا. ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ. ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَطَهَّرُ بِهَا**»، قَالَتْ أَسْمَاءُ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: «**سُبْحَانَ اللَّهِ تَطَهَّرِي بِهَا**» قَالَتْ عَائِشَةُ: (كَأَنَّهَا تُخْفِي ذٰلِكَ) تَتَبَّعِي بِهَا أَثَرَ الدَّمِ. قَالَتْ: وَسَأَلَتْهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ. فَقَالَ: «**تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا فَتَطَهَّرُ، فَتُحْسِنُ الطُّهُورَ أَوْ تَبْلُغُ فِي الطُّهُورِ. حَتَّى تَصُبَّ الْمَاءَ عَلَى رَأْسِهَا فَتَدْلُكُهُ حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا. ثُمَّ تُفِيضُ الْمَاءَ عَلَى جَسَدِهَا**». فَقَالَتْ عَائِشَةُ: نِعْمَ النِّسَاءُ نِسَاءُ الأَنْصَارِ لَمْ يَمْنَعْهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

125 ـ بابُ ما جَاءَ في مُؤَاكَلَةِ الحَائِضِ وسُؤْرِهَا

643 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنْتُ أَتَعَرَّقُ الْعَظْمَ وَأَنَا حَائِضٌ. فَيَأْخُذُهُ رَسُولُ اللَّهِ ﷺ فَيَضَعُ فَمَهُ حَيْثُ كَانَ فَمِي. وَأَشْرَبُ مِنَ الإِنَاءِ. فَيَأْخُذُهُ رَسُولُ اللَّهِ ﷺ فَيَضَعُ فَمَهُ حَيْثُ كَانَ فَمِي. وَأَنَا حَائِضٌ.

the Prophet "Allah's blessing and peace be upon him" took it and put his mouth where mine had been while I was in a state of menstruation.

644- It is narrated on the authority of Thabit from Anas: It was the habit of the Jews, that they did neither stay with the menstruating women in the house, nor did they have food nor drink with them. A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Allah Almighty revealed: "They ask you concerning women's courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean." (The Heifer "Al-Baqarah" 222) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do everything (with your women) except sexual intercourse."

[126] The Menstruating Woman Keeps Herself Far From The Mosque

645- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" entered the courtyard of this mosque and called at the top of his voice: "No doubt, the mosque is not lawful for anyone in the state of ceremonial impurity, nor (is it lawful) for anyone in the state of menses (to enter)."

[127] When A Woman Detects Yellowish Discharge After She Gets Clean From Menses

646- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the woman who detects (yellowish secretion) that arouses her doubt after she gets clean from menses (or on days other than those of her courses): "This (yellowish discharge) is because of a blood vessel (or vessels, and not because of menses)." (Muhammad Ibn Yahya says: He means after she takes bath (to get clean from menses).

647- It is narrated on the authority of Umm Atiyyah that she said: We never considered yellowish discharge as a thing of importance (after getting clean from menses).

(...) It is narrated on the authority of Umm Atiyyah through another chain of transmitters that she said: We never considered yellowish discharge as a thing of significance (after getting clean from menses).

[128] How Long Is The Postpartum Period For A Confined Woman

648- It is narrated on the authority of Umm Salamah that she said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the postpartum period for a confined woman was forty days,

644 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو الْوَلِيدِ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ الْيَهُودَ كَانُوا لاَ يَجْلِسُونَ مَعَ الْحَائِضِ فِي بَيْتٍ. وَلاَ يَأْكُلُونَ وَلاَ يَشْرَبُونَ. قَالَ فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَأَنْزَلَ اللَّهُ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ [البقرة: 222] فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اصْنَعُوا كُلَّ شَيْءٍ إِلاَّ الْجِمَاعَ**».

126 ـ بابُ في ما جَاءَ في اجْتِنَابِ الحَائِضِ المَسْجِدَ

645 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنْ أَبِي الْخَطَّابِ الْهَجَرِيِّ، عَنْ مَحْدُوجٍ الذُّهْلِيِّ، عَنْ جَسْرَةَ؛ قَالَتْ: أَخْبَرَتْنِي أُمُّ سَلَمَةَ، قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ صَرْحَةَ هٰذَا الْمَسْجِدِ. فَنَادَى بِأَعْلَىٰ صَوْتِهِ: «**إِنَّ الْمَسْجِدَ لاَ يَحِلُّ لِجُنُبٍ وَلاَ لِحَائِضٍ**».

127 ـ بابُ ما جَاءَ في الحَائِضِ تَرَى بَعْدَ الطُّهْرِ الصُّفْرَةَ والكُدْرَةَ

646 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ النَّحْوِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ بَكْرٍ؛ أَنَّهَا أُخْبِرَتْ أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الْمَرْأَةِ تَرَى مَا يَرِيبُهَا بَعْدَ الطُّهْرِ قَالَ: «**إِنَّمَا هِيَ عِرْقٌ أَوْ عُرُوقٌ**».

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: يُرِيدُ بَعْدَ الطُّهْرِ بَعْدَ الْغُسْلِ.

647 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ؛ قَالَتْ: لَمْ نَكُنْ نَرَى الصُّفْرَةَ وَالْكُدْرَةَ شَيْئاً.

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ. حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ؛ قَالَتْ: كُنَّا لاَ نَعُدُّ الصُّفْرَةَ وَالْكُدْرَةَ شَيْئاً.

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: وُهَيْبٌ أَوْلاَهُمَا عِنْدَنَا بِهٰذَا.

128 ـ بابُ النُّفَسَاءُ كم تَجْلِسُ

648 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ عَلِيِّ بْنِ عَبْدِ الأَعْلَىٰ، عَنْ أَبِي سَهْلٍ، عَنْ مُسَّةَ الأَزْدِيَّةِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: كَانَتِ النُّفَسَاءُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ تَجْلِسُ أَرْبَعِينَ يَوْماً. وَكُنَّا نَطْلِي وُجُوهَنَا بِالْوَرْسِ مِنَ الْكَلَفِ.

during which we would smear our faces with Wars (a plant cultivated in Yemen to remove the traces) of blackness (on the temple).

649- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" fixed forty days (as the period of postpartum) for a confined woman unless she gets clean before (the conclusion of) that (time).

[129] When One Has Sexual Relation With His Menstruating Wife

650- It is narrated on the authority of Ibn Abbas that he said: Whenever a man had sexual relation with his menstruating wife, the Messenger of Allah "Allah's blessing and peace be upon him" would command him to give half a Dinar in charity.

[130] Sharing Food With The Menstruating Woman

651- It is narrated on the authority of Abdullah Ibn Sa'd that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about sharing food with the menstruating woman, thereupon he said: "(There is no harm on) you to share food with her."

[131] Man Offers Prayer In The Garment Of The Menstruating Woman

652- It is narrated on the authority of A'ishah that she said: (Sometimes) The Prophet "Allah's blessing and peace be upon him" offered prayer and I was beside him, while being in the state of menses, having a woolen sheet over me, a part of which would fall upon him (during his prostration).

653- It is narrated on the authority of Maimunah that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer and he had a garment, a part of which was on him and the other part on her; and she was in the state of menses.

[132] The Girl Who Attains The Age Of Menses Could Not Offer Prayer Unless She Wears A Head Covering

654- It is narrated on the authority of A'ishah that once, the Messenger of Allah "Allah's blessing and peace be upon him" entered into her chamber, thereupon a slave-girl belonging to her hid herself (when she saw the Prophet). On that the Messenger of Allah "Allah's blessing and peace be upon him" asked: "Has she attained the age of menses?" she answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" cut a piece of his turban and then said to her (the slave-girl): "Cover your head with that (piece of cloth)."

649 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ سَلاَّمِ بْنِ سَلِيمٍ (أَوْ سَلْمٍ. شَكَّ أَبُو الْحَسَنِ. وَأَظُنُّهُ هُوَ أَبُو الأَحْوَصِ)، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَقَّتَ لِلنُّفَسَاءِ أَرْبَعِينَ يَوْماً. إِلاَّ أَنْ تَرَى الطُّهْرَ قَبْلَ ذٰلِكَ.

129 ـ بابُ مَنْ وَقَعَ على امْرَأَتِهِ وهي حَائِضٌ

650 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ الرَّجُلُ، إِذَا وَقَعَ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ، أَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَصَدَّقَ بِنِصْفِ دِينَارٍ.

130 ـ بابٌ في مُؤَاكَلَةِ الحَائِضِ

651 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاَءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: عَنْ مُؤَاكَلَةِ الْحَائِضِ. فَقَالَ: «**وَاكِلْهَا**».

131 ـ بابٌ في الصَّلاةِ في ثَوْبِ الحَائِضِ

652 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، وَأَنَا إِلَى جَنْبِهِ، وَأَنَا حَائِضٌ. وَعَلَيَّ مِرْطٌ لِي، وَعَلَيْهِ بَعْضُهُ.

653 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى وَعَلَيْهِ مِرْطٌ. بَعْضُهُ عَلَيْهِ، وَعَلَيْهَا بَعْضُهُ. وَهِيَ حَائِضٌ.

132 ـ بابٌ إذا حَاضَتِ الجَارِيَةُ لم تُصَلِّ إلا بخِمَارٍ

654 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا، فَاخْتَبَأَتْ مَوْلاَةٌ لَهَا. فَقَالَ النَّبِيُّ ﷺ: «**حَاضَتْ؟**» فَقَالَتْ نَعَمْ. فَشَقَّ لَهَا مِنْ عِمَامَتِهِ، فَقَالَ: «**اخْتَمِرِي بِهٰذَا**».

655- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah does not accept the prayer of such as has attained the age of menses unless she wears a head covering."

[133] The Menstruating Woman Applies Dye

656- It is narrated on the authority of Mu'adhah that a woman asked A'ishah whether a menstruating woman could apply dye, thereupon she said: We were under the guardianship of the Messenger of Allah "Allah's blessing and peace be upon him", and we used to apply dye (while being in the state of menses); and he did not forbid us to do so.

[134] Passing The Wet Hand Over The Splint (In Ablution)

657- It is narrated on the authority of Ali that he said: Once, one of my forearms got broken, and I asked the Messenger of Allah "Allah's blessing and peace be upon him" (how to do in ablution); and he ordered me to pass my wet hand over the splint.

(...) The same is narrated on the authority of Abd Ar-Razzaq, through another chain of transmitters.

[135] The Saliva (Of The Child) Affects The Garment

658- It is narrated on the authority of Abu Hurairah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" carrying Al-Husain Ibn Ali on his shoulder, and his (Al-Husain's) saliva was flowing on the (garment of the Prophet).

[136] Spitting In The Utensil

659- It is narrated on the authority of Abd Al-Jabbar Ibn Wa'il from his father that he said: Once, a utensil was brought to the Messenger of Allah "Allah's blessing and peace be upon him", from which he rinsed his mouth, and then spat in it (the water which was mixed with his saliva; and it was as fragrant as) musk, if not sweeter than musk.

660- It is narrated on the authority of Mahmud Ibn Ar-Rabie that he retained in memory the ejection (of water) made by the Messenger of Allah "Allah's blessing and peace be upon him" (on his face, out of blessing him as was his use with the children of his companions or) in a bucket (of water) from a well belonging to them (Mahmud's family).

655 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو الْوَلِيدِ وَأَبُو النُّعْمَانِ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ صَفِيَّةَ بِنْتِ الْحٰرِثِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَقْبَلُ اللّٰهُ صَلاَةَ حَائِضٍ إِلاَّ بِخِمَارٍ**».

133 ـ بابٌ الحَائِضُ تَخْتَضِبُ

656 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا حَجَّاجٌ. حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا أَيُّوبُ، عَنْ مُعَاذَةَ؛ أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ قَالَتْ: تَخْتَضِبُ الْحَائِضُ؟ فَقَالَتْ: قَدْ كُنَّا عِنْدَ النَّبِيِّ ﷺ وَنَحْنُ نَخْتَضِبُ. فَلَمْ يَكُنْ يَنْهَانَا عَنْهُ.

134 ـ بابُ المَسْحِ على الجَبَائِرِ

657 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبَانٍ الْبَلْخِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا إِسْرَائِيلُ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: انْكَسَرَتْ إِحْدَى زَنْدَيَّ. فَسَأَلْتُ النَّبِيَّ ﷺ، فَأَمَرَنِي أَنْ أَمْسَحَ عَلَى الْجَبَائِرِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: أَنْبَأَنَا الدَّبَرِيُّ، عَنْ عَبْدِ الرَّزَّاقِ، نَحْوَهُ.

135 ـ بابٌ اللُّعَابُ يُصِيبَ الثَّوْبَ

658 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ حَامِلَ الْحُسَيْنِ بْنِ عَلِيٍّ، عَلَى عَاتِقِهِ، وَلُعَابُهُ يَسِيلُ عَلَيْهِ.

136 ـ بابُ المَجِّ في الإناءِ

659 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ أُتِيَ بِدَلْوٍ، فَمَضْمَضَ مِنْهُ، فَمَجَّ فِيهِ مِسْكاً أَوْ أَطْيَبَ مِنَ الْمِسْكِ. وَاسْتَنْثَرَ خَارِجاً مِنَ الدَّلْوِ.

660 ـ **حدّثنا** أَبُو مَرْوَانَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ وَكَانَ قَدْ عَقَلَ مَجَّةً مَجَّهَا رَسُولُ اللّٰهِ ﷺ فِي دَلْوٍ مِنْ بِئْرٍ لَهُمْ.

[137] It Is Forbidden To See The Privates Of One's Brother

661- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Sa'id Al-Khudri from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no woman look at the private parts of another woman; and let no man look at the private parts of another man!"

662- It is narrated on the authority of A'ishah that she said: I've never looked at, or I've never seen the private parts of the Messenger of Allah "Allah's blessing and peace be upon him".

[138] When One Takes Bath To Get Clean From The Ceremonial Impurity, With A Spot Of His Body Receiving No Water: What Should He Do

663- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" took bath to get clean from the ceremonial impurity, (and when he finished) he noticed a spot (of his body) which received no water, thereupon he pressed his (drenched) hair, and wetted it.

664- It is narrated on the authority of Ali that he said: Once, a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: I took a bath to get clean from the ceremonial impurity, and then offered the Fajr prayer. When it was morning, I detected a spot (of my body, as little as a) nail, which received no water." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had you passed your wet hand over it, it would have been sufficient for you."

[139] When One Offers Ablution And Leaves A Spot With No Water

665- It is narrated on the authority of Anas that he said: Once, a man came to the Messenger of Allah "Allah's blessing and peace be upon him" after he had offered ablution, and left a spot (as little as a) nail unwashed with water, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Return and perform ablution well."

666- It is narrated on the authority of Jabir that Umar Ibn Al-Khattab told them: Once, The Prophet "Allah's blessing and peace be upon him" saw a man offering ablution, in which he left a spot (as small as a) nail (unwashed) over his foot, thereupon he ordered him to offer ablution and prayer once again; and he returned (and did accordingly).

137 ـ بابُ النَّهْيِ أنْ يَرَى عَوْرَةَ أَخِيه

661 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ. حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تَنْظُرِ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلاَ يَنْظُرِ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ**».

662 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُوسٰى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ مَوْلًى لِعَائِشَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا نَظَرْتُ، أَوْ مَا رَأَيْتُ فَرْجَ رَسُولِ اللَّهِ ﷺ قَطُّ.

قَالَ أَبُو بَكْرٍ: كَانَ أَبُو نُعَيْمٍ يَقُولُ: عَنْ مَوْلاَةٍ لِعَائِشَةَ.

138 ـ بابُ مَنِ اغْتَسَلَ مِنَ الجَنَابَةِ فبَقِيَ مِنْ جَسَدِهِ لَمْعَةٌ لَمْ يُصِبْها المَاءُ كيفَ يَصْنَعُ

663 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُسْلِمُ بْنُ سَعِيدٍ، عَنْ أَبِي عَلِيٍّ الرَّحَبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنْ جَنَابَةٍ. فَرَأَى لُمْعَةً لَمْ يُصِبْهَا الْمَاءُ. فَقَالَ بِجُمَّتِهِ فَبَلَّهَا عَلَيْهَا.

قَالَ إِسْحَاقُ، فِي حَدِيثِهِ: فَعَصَرَ شَعْرَهُ عَلَيْهَا.

664 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي اغْتَسَلْتُ مِنَ الْجَنَابَةِ، وَصَلَّيْتُ الْفَجْرَ، ثُمَّ أَصْبَحْتُ فَرَأَيْتُ قَدْرَ مَوْضِعِ الظُّفْرِ لَمْ يُصِبْهُ الْمَاءُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ كُنْتَ مَسَحْتَ عَلَيْهِ بِيَدِكَ أَجْزَأَكَ**».

139 ـ بابُ مَنْ تَوَضَّأَ فَتَرَكَ مَوْضِعاً لم يُصِبْهُ المَاءُ

665 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ رَجُلاً أَتَىٰ النَّبِيَّ ﷺ، وَقَدْ تَوَضَّأَ وَتَرَكَ مَوْضِعَ الظُّفْرِ لَمْ يُصِبْهُ الْمَاءُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «**ارْجِعْ فَأَحْسِنْ وُضُوءَكَ**».

666 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. ح وَحَدَّثَنَا ابْنُ حُمَيْدٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالاَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ رَجُلاً تَوَضَّأَ فَتَرَكَ مَوْضِعَ الظُّفْرِ عَلَى قَدَمِهِ. فَأَمَرَهُ أَنْ يُعِيدَ الْوُضُوءَ وَالصَّلاَةَ. قَالَ: فَرَجَعَ.

(2) THE BOOK OF PRAYER

[1] The (Stated Fixed) Time Of The Prayer

667- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that once, a man came and asked the Messenger of Allah "Allah's blessing and peace be upon him" about the time of the prayer. He said: "Pray with us those two days." When the sun passed the meridian, he ordered Bilal to announce the call for (Zhuhr) prayer. then he ordered him to pronounce the establishment for the Noon (Zhuhr) prayer. (At the time of the afternoon prayer) he ordered (Bilal to announce the call for prayer) and the establishment for the afternoon (Asr) prayer was pronounced when the sun was high, white and clear. He ordered (Bilal to announce the call for the Evening prayer) and the establishment for the evening (Maghrib) prayer was pronounced, after the sun had set. He ordered him (to announce the Adhan for Isha prayer) and the establishment for the night (Isha) prayer was pronounced When the twilight had disappeared. He ordered him (to announce the Adhan for Fajr) and the establishment for the morning (Fajr) prayer was pronounced, when the dawn had appeared. On the next day, he ordered him to delay the Noon (Zhuhr) prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till it became cooler. He performed the Afternoon (Asr) prayer when the sun was high, sometime later than the time he had performed it (on the prior day). He offered the Evening (Maghrib) prayer before the twilight had faded away. He offered the Night (Isha) prayer when the (first) third of the night had passed. Then, he performed the Morning (Fajr) prayer when it was clear daylight. Then, He (The Prophet) said: "Where is the man who asked about the time of prayer?" He (the asker) said: "O Messenger of Allah! Here I am." He (The Prophet) said: "The time for your prayer is within the limits of what you saw" (i.e. between the extremes of the beginning of the time of each prayer as shown on the first day, and the conclusion of the time as shown on the other day).

668- It is narrated on the authority of Ibn Shihab that once he was sitting on the couch of Umar Ibn Abd Al-Aziz during his governorate on Medina, and Urwah (Ibn Az-Zubair) was with him, when Umar delayed the Asr prayer. Upon this, Urwah said to him: "No doubt, Gabriel descended and offered the prayers (in their due times) in front of the Messenger of Allah "Allah's blessing and peace be upon him"." Umar said: "Know what you are saying O Urwah!" he said: I heard Bashir Ibn Abu Mas'ud saying: I heard Abu Mas'ud saying: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Gabriel came down and acted as my

2 ـ كِتَابُ الصَّلاةِ

1 ـ أبْوابُ مَوَاقِيتِ الصَّلاةِ

667 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَحْمَدُ بْنُ سِنَانٍ. قَالاَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ. أَنْبَأَنَا سُفْيَانُ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنْ وَقْتِ الصَّلاَةِ. فَقَالَ: «**صَلِّ مَعَنَا هٰذَيْنِ الْيَوْمَيْنِ**» فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ بِلاَلاً فَأَذَّنَ. ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ. ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ، وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ. ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ. ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ. ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ. فَلَمَّا كَانَ مِنَ الْيَوْمِ الثَّانِي، أَمَرَهُ فَأَذَّنَ الظُّهْرَ فَأَبْرَدَ بِهَا. وَأَنْعَمَ أَنْ يُبْرِدَ بِهَا. ثُمَّ صَلَّى الْعَصْرَ، وَالشَّمْسُ مُرْتَفِعَةٌ، أَخَّرَهَا فَوْقَ الَّذِي كَانَ. فَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ. وَصَلَّى الْعِشَاءَ بَعْدَمَا ذَهَبَ ثُلُثُ اللَّيْلِ. وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا. ثُمَّ قَالَ: «**أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلاَةِ؟**» فَقَالَ الرَّجُلُ: أَنَا، يَا رَسُولَ اللَّهِ قَالَ: «**وَقْتُ صَلاَتِكُمْ بَيْنَ مَا رَأَيْتُمْ**».

668 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ كَانَ قَاعِداً عَلَى مَيَاثِرِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فِي إِمَارَتِهِ عَلَى الْمَدِينَةِ. وَمَعَهُ عُرْوَةُ بْنُ الزُّبَيْرِ. فَأَخَّرَ عُمَرُ الْعَصْرَ شَيْئاً. فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ نَزَلَ فَصَلَّى إِمَامَ رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا تَقُولُ يَا عُرْوَةُ! قَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ

Imam, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, and then I prayed with him", counting with his fingers five (obligatory) Prayers.

[2] The Time Of Offering Fajr Prayer

669- It is narrated on the authority of A'ishah: The believing women used to perform the Morning Prayer with the Messenger of Allah "Allah's blessing and peace be upon him" and then return to their homes, and No one could recognize them because of the severe darkness.

670- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said, concerning Allah's saying: "and the morning prayer and reading: for the prayer and reading in the morning carry their testimony" (Al-Isra 78): "The angels of both night and day attend that (prayer)."

671- It is narrated on the authority of Mughith Ibn Sumai that he said: Once, I offered the Morning prayer behind Abdullah Ibn Az-Zubair and it was still very dark. When he concluded it with the End Salutation, I turned to Ibn Umar and asked him: "What is that prayer (which you offer in this time)?" he said: "This was (the very time in which we used to offer) our prayer with the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and Umar; but when Umar was stabbed (to death), Uthman delayed it until it was clear daylight."

Comment: (Uthman seemed to have done so for fear of the severe darkness during which Umar was overtaken by surprise; and the companions of the Messenger of Allah "Allah's blessing and peace be upon him" agreed with Uthman in this issue).

672- It is narrated on the authority of Rafi' Ibn Khadij that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Once the morning breaks, offer the Morning prayer, for this will make greater the reward (or your reward)."

[3] The Time Of Offering Zhuhr Prayer

673- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Zhuhr prayer just when the sun had passed the meridian.

674- It is narrated on the authority of Abu Barzah Al-Aslami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the prayer, (performed during) the scorching heat, which you call Zhuhr just when the sun had passed the meridian.

رَسُولَ اللَّهِ ﷺ يَقُولُ: «**نَزَلَ جِبْرِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ. ثُمَّ صَلَّيْتُ مَعَهُ. ثُمَّ صَلَّيْتُ مَعَهُ. ثُمَّ صَلَّيْتُ مَعَهُ. ثُمَّ صَلَّيْتُ مَعَهُ**». يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

2 ـ بابُ وَقْتِ صَلاةِ الْفَجْرِ

669 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يُصَلِّينَ مَعَ النَّبِيِّ ﷺ صَلاَةَ الصُّبْحِ. ثُمَّ يَرْجِعْنَ إِلَى أَهْلِهِنَّ فَلاَ يَعْرِفُهُنَّ أَحَدٌ. تَعْنِي مِنَ الْغَلَسِ.

670 ـ **حدّثنا** عُبَيْدُ بْنُ أَسْبَاطِ بْنِ مُحَمَّدٍ الْقُرَشِيُّ. حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، وَالأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: 78]. قَالَ: «**تَشْهَدُهُ مَلاَئِكَةُ اللَّيْلِ وَالنَّهَارِ**».

671 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا نَهِيكُ بْنُ يَرِيمَ الأَوْزَاعِيُّ. حَدَّثَنَا مُغِيثُ بْنُ سُمَيٍّ؛ قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ الصُّبْحَ بِغَلَسٍ. فَلَمَّا سَلَّمَ أَقْبَلْتُ عَلَى ابْنِ عُمَرَ، فَقُلْتُ: مَا هٰذِهِ الصَّلاَةُ؟ قَالَ: هٰذِهِ صَلاَتُنَا كَانَتْ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ. فَلَمَّا طُعِنَ عُمَرُ أَسْفَرَ بِهَا عُثْمَانُ.

672 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلاَنَ، سَمِعَ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ (وَجَدُّهُ بَدْرِيٌّ) يُخْبِرُ عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَصْبِحُوا بِالصُّبْحِ. فَإِنَّهُ أَعْظَمُ لِلأَجْرِ، أَوْ لأَجْرِكُمْ**».

3 ـ بابُ وَقْتِ صَلاةِ الظُّهْرِ

673 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ.

674 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ، عَنْ سَيَّارِ بْنِ سَلاَمَةَ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلاَةَ الْهَجِيرِ الَّتِي تَدْعُونَهَا الظُّهْرَ، إِذَا دَحَضَتِ الشَّمْسُ.

675- It is narrated on the authority of Khabbab that he said: We complained to the Messenger of Allah "Allah's blessing and peace be upon him" the scorching heat of the sand (that would affect our feet whenever we set out to offer the Zhuhr prayer, and asked him to delay it until it would be cooler); but the Messenger of Allah "Allah's blessing and peace be upon him" did not remove (the cause of) our complaint (i.e. did not respond to our request).

676- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: We complained to the Messenger of Allah "Allah's blessing and peace be upon him" of the scorching heat of the sand (that would affect our feet whenever we set out to offer the Zhuhr prayer, and asked him to delay it until it would be cooler); but the Messenger of Allah "Allah's blessing and peace be upon him" did not remove (the cause of) our complaint.

[4] If It Is Very Hot, Zhuhr Prayer Might Be Offered When It is Cooler

677- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If it is very hot, you might offer the (Zhuhr) prayer when it is cooler; for indeed, the severe heat is from the exhalation of the (fire of the) Hell."

678- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If it is very hot, you might offer the (Zhuhr) prayer when it is cooler; for indeed, the severe heat is from the exhalation of the (fire of the) Hell."

679- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(If it is very hot), you might offer the (Zhuhr) prayer when it is cooler; for indeed, the severe heat is from the exhalation of the (fire of the) Hell."

680- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: We used to offer the Zhuhr prayer with the Messenger of Allah "Allah's blessing and peace be upon him" during the very scorching heat, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "You might offer the (Zhuhr) prayer when the extreme heat passes away; for indeed, the severe heat is from the exhalation of the (fire of the) Hell."

681- It is narrated on the authority of Ibn Omar that the Messenger of Allah "Allah's blessing and peace be upon him" used to perform the

675 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ الْعَبْدِيِّ، عَنْ خَبَّابٍ؛ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ حَرَّ الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

قَالَ الْقَطَّانُ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا الأَنْصَارِيُّ. حَدَّثَنَا عَوْفٌ نَحْوَهُ.

676 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ جُبَيْرَةَ، عَنْ خِشْفِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: شَكَوْنَا إِلَى النَّبِيِّ ﷺ حَرَّ الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

4 ـ بابُ الإِبْرَادِ بالظُّهْرِ في شِدَّةِ الحَرِّ

677 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلاَةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ**».

678 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ**».

679 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ**».

680 ـ **حدّثنا** تَمِيمُ بْنُ الْمُنْتَصِرِ الْوَاسِطِيُّ. حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ شَرِيكٍ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الظُّهْرِ بِالْهَاجِرَةِ. فَقَالَ لَنَا: «**أَبْرِدُوا بِالصَّلاَةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ**».

681 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ

Afternoon (Asr) prayer when the sun was high and bright, and (after the prayer) one could leave for the Heights (four miles from Medina) and reach there while the sun was still high.

[5] The Time Of Offering Asr Prayer

682- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to perform the Afternoon (Asr) prayer when the sun was high and bright, and (after the prayer) one could leave for the Heights (four miles from Medina) and reach there while the sun was still high.

683- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray the Asr when the sunlight was still inside my room; and its shade had not yet appeared.

[6] Guarding Strictly The (Habit Of Performing) Asr Prayer (At The Earliest Portion Of Its Due Time)

684- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said on the Day of the (holy battle of the) Trench: "Might Allah fill their (the infidels') houses and graves with fire since they occupied us from (offering) the middle prayer (i.e. the Asr prayer)!"

685- It is narrated on the authority of Salim from Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever misses the Asr prayer (intentionally) then it is as if he lost his family and property."

686- It is narrated on the authority of Abdullah that he said: The pagans detained the Messenger of Allah "Allah's blessing and peace be upon him" from offering the Asr prayer (in its due time) until the sun disappeared, thereupon he said: "They detained us from offering the middle prayer: might Allah fill their houses and graves with fire!"

[7] The Time Of Offering Maghrib Prayer

687- It is narrated on the authority of Rafi' Ibn Khadij that he said: We used to offer the Maghrib prayer with the Messenger of Allah "Allah's blessing and peace be upon him" and after finishing the prayer one of us could go away and still see as far as the spots where one's arrow might reach when shot by a bow.

(...) The same is narrated on the authority of Ibrahim Ibn Musa, through another chain of transmitters.

عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَبْرِدُوا بِالظُّهْرِ**».

5 ـ بابُ وَقْتِ صَلاةِ العَصْرِ

682 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ. فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، وَالشَّمْسُ مُرْتَفِعَةٌ.

683 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: صَلَّى النَّبِيُّ ﷺ الْعَصْرَ، وَالشَّمْسُ فِي حُجْرَتِي، لَمْ يُظْهِرْهَا الْفَيْءُ بَعْدُ.

6 ـ بابُ المُحَافَظَةِ على صَلاةِ العَصْرِ

684 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «**مَلأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَاراً، كَمَا شَغَلُونَا عَنِ الصَّلاةِ الْوُسْطَى**».

685 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ الَّذِي تَفُوتُهُ صَلاةُ الْعَصْرِ، فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ**».

686 ـ **حدّثنا** حَفْصُ بْنُ عَمْرٍو. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. ح وَحَدَّثَنَا يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: حَبَسَ الْمُشْرِكُونَ النَّبِيَّ ﷺ عَنْ صَلاةِ الْعَصْرِ، حَتَّى غَابَتِ الشَّمْسُ. فَقَالَ: «**حَبَسُونَا عَنْ صَلاةِ الْوُسْطَى. مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَاراً**».

7 ـ بابُ وَقْتِ صَلاةِ المَغْرِبِ

687 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا أَبُو النَّجَاشِيِّ؛ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيَنْظُرُ إِلَى مَوَاقِعِ نَبْلِهِ.

حدّثنا أَبُو يَحْيَىٰ الزَّعْفَرَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَىٰ، نَحْوَهُ.

688- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: We used to offer the Maghrib prayer with the Prophet "Allah's blessing and peace be upon him" as soon as the sun had disappeared from the horizon.

689- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "My nation is still on the true tradition (and nature of the Prophets) as long as they do not delay offering the Maghrib prayer until the (twilight appears and the crowds of the) stars intermingle.

Abu Abdullah Ibn Majah says: I heard Muhammad Ibn Yahya having said: The people in Baghdad got troubled because of that narration. So, I and Abu Bakr Al-A'yan went to Al-Awwam Ibn Abbad Ibn Al-Awwam who brought out to us the manuscript of his father, and behold! The narration was written down in it.

[8] The Time Of Offering Isha Prayer

690- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for fear that I would make it difficult upon my nation, surely, I would have commanded them to delay offering the Isha (prayer)."

691- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for fear that I would make it difficult upon my nation, surely, I would have delayed offering the Isha prayer until (the conclusion of the first) third of the night, if not until the midnight."

692- It is narrated on the authority of Humaid that Anas was asked whether the Messenger of Allah "Allah's blessing and peace be upon him" had got a seal, thereupon he said: Yes. Once, the Prophet "Allah's blessing and peace be upon him" delayed the Isha prayer till it was almost midnight. When he offered the prayer he faced us and said: "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)." Anas added: As if I am looking at the glitter of the seal of The Prophet "Allah's blessing and peace be upon him".

693- It is narrated on the authority of Abu Sa'id that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered the Maghrib prayer with us but he did not come out (of his dwelling place) until the middle of the night had passed. Then he came out and led the prayer, and said: "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer). Had it not been for the

688 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ أَنَّهُ كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ إِذَا تَوَارَتْ بِالْحِجَابِ.

689 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَىٰ. أَنْبَأَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَزَالُ أُمَّتِي عَلَى الْفِطْرَةِ مَا لَمْ يُؤَخِّرُوا الْمَغْرِبَ حَتَّى تَشْتَبِكَ النُّجُومُ**».

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ مَاجَةَ: سَمِعْتُ مُحَمَّدَ بْنَ يَحْيَىٰ يَقُولُ: اضْطَّرَبَ النَّاسُ فِي هٰذَا الْحَدِيثِ بِبَغْدَادَ. فَذَهَبْتُ أَنَا وأَبُو بَكْرٍ الأَعْيَنُ إِلَى الْعَوَّامِ بْنِ عَبَّادِ بْنِ الْعَوَّامِ. فَأَخْرَجَ إِلَيْنَا أَصْلَ أَبِيهِ، فَإِذَا الْحَدِيثُ فِيهِ.

8 ـ بابُ وَقْتِ صَلاةِ العِشَاءِ

690 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ**».

691 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَخَّرْتُ صَلاَةَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِ اللَّيْلِ**».

692 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا حُمَيْدٌ؛ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ، هَلِ اتَّخَذَ النَّبِيُّ ﷺ خَاتَماً؟ قَالَ: نَعَمْ. أَخَّرَ لَيْلَةً صَلاَةَ الْعِشَاءِ إِلَى قَرِيبٍ مِنْ شَطْرِ اللَّيْلِ. فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «**إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا. وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ**».

قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ.

693 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الْمَغْرِبِ، ثُمَّ لَمْ يَخْرُجْ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ. فَخَرَجَ، فَصَلَّى بِهِمْ ثُمَّ قَالَ: «**إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا. وَأَنْتُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ، وَلَوْلاَ الضَّعِيفُ وَالسَّقِيمُ أَحْبَبْتُ أَنْ أُؤَخِّرَ هٰذِهِ الصَّلاَةَ إِلَى شَطْرِ اللَّيْلِ**».

sake of the weak and faint (among you), I would have liked to delay this prayer to the midnight."

[9] The Time Of Prayer When It Is Cloudy

694- It is narrated on the authority of Buraidah Al-Aslami that he said: We were in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on a holy battle when he said to us: "Offer the prayer in the earliest portion of its time (particularly) when it is a cloudy day, for indeed, whoever misses the Asr prayer, his deed will become fruitless."

[10] Concerning Such As Sleeps (And Is Hindered) From Offering Prayer; Or Such As Forgets To Offer It

695- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about such as forgets to offer the prayer, or such as sleeps (and thus is hindered) from offering it, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "He should offer it once he remembers it."

696- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who forgets to offer a certain prayer should offer it once he remembers it."

697- It is narrated on the authority of Abu Hurairah: When the Messenger of Allah "Allah's blessing and peace be upon him" returned from the holy battle of Khaibar, he travelled for one night. Then, when he intended to (take rest for) sleep, he descended (at some place) and said to Bilal: "Keep on guard at night for us (to tell us when the time of Fajr prayer comes)." Bilal prayed as much as he was doomed to do, and the Messenger of Allah "Allah's blessing and peace be upon him" and his companions fell asleep. When the time of the dawn approached, Bilal reclined against the back of his mount, facing the (direction from which the) dawn (would rise). He was overwhelmed by sleep while leaning against the back of his camel. Neither the Messenger of Allah "Allah's blessing and peace be upon him" nor Bilal nor anyone of his companions got up until the sun rose upon them. The Messenger of Allah "Allah's blessing and peace be upon him" was the first of them to get up. The Messenger of Allah "Allah's blessing and peace be upon him" was shocked and he said: "O Bilal! (What has happened?)" he said: "O Messenger of Allah! Let my father and mother be sacrificed for you! I was taken up by the same, which took up you." He (The Prophet) ordered them to drive (their mounts). They drove their mounts to some distance. Then, the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution (followed by his companions), and ordered

9 ـ بابُ مِيقَاتِ الصَّلاةِ في الغَيْمِ

694 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَاجِرِ، عَنْ بُرَيْدَةَ الأَسْلَمِيِّ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ. فَقَالَ: «**بَكِّرُوا بِالصَّلاةِ فِي الْيَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ فَاتَتْهُ صَلاةُ الْعَصْرِ حَبِطَ عَمَلُهُ**».

10 ـ بابُ مَنْ نَامَ عَنِ الصَّلاةِ أو نَسِيَهَا

695 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا حَجَّاجٌ. حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يَغْفُلُ عَنِ الصَّلاَةِ أَوْ يَرْقُدُ عَنْهَا. قَالَ: «**يُصَلِّيهَا إِذَا ذَكَرَهَا**».

696 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا**».

697 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ، فَسَارَ لَيْلَةً، حَتَّى إِذَا أَدْرَكَهُ الْكَرَى عَرَّسَ، وقَالَ لِبِلاَلٍ: «**اكْلأْ لَنَا اللَّيْلَ**» فَصَلَّى بِلاَلٌ مَا قُدِّرَ لَهُ. وَنَامَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلاَلٌ إِلَى رَاحِلَتِهِ، مُوَاجِهَ الْفَجْرِ. فَغَلَبَتْ بِلاَلاً عَيْنَاهُ، وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ. فَلَمْ يَسْتَيْقِظْ بِلاَلٌ وَلاَ أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمُ الشَّمْسُ. فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمُ اسْتِيقَاظاً. فَفَزِعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «**أَيْ بِلاَلُ**» فَقَالَ

Bilal to pronounce the prayer establishment, and he led them in the Morning prayer. When he finished the prayer he said: "Whoever forgets a certain (obligatory) prayer should offer it once he remembers it, for Allah says: "and establish regular prayer for celebrating my praise."" (Ta Ha 14) (Yunus said that Ibn Shihab recited it: "for remembrance.")

698- It is narrated on the authority of Abu Qatadah that he said: They (the companions) made a mention of their indulgence in (offering the prayer because of) the sleep; and he (one of them who rejected that) told them to sleep; and they slept until the sun rose. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The indulgence (in offering the prayer) does not apply to (the state of) sleep: but the indulgence (in offering the prayer) applies to (the state of) wakefulness. So, if anyone of you forgets to offer a (certain obligatory) prayer, or sleeps (and is hindered) from offering it, let him offer it once he remembers it in its due time of the coming day." Abdullah Ibn Rabah (the sub-narrator) said: Imran Ibn Al-Husain heard me while I was relating this narration, thereupon he said: O young man! Consider what you are relating! Verily, I was witness to this narration from the Messenger of Allah "Allah's blessing and peace be upon him". Indeed, he denied nothing of the narration.

[11] The Time Of Prayer When There Is A Legal Excuse Or Necessity

699- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches (even) a single rak'ah of the Asr prayer before the sun sets has, indeed, (been regarded to have) caught the (whole) prayer; and he, who catches a single rak'ah of the Morning prayer before the sun rises has, indeed, (been regarded to have) caught the (whole) prayer."

700- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches (even) a single rak'ah of the Morning prayer before the sun rises has, indeed, (been regarded to have) caught the (whole) prayer; and he, who catches a single rak'ah of the Asr prayer before the sun sets has, indeed, (been regarded to have) caught the (whole) prayer."

(...) It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said... and he mentioned the same through a different chain of transmitters.

بِلاَلٌ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ، بِأَبِي أَنْتَ وَأُمِّي، يَا رَسُولَ اللَّهِ! قَالَ: «**اقْتَادُوا**» فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئاً. ثُمَّ تَوَضَّأَ رَسُولُ اللَّهِ ﷺ. وَأَمَرَ بِلاَلاً فَأَقَامَ الصَّلاَةَ. فَصَلَّى بِهِمُ الصُّبْحَ. فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلاَةَ قَالَ: «**مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ**: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ﴾» [طه: 14] قَالَ: وَكَانَ ابْنُ شِهَابٍ يَقْرَؤُهَا لِلذِّكْرَى.

698 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: ذَكَرُوا تَفْرِيطَهُمْ فِي النَّوْمِ. فَقَالَ: نَامُوا حَتَّى طَلَعَتِ الشَّمْسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ فِي النَّوْمِ تَفْرِيطٌ. إِنَّمَا التَّفْرِيطُ فِي الْيَقْظَةِ. فَإِذَا نَسِيَ أَحَدُكُمْ صَلاَةً، أَوْ نَامَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. وَلِوَقْتِهَا مِنَ الْغَدِ**».

قَالَ عَبْدُ اللَّهِ بْنُ رَبَاحٍ: فَسَمِعَنِي عِمْرَانُ بْنُ الْحُصَيْنِ وَأَنَا أُحَدِّثُ بِالْحَدِيثِ فَقَالَ: يَا فَتَى انْظُرْ كَيْفَ تُحَدِّثُ فَإِنِّي شَاهِدٌ لِلْحَدِيثِ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَمَا أَنْكَرَ مِنْ حَدِيثِهِ شَيْئاً.

11 ـ بابُ وَقْتِ الصَّلاةِ في العُذْرِ والضَّرُورَةِ

699 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنِ الأَعْرَجِ، يُحَدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، فَقَدْ أَدْرَكَهَا. وَمَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، فَقَدْ أَدْرَكَهَا**».

700 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَحَرْمَلَةُ بْنُ يَحْيَىٰ، الْمِصْرِيَّانِ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا. وَمَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا**».

حدّثنا جَمِيلُ بْنُ الْحَسَنِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

[12] It Is Forbidden To Go To Bed Before Offering Isha Prayer; Or To Be Engaged In Night Talks After Offering It

701- It is narrated on the authority of Abu Barzah Al-Aslami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to delay offering the Isha prayer. But he disliked to go to bed before offering it, as well as (he disliked) to be engaged in night talks after offering it (for fear that such talks might occupy one from standing for the supererogatory night prayer).

702- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" never slept before (offering) the Isha (prayer), nor was he engaged in night talks after (offering) it.

703- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" condemned the night talks for us, i.e. scolded us for that, after (offering) the Isha (prayer).

[13] It Is Forbidden To Call (Isha) The Prayer Of Darkness

704- It is narrated on the authority of Ibn Umar: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not let the Bedouins overpower you concerning the name of your prayer. Verily, it is the Isha (prayer) which the Bedouins call Darkness (because) they delay milking their camels (and thus delay offering the prayer) till it becomes very dark."

705- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not let the Bedouins overpower you concerning the name of your prayer." The following addition is in the narration of Ibn Harmalah: "Verily, it is the Isha (prayer) and they (the Bedouins) call it Darkness because they delay milking their camels (and thus delay offering the prayer) till it becomes very dark."

12 ـ بابُ النَّهْيِ عَنِ النَّوْمِ قَبْلَ صَلاةِ العِشَاءِ وعَنِ الحَدِيثِ بَعْدَهَا

701 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الْوَهَّابِ. قَالُوا: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي الْمِنْهَالِ، سَيَّارِ بْنِ سَلاَمَةَ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ. وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا.

702 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو نُعَيْمٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَى الطَّائِفِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا نَامَ رَسُولُ اللَّهِ ﷺ قَبْلَ الْعِشَاءِ، وَلاَ سَمَرَ بَعْدَهَا.

703 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، وَعَلِيُّ بْنُ الْمُنْذِرِ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: جَدَبَ لَنَا رَسُولُ اللَّهِ ﷺ السَّمَرَ بَعْدَ الْعِشَاءِ. يَعْنِي زَجَرَنَا.

13 ـ بابُ النَّهْيِ أَنْ يُقَالَ صَلاةُ العَتَمَةِ

704 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ. فَإِنَّهَا الْعِشَاءُ. وَإِنَّهُمْ لَيُعْتِمُونَ بِالإِبِلِ**».

705 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ. ح وَحَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ. حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ**» زَادَ ابْنُ حَرْمَلَةَ: «**فَإِنَّمَا هِيَ الْعِشَاءُ. وَإِنَّمَا يَقُولُونَ الْعَتَمَةَ لإِعْتَامِهِمْ بِالإِبِلِ**».

(3) THE BOOK OF ADHAN

(THE CALL FOR PRAYER)

[1] The Beginning Of (The Appearance Of) The Adhan

706- It is narrated on the authority of Muhammad Ibn Abdullah Ibn Zaid from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" intended to (take) the horn (therewith to let the people know the prayer was due, so that they would offer it; but he disliked it since the Jews took it); and then he ordered that a bell should be sculpted (for the same purpose, even though he disliked that since the Christians took it). At that time, Abdullah Ibn Zaid was made to see a (true) vision in his dream. He said (in his narration of the story): "I saw a man having two green garments, and he was carrying a bell, thereupon I asked him: "O servant of Allah! Would you sell me this bell?" he said: "What would you do with it?" I said: "I would call for the prayer with the help of it." He said: "Would I not guide you to something much better than that?" I asked: "What is it?" he said: "It is to say: "Allah is Greater; Allah is Greater; Allah is Greater; Allah is Greater: I testify that there is no god (to be worshipped) but Allah; I testify that there is no god (to be worshipped) but Allah: I testify that Muhammad is the Messenger of Allah; I testify that Muhammad is the Messenger of Allah: Come to the prayer! Come to the prayer! Come to success! Come to success! Allah is Greater; Allah is Greater: there is no god (to be worshipped) but Allah."

He added: Abdullah Ibn Zaid set out until he came to the Messenger of Allah "Allah's blessing and peace be upon him", and told him of what he had seen. He said: "O Messenger of Allah! I saw (in a dream) a man having two green garments, and he was carrying a bell..." and he related the story (in full) to him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, your companion (Abdullah Ibn Zaid) has seen a (true) vision! Go with Bilal to the mosque, and dictate that to him, and let Bilal call (with it), for he has a sweeter voice than you." He (Abdullah) added: I went with Bilal to the mosque, and I started dictating it to him, and he went on calling with it. When Umar Ibn Al-Khattab heard the voice, he set out and said: "O Messenger of Allah! By Allah! I've seen the like of what he (Abdullah Ibn Zaid) has seen!"

He (the narrator) said: Abu Bakr Al-Hakami told that Abdullah Ibn Zaid said (the following three poetic verses) in this issue: "I praise Allah, the Lord of Glory, Bounty and Honour, so much praise for (making) the Adhan (appear on my tongue). Behold! The giver of glad tidings brought it to me

3 ـ كِتَابُ الأَذَانِ والسُّنَّةِ فيها

1 ـ بابُ بَدْءِ الأَذَانِ

706 ـ **حدّثنا** أَبُو عُبَيْدٍ، مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ الْمَدَنِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ. حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَدْ هَمَّ بِالْبُوقِ، وَأَمَرَ بِالنَّاقُوسِ فَنُحِتَ. فَأُرِيَ عَبْدُ اللَّهِ بْنُ زَيْدٍ فِي الْمَنَامِ. قَالَ: رَأَيْتُ رَجُلاً عَلَيْهِ ثَوْبَانِ أَخْضَرَانِ. يَحْمِلُ نَاقُوساً. فَقُلْتُ لَهُ: يَا عَبْدَ اللَّهِ تَبِيعُ النَّاقُوسَ؟ قَالَ: وَمَا تَصْنَعُ بِهِ؟ قُلْتُ: أُنَادِي بِهِ إِلَى الصَّلاَةِ. قَالَ: أَفَلاَ أَدُلُّكَ عَلَى خَيْرٍ مِنْ ذٰلِكَ؟ قُلْتُ: وَمَا هُوَ؟ قَالَ تَقُولُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. لاَ إِلٰهَ إِلاَّ اللَّهُ. قَالَ فَخَرَجَ عَبْدُ اللَّهِ بْنُ زَيْدٍ، حَتَّى أَتَىٰ رَسُولَ اللَّهِ ﷺ. فَأَخْبَرَهُ بِمَا رَأَى. قَالَ: يَا رَسُولَ اللَّهِ رَأَيْتُ رَجُلاً عَلَيْهِ ثَوْبَانِ أَخْضَرَانِ يَحْمِلُ نَاقُوساً. فَقَصَّ عَلَيْهِ الْخَبَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ صَاحِبَكُمْ قَدْ رَأَى رُؤْيَا. فَاخْرُجْ مَعَ بِلاَلٍ إِلَى الْمَسْجِدِ فَأَلْقِهَا عَلَيْهِ، وَلْيُنَادِ بِلاَلٌ، فَإِنَّهُ أَنْدَى صَوْتاً مِنْكَ»** قَالَ فَخَرَجْتُ مَعَ بِلاَلٍ إِلَى الْمَسْجِدِ. فَجَعَلْتُ أُلْقِيهَا عَلَيْهِ وهَوُ يُنَادِي بِهَا. قَالَ فَسَمِعَ عُمَرُ بْنُ الْخَطَّابِ بِالصَّوْتِ. فَخَرَجَ فَقَالَ: يَا رَسُولَ اللَّهِ وَاللَّهِ، لَقَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى.

قَالَ أَبُو عُبَيْدٍ: فَأَخْبَرَنِي أَبُو بَكْرٍ الْحَكَمِيُّ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الأَنْصَارِيَّ قَالَ فِي ذٰلِكَ:

أَحْمَدُ اللَّهَ ذَا الْجَلاَلِ وَذَا الإِكْـ ـرَامِ حَمْداً عَلَى الأَذَانِ كَثِيرَا
إِذْ أَتَانِي بِهِ الْبَشِيرُ مِنَ اللَّـ ـهِ فَأَكْرِمْ بِهِ لَدَيَّ بَشِيرَا
فِي لَيَالٍ وَالَى بِهِنَّ ثَلاَثٍ كُلَّمَا جَاءَ زَادَنِي تَوْقِيرَا

from Allah: how generous and honourable giver of glad news he is in my sight! (He came to me) in three successive nights; and the more he came to me, the more he advanced me in honour."

707- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" consulted the people as to what concerned them pertaining to the prayer. They made a mention of the horn, but he disliked it because (he disliked to imitate) the Jews; and they made a mention of the bell, but he disliked it because (he disliked to imitate) the Christians. On that night, a man from the Ansar called Abdullah Ibn Zaid, and Umar Ibn Al-Khattab were made to see (in a vision in their dreams somebody who dictated to them) the Adhan (i.e. the Call for the prayer). The Ansari man visited the Messenger of Allah "Allah's blessing and peace be upon him" at night (and told him of it), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal (to call) with it; and he called (for the prayer). According to Az-Zuhri, Bilal added in the Call for the Morning prayer: "Verily, the prayer is better than the sleep!" and the Messenger of Allah "Allah's blessing and peace be upon him" concurred to that. Umar then said: "O Messenger of Allah! No doubt, I've seen the like of what he (the Ansari man) has seen; but he preceded me (to tell you)."

[2] Repeating The Words Of Adhan (The Call For The Prayer)

708- It is narrated on the authority of Abdullah Ibn Muhairiz who was an orphan under the guardianship of Abu Mahdhurah that he asked him when he prepared him to set out to Sham: "O Uncle! I'm going to travel to Sham, and I fear the people there might ask me about your way of Adhan." He said: "Yes. I was with a group of my companions on the way when we met the Messenger of Allah "Allah's blessing and peace be upon him" , whose Mu'adhdhin announced the called for the prayer. We heard the voice of this Mu'adhdhin, and we went on sending our voices loud, in imitation of his voice mockingly. When the Messenger of Allah "Allah's blessing and peace be upon him" heard our voices, he sent someone to bring us, and when we stood before him he said to us: "Who among you whose loud voice I heard?" the people hinted to me, and they were true. He let them off and kept me standing. He asked me to get up and announce the call for the prayer. I got up, and at this time, there was nothing more hateful to me than the Messenger of Allah "Allah's blessing and peace be upon him" , and that which he ordered me to do. I stood in front of the Messenger of Allah "Allah's blessing and peace be upon him" , who dictated to me the (wording of) Adhan as follows: "Allah is greater! Allah is greater! Allah is

707 ـ **حدّثنا** مُحَمَّدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيُّ. حَدَّثَنَا أَبِي، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ اسْتَشَارَ النَّاسَ لِمَا يُهِمُّهُمْ إِلَى الصَّلاَةِ. فَذَكَرُوا الْبُوقَ. فَكَرِهَهُ مِنْ أَجْلِ الْيَهُودِ. ثُمَّ ذَكَرُوا النَّاقُوسَ. فَكَرِهَهُ مِنْ أَجْلِ النَّصَارَى. فَأُرِيَ النِّدَاءَ تِلْكَ اللَّيْلَةَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ، وَعُمَرُ بْنُ الْخَطَّابِ. فَطَرَقَ الأَنْصَارِيُّ رَسُولَ اللَّهِ ﷺ لَيْلاً. فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلاَلاً بِهِ، فَأَذَّنَ.

قَالَ الزُّهْرِيُّ: وَزَادَ بِلاَلٌ، فِي نِدَاءِ صَلاَةِ الْغَدَاةِ، الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ. فَأَقَرَّهَا رَسُولُ اللَّهِ ﷺ.

قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى، وَلٰكِنَّهُ سَبَقَنِي.

2 ـ بابُ التَّرْجِيعِ في الأذانِ

708 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ، وَكَانَ يَتِيماً فِي حِجْرِ أَبِي مَحْذُورَةَ بْنِ مِعْيَرٍ، حِينَ جَهَّزَهُ إِلَى الشَّامِ. فَقُلْتُ لِأَبِي مَحْذُورَةَ: أَيْ عَمِّ إِنِّي خَارِجٌ إِلَى الشَّامِ، وَإِنِّي أُسْأَلُ عَنْ تَأْذِينِكَ. فَأَخْبَرَنِي أَنَّ أَبَا مَحْذُورَةَ قَالَ: خَرَجْتُ فِي نَفَرٍ. فَكُنَّا بِبَعْضِ الطَّرِيقِ. فَأَذَّنَ مُؤَذِّنُ رَسُولِ اللَّهِ ﷺ بِالصَّلاَةِ، عِنْدَ رَسُولِ اللَّهِ ﷺ. فَسَمِعْنَا صَوْتَ الْمُؤَذِّنِ وَنَحْنُ عَنْهُ مُتَنَكِّبُونَ. فَصَرَخْنَا نَحْكِيهِ، نَهْزَأُ بِهِ. فَسَمِعَ رَسُولُ اللَّهِ ﷺ. فَأَرْسَلَ إِلَيْنَا قَوْماً فَأَقْعَدُونَا بَيْنَ يَدَيْهِ. فَقَالَ: «**أَيُّكُمُ الَّذِي سَمِعْتُ صَوْتَهُ قَدِ ارْتَفَعَ؟**» فَأَشَارَ إِلَيَّ الْقَوْمُ كُلُّهُمْ، وَصَدَقُوا. فَأَرْسَلَ كُلَّهُمْ وَحَبَسَنِي. وَقَالَ لِي: «**قُمْ فَأَذِّنْ**». فَقُمْتُ، وَلاَ شَيْءَ أَكْرَهُ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ وَلاَ مِمَّا يَأْمُرُنِي بِهِ. فَقُمْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، فَأَلْقَى عَلَيَّ رَسُولُ اللَّهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ. فَقَالَ: «**قُلْ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ**». ثُمَّ قَالَ لِي: «**ارْفَعْ مِنْ صَوْتِكَ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللَّهُ أَكْبَرُ، اللَّهُ**

greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered me to raise my voice: "I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to the prayer! Come to the prayer! Come to success! Come to success! Allah is greater! Allah is greater! there is no god but Allah."

When I finished, he invited me and gave me a parcel containing something of silver. (The narrator added): Then, the Messenger of Allah "Allah's blessing and peace be upon him" put his hand on the forelock of Abu Mahdhurah, then passed it on his face, then in the area between his nipples, down to his liver until the hand of the Messenger of Allah "Allah's blessing and peace be upon him" reached the umbilicus of Abu Mahdhurah. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Might Allah bless in you and bless upon you." I said: "O Messenger of Allah! Give an order that I should announce the calls for prayer in Mecca." He said: "I order that you should do so." Every kind of hatred and aversion I had to the Messenger went away, and turned into great love for him. Then, I came to Itab Ibn Usaid, who was appointed by the Messenger of Allah "Allah's blessing and peace be upon him" in charge of the affairs of the people in Mecca, and I undertook the task of announcing the calls for prayers there.

709- It is narrated on the authority of Abdullah Ibn Muhairiz from Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me the Adhan (Call for prayer, and it is) nineteen statements; and the Iqamah (pronouncement of prayer establishment, and it is) seventeen statements. The Adhan is of nineteen statements, and it goes as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to the prayer! Come to the prayer! Come to success! Come to success! Allah is greater! Allah is greater! there is no god but Allah." The Iqamah is of seventeen statements, and it goes as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah!

أَكْبَرُ، لاَ إِلٰهَ إِلاَّ اللَّهُ». ثُمَّ دَعَانِي حِينَ قَضَيْتُ التَّأْذِينَ فَأَعْطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فِضَّةٍ. ثُمَّ وَضَعَ يَدَهُ عَلَى نَاصِيَةِ أَبِي مَحْذُورَةَ. ثُمَّ أَمَرَّهَا عَلَى وَجْهِهِ، ثُمَّ عَلَى ثَدْيَيْهِ، ثُمَّ عَلَى كَبِدِهِ، ثُمَّ بَلَغَتْ يَدُ رَسُولِ اللَّهِ ﷺ صُرَّةَ أَبِي مَحْذُورَةَ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «**بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ**» فَقُلْتُ: يَا رَسُولَ اللَّهِ أَمَرْتَنِي بِالتَّأْذِينِ بِمَكَّةَ؟ قَالَ: «**نَعَمْ. قَدْ أَمَرْتُكَ**» فَذَهَبَ كُلُّ شَيْءٍ كَانَ لِرَسُولِ اللَّهِ ﷺ مِنْ كَرَاهِيَةٍ، وَعَادَ ذٰلِكَ كُلُّهُ مَحَبَّةً لِرَسُولِ اللَّهِ ﷺ. فَقَدِمْتُ عَلَى عَتَّابِ بْنِ أَسِيدٍ، عَامِلِ رَسُولِ اللَّهِ ﷺ بِمَكَّةَ، فَأَذَّنْتُ مَعَهُ بِالصَّلاَةِ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ.

قَالَ: وَأَخْبَرَنِي ذٰلِكَ مَنْ أَدْرَكَ أَبَا مَحْذُورَةَ، عَلَى مَا أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَيْرِيزٍ.

709 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ، عَنْ عَامِرٍ الأَحْوَلِ؛ أَنَّ مَكْحُولاً حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ مُحَيْرِيزٍ حَدَّثَهُ، أَنَّ أَبَا مَحْذُورَةَ حَدَّثَهُ؛ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ الأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً. وَالإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً. الأَذَانُ «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لاَ إِلٰهَ إِلاَّ اللَّهُ». وَالإِقَامَةُ سَبْعَ عَشْرَةَ كَلِمَةً «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ

I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to the prayer! Come to the prayer! Come to success! Come to success! The prayer has been established! The prayer has been established! Allah is greater! Allah is greater! there is no god but Allah."

[3] Following The Sunnah Pertaining To The Adhan

710- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him", that he said: My father told me from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal to place his fingers in both his ears, and said to him: "This causes your voice to be much louder."

711- It is narrated on the authority of Awn Ibn Abu Juhaifah from his father that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in Al-Abtah, while he was in a red tent. Then, Bilal set out and pronounced the Adhan, during which he turned (his face here and there to make the inhabitants of the different sides hear), and placed his fingers in both his ears.

712- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two things belonging to the Muslims, which are hung in the necks of the Mu'adhdhins (i.e. depend upon them): their prayer (whose time they know once the Adhan is pronounced) and their fasting (which begins with the Adhan of the Fajr prayer, and comes to an end with the Adhan of the Maghrib prayer)."

713- It is narrated on the authority of Jabir Ibn Samurah that he said: Bilal never delayed the Adhan (Call for the prayer) from its due time; but perhaps he delayed the Iqamah (the Call for prayer establishment) to some extent

714- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: The last thing which the Messenger of Allah "Allah's blessing and peace be upon him" commanded me to do was to take none to act as Mu'adhdhin for charge.

715- It is narrated on the authority of Bilal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded me to repeat the announcement for the prayer (by saying: "The prayer is better than the sleep! The prayer is better than the sleep!") in (the Adhan of) Fajr; and he forbade me to do the same in (the Adhan of) Isha.

أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. قَدْ قَامَتِ الصَّلاَةُ، قَدْ قَامَتِ الصَّلاَةُ. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لاَ إِلٰهَ إِلاَّ اللَّهُ».

3 ـ بابُ السُّنَّةِ في الأذانِ

710 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللَّهِ ﷺ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِلاَلاً أَنْ يَجْعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ. وَقَالَ: «**إِنَّهُ أَرْفَعُ لِصَوْتِكَ**».

711 ـ **حدّثنا** أَيُّوبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِالأَبْطَحِ، وَهُوَ فِي قُبَّةٍ حَمْرَاءَ. فَخَرَجَ بِلاَلٌ. فَأَذَّنَ فَاسْتَدَارَ فِي أَذَانِهِ. وَجَعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ.

712 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنْ مَرْوَانَ بْنِ سَالِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَصْلَتَانِ مُعَلَّقَتَانِ فِي أَعْنَاقِ الْمُؤَذِّنِينَ لِلْمُسْلِمِينَ: صَلاَتُهُمْ وَصِيَامُهُمْ**».

713 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ بِلاَلٌ لاَ يُؤَخِّرُ الأَذَانَ عَنِ الْوَقْتِ. وَرُبَّمَا أَخَّرَ الإِقَامَةَ شَيْئاً.

714 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ؛ قَالَ: كَانَ آخِرُ مَا عَهِدَ إِلَيَّ النَّبِيُّ ﷺ أَنْ لاَ أَتَّخِذَ مُؤَذِّناً يَأْخُذُ عَلَى الأَذَانِ أَجْراً.

715 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ، عَنْ أَبِي إِسْرَائِيلَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ بِلاَلٍ؛ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُثَوِّبَ فِي الْفَجْرِ، وَنَهَانِي أَنْ أُثَوِّبَ فِي الْعِشَاءِ.

716- It is narrated on the authority of Sa'id Ibn Al-Musayyab that when Bilal came to the Messenger of Allah "Allah's blessing and peace be upon him" to announce to him that the Fajr prayer was due, it was said to him: "He was asleep." On that Bilal said: "The prayer is better than the sleep! The prayer is better than the sleep!" then, it was fixed in pronouncing the Adhan for the Fajr (prayer); and it remained as such (with no change).

717- It is narrated on the authority of Ziyad Ibn Al-Harith As-Suda'i that he said: I was with the Messenger of Allah "Allah's blessing and peace be upon him" on journey when he ordered me to pronounce the Adhan; and I did accordingly. Bilal wanted to pronounce the prayer establishment, but the Messenger of Allah "Allah's blessing and peace be upon him" said: "The brother of Suda' has pronounced the Adhan; and such as pronounces the Adhan (has more right to) pronounce the prayer establishment."

[4] What Is Said When The Mu'adhdhin Pronounces The Adhan

718- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the Mu'adhdhin pronounces the Adhan, say the like of what he says."

Comment: (except when he says: "Come to the prayer! Come to success!" for one in this case should say after each of the four statements: "There is no Might nor Power but with Allah")

719- It is narrated on the authority of Umm Habibah that she heard the Messenger of Allah "Allah's blessing and peace be upon him", when he was with her (as it was her turn) on her day and night, and he heard the Mu'adhdhin pronouncing the Adhan, having said the like of what the Mu'adhdhin said.

720- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you hear the Call (for the prayer), say the like of what the Mu'adhdhin says."

721- It is narrated on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says once he hears the Mu'adhdhin (having finished the Adhan): "As to me, I testify that there is no god (to be worshipped) but Allah, other than Whom there is no partner; and I testify that Muhammad is His servant and Messenger: I have accepted Allah as (my) Lord (and Cherisher of the worlds), Islam as (my) religion (which prevails over all the religions), and Muhammad as (my) Prophet", his sins will be forgiven for him."

716 ـ **حدّثنا** عُمَرُ بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ بِلاَلٍ، أَنَّهُ أَتَى النَّبِيَّ ﷺ يُؤْذِنُهُ بِصَلاَةِ الْفَجْرِ. فَقِيلَ: هُوَ نَائِمٌ. فَقَالَ: الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ. فَأُقِرَّتْ فِي تَأْذِينِ الْفَجْرِ. فَثَبَتَ الأَمْرُ عَلَى ذٰلِكَ.

717 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَعْلَىٰ بْنُ عُبَيْدٍ. حَدَّثَنَا الأَفْرِيقِيُّ، عَنْ زِيَادِ بْنِ نُعَيْمٍ، عَنْ زِيَادِ بْنِ الْحٰرِثِ الصُّدَائِيِّ؛ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. فَأَمَرَنِي فَأَذَّنْتُ. فَأَرَادَ بِلاَلٌ أَنْ يُقِيمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَخَا صُدَاءٍ قَدْ أَذَّنَ. وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ**».

4 ـ بابُ ما يُقَالُ إذا أَذَّنَ المُؤَذِّنُ

718 ـ **حدّثنا** أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَذَّنَ الْمُؤَذِّنُ فَقُولُوا مِثْلَ قَوْلِهِ**».

719 ـ **حدّثنا** شُجَاعُ بْنُ مَخْلَدٍ، أَبُو الْفَضْلِ؛ قَالَ: حَدَّثَنَا هُشَيْمٌ. أَنْبَأَنَا أَبُو بِشْرٍ، عَنْ أَبِي الْمَلِيحِ بْنِ أُسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ أَبِي سُفْيَانَ. حَدَّثَتْنِي عَمَّتِي أُمُّ حَبِيبَةَ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ، إِذَا كَانَ عِنْدَهَا فِي يَوْمِهَا وَلَيْلَتِهَا، فَسَمِعَ الْمُؤَذِّنَ يُؤَذِّنُ، قَالَ كَمَا يَقُولُ الْمُؤَذِّنُ.

720 ـ **حدّثنا** أَبُو كُرَيْبٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ: رَسُولُ اللَّهِ ﷺ: «**إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا كَمَا يَقُولُ الْمُؤَذِّنُ**».

721 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا؛ غُفِرَ لَهُ ذَنْبُهُ**».

722- It is narrated on the authority of Jabir Ibn Abdullah: Allah's Apostle "Allah's blessing and peace be upon him" said: "he, who says after listening the Adhan: "O Allah! Lord of this perfect call (by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and celebrity, and resurrect him to the best and the highest Station that You promised him in Paradise", then my intercession will be assured to him on the Day of Judgement."

[5] The Excellence Of The Adhan And The Reward Of The Mu'adhdhins

723- It is narrated on the authority of Abdullah Ibn Abd Ar-Rahman Ibn Abu Sa'sa'ah from his father, who was under the guardianship of Abu Sa'id that he said: Abu Sa'id said to me: If you are in the desert, raise your voice with the Adhan, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no jinn nor man, nor tree nor stone hears it (the Adhan) but that he bears witness to it."

724- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Mu'adhdhin has his sins forgiven for him, as far as his voice reaches, and everything, be it wet or dry, asks for forgiveness for him; and such as witnesses the prayer has twenty-five good deeds written in his account, and the (remaining) sins are plotted out (in the period) between both (Adhan and prayer establishment, or between the current prayer and the coming prayer he is waiting)."

725- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the Mu'adhdhins will have the longest necks from amongst the people on the Day of Judgement" (and this is because they will be the chiefs of all the people, and the happiest among them all).

726- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the best (and most righteous) among you pronounce the Adhan for you; and let such as recites the Qur'an best among you lead you in the prayer."

727- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who pronounces the Adhan for seven years, expecting the reward (of that from Allah), Allah Almighty writes for him a clearance from the fire (of Hell)."

728- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who calls for

722 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَالْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ، وَمُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ. قَالُوا: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ الأَلْهَانِيُّ. حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ. إِلاَّ حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ**».

5 ـ بابُ فَضْلِ الأَذَانِ وثَوَابِ المُؤَذِّنِينَ

723 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، وَكَانَ أَبُوهُ فِي حِجْرِ أَبِي سَعِيدٍ، قَالَ: قَالَ لِي أَبُو سَعِيدٍ: إِذَا كُنْتَ فِي الْبَوَادِي، فَارْفَعْ صَوْتَكَ بِالأَذَانِ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَسْمَعُهُ جِنٌّ وَلاَ إِنْسٌ وَلاَ شَجَرٌ وَلاَ حَجَرٌ، إِلاَّ شَهِدَ لَهُ**».

724 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَىٰ بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي يَحْيَىٰ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ. وَيَسْتَغْفِرُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ. وَشَاهِدُ الصَّلاَةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ حَسَنَةً، وَيُكَفَّرُ لَهُ مَا بَيْنَهُمَا**».

725 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عُثْمَانُ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عِيسَىٰ بْنِ طَلْحَةَ؛ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقاً يَوْمَ الْقِيَامَةِ**».

726 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حُسَيْنُ بْنُ عِيسَىٰ، أَخُو سُلَيْمٍ الْقَارِي، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لِيُؤَذِّنْ لَكُمْ خِيَارُكُمْ، وَلْيَؤُمَّكُمْ قُرَّاؤُكُمْ**».

727 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا مُخْتَارُ بْنُ غَسَّانَ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الأَزْرَقُ الْبُرْجُمِيُّ، عَنْ جَابِرٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. ح وَحَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ. حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ. حَدَّثَنَا أَبُو حَمْزَةَ، عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَذَّنَ مُحْتَسِباً سَبْعَ سِنِينَ، كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ**».

728 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ. حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَذَّنَ ثِنْتَيْ عَشْرَةَ سَنَةً، وَجَبَتْ لَهُ الْجَنَّةُ، وَكُتِبَ**

the prayer for twelve years, the Garden becomes assured to him, and sixty good deeds are written in his account for (every) Adhan he pronounces everyday, and thirty good deeds for every pronouncement of prayer establishment (are recorded for him)."

[6] Pronouncing The (Wording Of) Iqamah Once

729- It is narrated on the authority of Anas: (When the Muslims grew more) they tried to find a thing to discriminate the prayer times with something they know. (They talked about the possibility of kindling fire or ringing a bill, and after Abdullah Ibn Zaid had been inspired the words of the Adhan in a true vision) Bilal was ordered to repeat the wording of the Adhan (call for prayers) twice, and to pronounce the wording of Iqamah (establishing prayer) once.

730- It is narrated on the authority of Anas: Bilal was ordered to repeat the wording of Adhan twice, and to pronounce the wording of Iqamah once.

731- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him", that his father told him from his father from his grandfather that (each statement of) the Adhan of Bilal was pronounced twice, and (each statement of) Iqamah was pronounced once.

732- It is narrated on the authority of Abu Rafi', the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: I saw Bilal pronouncing the Adhan in front of the Messenger of Allah "Allah's blessing and peace be upon him" twice for each (statement); and he pronounced the prayer establishment once for each (statement).

[7] When It Is Called For The Prayer And You Are In The Mosque, Do Not Come Out

733- It is narrated on the authority of Abu Ash-Sha'tha' that he said: We were sitting in the mosque in the company of Abu Hurairah when the Mu'adhdhin called for the prayer, thereupon a man in the mosque stood up and walked, and Abu Hurairah followed him with his sight until he came out of the mosque. On that Abu Hurairah said: "As for this (man), he has disobeyed Abu Al-Qasim "Allah's blessing and peace be upon him"."

734- It is narrated on the authority of Uthman Ibn Affan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said "Whoever is in the mosque when the Adhan is pronounced, and then he comes out of the mosque, with no need to cause him to come out, and he intends not to return is (regarded to have acted like) a hypocrite."

لَهُ، بِتَأْذِينِهِ، فِي كُلِّ يَوْمٍ، سِتُّونَ حَسَنَةً. وَلِكُلِّ إِقَامَةٍ ثَلاثُونَ حَسَنَةً».

6 ـ بابُ إِفْرَادِ الإِقَامَةِ

729 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: الْتَمَسُوا شَيْئاً يُؤْذِنُونَ بِهِ عِلْماً لِلصَّلاَةِ، فَأُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

730 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ؛ قَالَ: أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

731 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدٍ. حَدَّثَنَا عَمَّارُ بْنُ سَعْدٍ، مُؤَذِّنُ رَسُولِ اللَّهِ ﷺ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ أَذَانَ بِلاَلٍ كانَ مَثْنَى مَثْنَى. وَإِقَامَتُهُ مُفْرَدَةٌ.

732 ـ **حدّثنا** أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ. حَدَّثَنِي مَعْمَرُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، مَوْلَى النَّبِيِّ ﷺ. حَدَّثَنِي أَبِي، مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ عُبَيْدِ اللَّهِ، عَنْ أَبِي رَافِعٍ؛ قَالَ: رَأَيْتُ بِلاَلاً يُؤَذِّنُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ مَثْنَى مَثْنَى، وَيُقِيمُ وَاحِدَةً.

7 ـ بابٌ إذا أُذِّنَ وأَنْتَ في المَسْجِدِ فلا تَخْرُجْ

733 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ أَبِي الشَّعْثَاءِ؛ قَالَ: كُنَّا قُعُوداً فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ. فَأَذَّنَ الْمُؤَذِّنُ. فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمِيسُ. فَأَتْبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ. فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

734 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا عَبْدُ الْجَبَّارِ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي فَرْوَةَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَدْرَكَهُ الأَذَانُ فِي الْمَسْجِدِ، ثُمَّ خَرَجَ، لَمْ يَخْرُجْ لِحَاجَةٍ، وَهُوَ لاَ يُرِيدُ الرَّجْعَةَ، فَهُوَ مُنَافِقٌ»**.

(4) THE BOOK OF MOSQUES AND GROUPS

[1] Concerning Such As Builds A Mosque For The Sake Of Allah

735- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who constructs a mosque in which Allah's Name is celebrated, Allah will build a house for him in the Garden."

736- It is narrated on the authority of Uthman Ibn Affan that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who constructs a mosque for the sake of Allah, Allah will build the like of it for him in the Garden."

737- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who constructs a mosque for the sake of Allah, out of his own property, Allah will build for him a house in the Garden."

738- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who constructs for Allah a mosque (even as small) as a place occupied by a sand grouse or more less, Allah will build for him a house in the Garden."

[2] Constructing Mosques

739- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (Doomed) Hour will not be established until the people compete in (building) mosques (or vie in glory with each other in the mosques out of showing off)."

740- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I see that you will make high (the construction of) your mosques after my (death), in the same way as the Jews made high their synagogues, and the Christians made high their Churches."

741- It is narrated on the authority of Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no people whose deed becomes evil (by being mainly concerned with the material benefits of this world and the construction and adornment of their houses) but that they would adorn (with gold) their mosques."

4 ـ كِتَابُ المَسَاجِدِ والجَمَاعَاتِ

1 ـ بابُ مَنْ بَنَى للهِ مَسْجِداً

735 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ اللَّهِ الْجَعْفَرِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ. جَمِيعاً عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ الْعَدَوِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ بَنَى مَسْجِداً يُذْكَرُ فِيهِ اسْمُ اللَّهِ، بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ**».

736 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ بَنَى لِلَّهِ مَسْجِداً، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ**».

737 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ لَهِيعَةَ. حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ بَنَى لِلَّهِ مَسْجِداً مِنْ مَالِهِ، بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ**».

738 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ إِبْرَاهِيمَ بْنِ نَشِيطٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي حُسَيْنٍ النَّوْفَلِيِّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ بَنَى مَسْجِداً لِلَّهِ كَمَفْحَصِ قَطَاةٍ، أَوْ أَصْغَرَ، بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ**».

2 ـ بابُ تَشْيِيدِ المَسَاجِدِ

739 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ**».

740 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ، حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمٰنِ الْبَجَلِيُّ، عَنْ لَيْثٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَرَاكُمْ سَتُشَرِّفُونَ مَسَاجِدَكُمْ بَعْدِي كَمَا شَرَّفَتِ الْيَهُودُ كَنَائِسَهَا، وَكَمَا شَرَّفَتِ النَّصَارَى بِيَعَهَا**».

741 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا سَاءَ عَمَلُ قَوْمٍ قَطُّ إِلاَّ زَخْرَفُوا مَسَاجِدَهُمْ**».

[3] Where Could Mosques Be Built

742- It is narrated on the authority of Anas that he said: The place where the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" was built belonged to (some of) Banu An-Najjar, and there were in it many date-palms, and graves of pagans. The Messenger of Allah "Allah's blessing and peace be upon him" asked them to suggest a price for it, but they said: "We never take any price for it (but from Allah Almighty)." The Messenger of Allah "Allah's blessing and peace be upon him" took part in the (process of) building, and they would hand him (the stones and bricks required for the construction). At that time, the Messenger of Allah "Allah's blessing and peace be upon him" was saying: "Behold! The real living is that of the hereafter: (O Allah)! Forgive both the Ansar and the Emigrants!" before building the mosque, the Messenger of Allah "Allah's blessing and peace be upon him" prayed wherever (he was even if he was at sheepfolds since) the prayer was due.

743- It is narrated on the authority of Uthman Ibn Abu Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" commanded him to build the mosque of Ta'if in the same place where the tyrant (idol they worshipped before Islam) was.

744- It is narrated on the authority of Ibn Umar that he said, in reply to a question raised to him about (offering prayer in) the garden when the dirty things are thrown in them: "If they (such gardens) are watered many times, you might offer prayer in them (on the basis that the traces of filth would be removed by the great quantity of water)." He traced this narration up to the Messenger of Allah "Allah's blessing and peace be upon him".

[4] The Places That Are Undesirable For Offering Prayer

745- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The whole earth is (fitting for the prayer like) a mosque, barring a grave or a bathroom."

746- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to offer prayer in seven places: the dunghill, the butchery, the grave, the road way, the bathroom, the kneeling place of camels around the water, and over the Ka'bah.

747- It is narrated on the authority of Ibn Umar from Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are seven places, in which offering prayer is

3 ـ بابٌ أَيْنَ يَجُوزُ بِنَاءُ المَسَاجِدِ

742 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ مَوْضِعُ مَسْجِدِ النَّبِيِّ ﷺ لِبَنِي النَّجَّارِ. وَكَانَ فِيهِ نَخْلٌ وَمَقَابِرُ لِلْمُشْرِكِينَ. فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «**ثَامِنُونِي بِهِ**» قَالُوا: لاَ نَأْخُذُ لَهُ ثَمَناً أَبَداً. قَالَ فَكَانَ النَّبِيُّ ﷺ يَبْنِيهِ وَهُمْ يُنَاوِلُونَهُ. وَالنَّبِيُّ ﷺ يَقُولُ: «**أَلاَ إِنَّ العَيْشَ عَيْشُ الآخِرَةِ. فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَةِ**» قَالَ: وَكَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ أَنْ يَبْنِيَ الْمَسْجِدَ حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ.

743 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو هَمَّامٍ الدَّلاَّلُ. حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عِيَاضٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يَجْعَلَ مَسْجِدَ الطَّائِفِ حَيْثُ كَانَ طَاغِيَتُهُمْ.

744 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ. حَدَّثَنَا مُوسَىٰ بْنُ أَعْيَنَ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. وَسُئِلَ عَنِ الْحِيطَانِ تُلْقَى فِيهَا الْعَذِرَاتُ. فَقَالَ: «**إِذَا سُقِيَتْ مِرَاراً فَصَلُّوا فِيهَا**». يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ.

4 ـ بابُ المَوَاضِعِ الَّتِي تُكْرَهُ فيها الصَّلاةُ

745 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ. وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الأَرْضُ كُلُّهَا مَسْجِدٌ. إِلاَّ الْمَقْبُرَةَ وَالْحَمَّامَ**».

746 ـ **حدّثنا** مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ يَحْيَىٰ بْنِ أَيُّوبَ، عَنْ زَيْدِ بْنِ جَبِيرَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلَّى فِي سَبْعِ مَوَاطِنَ: فِي الْمَزْبَلَةِ وَالْمَجْزَرَةِ وَالْمَقْبَرَةِ وَقَارِعَةِ الطَّرِيقِ وَالْحَمَّامِ وَمَعَاطِنِ الْإِبِلِ وَفَوْقَ الْكَعْبَةِ.

747 ـ **حدّثنا** عَلِيُّ بْنُ دَاوُدَ، وَمُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ. قَالاَ: حَدَّثَنَا أَبُو صَالِحٍ. حَدَّثَنِي اللَّيْثُ. حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**سَبْعُ مَوَاطِنَ لاَ تَجُوزُ فِيهَا الصَّلاَةُ: ظَاهِرُ بَيْتِ اللَّهِ وَالْمَقْبَرَةُ وَالْمَزْبَلَةُ وَالْمَجْزَرَةُ وَالْحَمَّامُ وَعَطَنُ الْإِبِلِ وَمَحَجَّةُ الطَّرِيقِ**».

impermissible: the surface of Allah's House (the Ka'bah), the grave, the dunghill, the butchery, the bathroom, the kneeling place of camels around the water, and the road way."

[5] What Is Undesirable (To Do) In The Mosques

748- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are many things, which should not be done in the mosque: it should not be taken as a passage (for people or animals), nor should arms be held in it, nor should a bow be straightened in it, nor should arrows be spread in it, nor should anyone carrying raw meat pass by in it, nor should a legal punishment be executed in it, nor should retribution be exacted from anyone in it, nor should it be taken as a market."

749- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade entering into transactions and reciting poetry in the mosques (by way of vainglory).

750- It is narrated on the authority of Wathilah Ibn Al-Asqa' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Safeguard your mosques from your children, the mad persons among you, your transactions, your disputes, raising your voices, implementing the legal punishment upon the sinful among you, unsheathing your swords; and further set up places for offering ablution near their gates, and apply incense in them on Fridays."

[6] Lying In The Mosque

751- It is narrated on the authority of Ibn Umar that he said: We used to sleep in the mosque during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

752- It is narrated on the authority of Ya'ish Ibn Qais Ibn Tikhfah from his father, and he was one of the Suffah, (i.e. the poor people) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Go (with me)!" we went (with him) to the house of A'ishah where we had food and drink. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "You can sleep here if you so like; otherwise you can go to the mosque (and sleep there)." We said: "No: let's go to the mosque (and sleep there)."

5 ـ بابُ ما يُكْرَهُ في المَسَاجِدِ

748 ـ **حدّثنا** يَحْيَىٰ بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرَ. حَدَّثَنَا زَيْدُ بْنُ جَبِيرَةَ الأَنْصَارِيُّ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**خِصَالٌ لاَ تَنْبَغِي فِي الْمَسْجِدِ: لاَ يُتَّخَذُ طَرِيقاً. وَلاَ يُشْهَرُ فِيهِ سِلاَحٌ. وَلاَ يُنْبَضُ فِيهِ بِقَوْسٍ وَلاَ يُنْشَرُ فِيهِ نَبْلٌ. وَلاَ يُمَرُّ فِيهِ بِلَحْمٍ نَيِّءٍ. وَلاَ يُضْرَبُ فِيهِ حَدٌّ وَلاَ يُقْتَصُّ فِيهِ مِنْ أَحَدٍ. وَلاَ يُتَّخَذُ سُوقاً**».

749 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْبَيْعِ وَالاِبْتِيَاعِ وَعَنْ تَنَاشُدِ الأَشْعَارِ فِي الْمَسَاجِدِ.

750 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْحٰرِثُ بْنُ نَبْهَانَ. حَدَّثَنَا عُتْبَةُ بْنُ يَقْظَانَ، عَنْ أَبِي سَعِيدٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**جَنِّبُوا مَسَاجِدَكُمْ صِبْيَانَكُمْ وَمَجَانِينَكُمْ وَشِرَارَكُمْ وَبَيْعَكُمْ وَخُصُومَاتِكُمْ وَرَفْعَ أَصْوَاتِكُمْ وَإِقَامَةَ حُدُودِكُمْ وَسَلَّ سُيُوفِكُمْ. وَاتَّخِذُوا عَلَى أَبْوَابِهَا الْمَطَاهِرَ. وَجَمِّرُوهَا فِي الْجُمَعِ**».

6 ـ بابُ النَّوْمِ في المَسْجِدِ

751 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنَّا نَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

752 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ. حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ يَعِيشَ بْنَ قَيْسِ بْنِ طِخْفَةَ حَدَّثَهُ عَنْ أَبِيهِ، وَكَانَ مِنْ أَصْحَابِ الصُّفَّةِ. قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «**انْطَلِقُوا**» فَانْطَلَقْنَا إِلَى بَيْتِ عَائِشَةَ وَأَكَلْنَا وَشَرِبْنَا. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «**إِنْ شِئْتُمْ نِمْتُمْ هٰهُنَا. وَإِنْ شِئْتُمُ انْطَلَقْتُمْ إِلَى الْمَسْجِدِ**» قَالَ فَقُلْنَا: بَلْ نَنْطَلِقُ إِلَى الْمَسْجِدِ.

[7] The First Mosque To Be Constructed (On The Earth)

753- It is narrated on the authority of Abu Dharr: I asked (The Prophet): "O Messenger of Allah! Which mosque was constructed first on the earth?" he (The Messenger) answered: "It was The Sacred Mosque (of Mecca)." I asked: "Then, which was next?" he said: "It was the Farthest Mosque (of Jerusalem)." I asked again: "How long was the period between (constructing) them?" he said: "Forty years; and wherever (you are and) the time of the prayer came upon you, then you should offer the prayer, for it (wherever you are) would be regarded as a place of prayer."

[8] The Mosques In The Houses

754- It is narrated on the authority of Mahmud Ibn Ar-Rabie, and he retained in memory an ejaculation (of water) which the Messenger of Allah "Allah's blessing and peace be upon him" made from a bucket (of water) from a well belonging to them: Itban Ibn Malik, who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him", and one of the Ansar who took part in the battle of Badr, and he was the imam of his people, told: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between my people and me so I cannot go to their mosque to lead them in prayer. O Allah's Apostle! If you see it better, (I wish that) you would come to my house and pray in it so that I could take that part as a place of prayer." Allah's Apostle "Allah's blessing and peace be upon him" said: "I shall do, Allah willing." Next day after the sun rose high, Allah's Apostle "Allah's blessing and peace be upon him" and Abu Bakr came and Allah's Apostle "Allah's blessing and peace be upon him" asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me: "Where do you like me to pray?" I pointed to a certain place in my house, I liked to offer prayer in. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and we all aligned behind him, and he led us in a two-rak'ah prayer. We requested him (The Prophet) to stay for a meat curry, which we had prepared for them (the Prophet and Abu Bakr).

755- It is narrated on the authority of Abu Hurairah that once, a man from the Ansar sent (somebody) to the Messenger of Allah "Allah's blessing and peace be upon him" (with the following message): "Come and assign for me a place of prayer in my house (by your praying in it), wherein I would offer prayer"; and this was after he had got blind. The Messenger of Allah "Allah's blessing and peace be upon him" did accordingly.

7 ـ بابٌ أيُّ مَسْجِدٍ وُضِعَ أَوَّلَ

753 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ؛ قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ؟ قَالَ: «**الْمَسْجِدُ الْحَرَامُ**» قَالَ، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «**ثُمَّ الْمَسْجِدُ الأَقْصَىٰ**» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «**أَرْبَعُونَ عَاماً. ثُمَّ الأَرْضُ لَكَ مُصَلًّى. فَصَلِّ حَيْثُ مَا أَدْرَكَتْكَ الصَّلاَةُ**».

8 ـ بابُ المَسَاجِدِ في الدُّورِ

754 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، وَكَانَ قَدْ عَقَلَ مَجَّةً مَجَّهَا رَسُولُ اللَّهِ ﷺ مِنْ دَلْوٍ فِي بِئْرٍ لَهُمْ، عَنْ عِتْبَانَ بْنِ مَالِكٍ السَّالِمِيِّ، وَكَانَ إِمَامَ قَوْمِهِ بَنِي سَالِمٍ. وَكَانَ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: جِئْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ أَنْكَرْتُ مِنْ بَصَرِي. وَإِنَّ السَّيْلَ يَأْتِي فَيَحُولُ بَيْنَهُ وَبَيْنَ مَسْجِدِ قَوْمِي. وَيَشُقُّ عَلَيَّ اجْتِيَازُهُ. فَإِنْ رَأَيْتَ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي بَيْتِي مَكَاناً أَتَّخِذُهُ مُصَلًّى، فَافْعَلْ. قَالَ: «**أَفْعَلُ**». فَغَدَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، بَعْدَمَا اشْتَدَّ النَّهَارُ، وَاسْتَأْذَنَ. فَأَذِنْتُ لَهُ. وَلَمْ يَجْلِسْ حَتَّى قَالَ: «**أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ لَكَ مِنْ بَيْتِكَ؟**» فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ أُصَلِّيَ فِيهِ. فَقَامَ رَسُولُ اللَّهِ ﷺ. وَصَفَفْنَا خَلْفَهُ. فَصَلَّى بِنَا رَكْعَتَيْنِ. ثُمَّ احْتَبَسْتُهُ عَلَى خَزِيرَةٍ تُصْنَعُ لَهُمْ.

755 ـ **حدّثنا** يَحْيَىٰ بْنُ الْفَضْلِ الْمُقْرِي. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَرْسَلَ إِلَى رَسُولِ اللَّهِ ﷺ أَنْ: تَعَالَ فَخُطَّ لِي مَسْجِداً فِي دَارِي أُصَلِّي فِيهِ. وَذٰلِكَ بَعْدَمَا عَمِيَ. فَجَاءَ فَفَعَلَ.

756- It is narrated on the authority of Anas Ibn Malik that he said: One of my paternal uncles prepared food for the Messenger of Allah "Allah's blessing and peace be upon him". He said to the Messenger of Allah "Allah's blessing and peace be upon him": "I like that you would (come to) have food in my house, and offer prayer in it." He came, and in the house, there was one of the (straw) mats (made of the leafstalk of date-palms, which grew dark because of use). He (the Prophet) ordered that one of its corners should be swept and water be sprinkled on it; and then he offered prayer and we prayed with him.

[9] Purifying And Perfuming Mosques

757- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes (anything that causes) harm out of the mosque, Allah will build for him a house in the Garden."

758- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that mosques should be constructed in the (different) districts (and towns); and they should be purified and perfumed (for they are places where the angels attend).

759- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that places of worship should be taken in the houses; and they should be purified and perfumed.

760- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The first to light up a lamp in mosques was Tamim Ad-Dari.

[10] It Is Hateful To Spit Or Expectorate In The Mosques

761- It is narrated on the authority of Abu Hurairah and Abu Sa'id Al-Khudri: Allah's Apostle "Allah's blessing and peace be upon him" saw some expectoration on the wall of the mosque. He took gravel and scraped it off; and said: "If anyone of you wanted to spit he should spit neither in front of him nor on his right but he could spit either on his left or under his left foot."

762- It is narrated on the authority of Anas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a sputum on the (direction of the) Qiblah (on the wall) of the mosque, thereupon he grew angry so much that (the colour of) his face turned red. A woman from amongst the Ansar came to him, scraped it (the sputum) and

756 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ أَنسِ بْنِ سِيرِينَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ الْمُنْذِرِ بْنِ الْجَارُودِ، عَنْ أَنسِ بْنِ مَالِكٍ؛ قَالَ: صَنَعَ بَعْضُ عُمُومَتِي لِلنَّبِيِّ ﷺ طَعَاماً. فَقَالَ لِلنَّبِيِّ ﷺ: إِنِّي أُحِبُّ أَنْ تَأْكُلَ فِي بَيْتِي وَتُصَلِّيَ فِيهِ. قَالَ، فَأَتَاهُ. وَفِي الْبَيْتِ فَحْلٌ مِنْ هٰذِهِ الْفُحُولِ. فَأَمَرَ بِنَاحِيَةٍ مِنْهُ، فَكُنِسَ وَرُشَّ فَصَلَّى وَصَلَّيْنَا مَعَهُ.

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ مَاجَةَ: الْفَحْلُ هُوَ الْحَصِيرُ الَّذِي قَدِ اسْوَدَّ.

9 ـ بابُ تَطْهِيرِ المَسَاجِدِ وتَطْيِيبِهَا

757 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سُلَيْمَانَ بْنِ أَبِي الْجَوْنِ. حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحٍ الْمَدَنِيُّ. حَدَّثَنَا مُسْلِمُ بْنُ أَبِي مَرْيَمَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَخْرَجَ أَذًى مِنَ الْمَسْجِدِ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ**».

758 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ، وَأَحْمَدُ بْنُ الأَزْهَرِ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ. أَنْبَأَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِالْمَسَاجِدِ أَنْ تُبْنَى فِي الدُّورِ، وَأَنْ تُطَهَّرَ وَتُطَيَّبَ.

759 ـ **حدّثنا** رِزْقُ اللَّهِ بْنُ مُوسَىٰ. حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ. حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ تُتَّخَذَ الْمَسَاجِدُ فِي الدُّورِ وَأَنْ تُطَهَّرَ وَتُطَيَّبَ.

760 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ خَالِدِ بْنِ إِيَاسٍ، عَنْ يَحْيَىٰ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: أَوَّلُ مَنْ أَسْرَجَ فِي الْمَسَاجِدِ تَمِيمٌ الدَّارِيُّ.

10 ـ بابُ كَرَاهِيَةِ النُّخَامَةِ في المَسْجِدِ

761 ـ **حدّثنا** مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ أَبُو مَرْوَانَ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي جِدَارِ الْمَسْجِدِ. فَتَنَاوَلَ حَصَاةً فَحَكَّهَا. ثُمَّ قَالَ: «**إِذَا تَنَخَّمَ أَحَدُكُمْ فَلاَ يَتَنَخَّمَنَّ قِبَلَ وَجْهِهِ، وَلاَ عَنْ يَمِينِهِ. وَلْيَبْزُقْ عَنْ شِمَالِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَىٰ**».

762 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ، عَنْ حُمَيْدٍ، عَنْ أَنسٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ. فَجَاءَتْهُ

replaced it with Khaluq (a kind of perfume). On that Allah's Apostle "Allah's blessing and peace be upon him" said: "How good this act is!"

763- It is narrated on the authority of Abdullah Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" saw sputum on the wall of the mosque in the direction of the Qiblah while he was offering the prayer in front of the people. He scraped it off . when he finished from the prayer, He said: "Whenever any one of you is praying, Allah is in front of him; so let none spit in front of him in the prayer."

764- It is narrated on the authority of A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" scraped off a sputum (he saw) on the wall of the mosque in the direction of the Qiblah.

[11] It Is Forbidden To Cry Out (In Search) For Lost Things In The Mosques

765- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that after The Prophet "Allah's blessing and peace be upon him" had offered the prayer (with the people), a man stood up and cried out in the mosque saying: "Who did (find and) call (me) out for the red camel (which is my lost thing)?" The Prophet "Allah's blessing and peace be upon him" said: "May you not find it! Verily, the mosques have been built only for what they have been built" (i.e. for mentioning Allah, praying, reciting and studying Qur'an and so on).

766- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade crying out and calling for lost things in the mosques.

767- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever hears a man crying out in search for a lost thing in the mosque, let him say, in reply to him: "May it not be brought back to you by Allah!" indeed, mosques have not been built for that (purpose of crying out and calling for lost things)."

[12] What About Offering Prayer In The Kneeling Places Of Camels Around Water, And In The Sheepfolds

768- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you find (no place to offer the prayer) but the sheepfolds and the kneeling places of camels around the water, then, you might offer prayer in the sheepfolds, but you should not pray in the kneeling places of camels around the water."

امْرَأَةٌ مِنَ الأَنْصَارِ فَحَكَّتْهَا. وَجَعَلَتْ مَكَانَهَا خَلُوقاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَحْسَنَ هٰذَا**».

763 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، وَهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ، فَحَكَّهَا. ثُمَّ قَالَ، حِينَ انْصَرَفَ مِنَ الصَّلاَةِ: «**إِنَّ أَحَدَكُمْ، إِذَا كَانَ فِي الصَّلاَةِ، كَانَ اللَّهُ قِبَلَ وَجْهِهِ. فَلاَ يَتَنَخَّمَنَّ أَحَدُكُمْ قِبَلَ وَجْهِهِ فِي الصَّلاَةِ**».

764 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ حَكَّ بُزَاقاً فِي قِبْلَةِ الْمَسْجِدِ.

11 ـ بابُ النَّهْيِ عَنْ إِنْشَادِ الضَّوَالِّ في المَسْجِدِ

765 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي سِنَانٍ، سَعِيدِ بْنِ سِنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ. فَقَالَ رَجُلٌ: مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ؟ فَقَالَ النَّبِيُّ ﷺ: «**لاَ وَجَدْتَهُ! إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ**».

766 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا ابْنُ لَهِيعَةَ. ح وَحَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، جَمِيعاً عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ إِنْشَادِ الضَّالَّةِ فِي الْمَسْجِدِ.

767 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الأَسَدِيِّ، أَبِي الأَسْوَدِ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لاَ رَدَّ اللَّهُ عَلَيْكَ. فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهٰذَا**».

12 ـ بابُ الصَّلاةِ في أَعْطَانِ الإِبِلِ ومُرَاحِ الغَنَمِ

768 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح وَحَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. قَالاَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنْ لَمْ تَجِدُوا إِلاَّ مَرَابِضَ الْغَنَمِ وَأَعْطَانَ الإِبِلِ، فَصَلُّوا فِي مَرَابِضِ الْغَنَمِ، وَلاَ تُصَلُّوا فِي أَعْطَانِ الإِبِلِ**».

769- It is narrated on the authority of Abdullah Ibn Al-Mughaffal Al-Muzani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You might offer prayer in the sheepfolds, but you should not pray in the kneeling places of camels around the water, for they are created (in such a way that they are more ready to go forth and spoil the prayer of the praying people and thus do evil like that) of the Evil Ones."

770- It is narrated on the authority of Abd Al-Malik Ibn Ar-Rabie Ibn Sabrah Ibn Ma'bad Al-Juhani from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer should be offered in the kneeling places of camels around the water; but prayer might be offered in the sheepfolds."

[13] The Supplication (Which One Might Say) On Entering The Mosque

771- It is narrated on the authority of Abdullah Ibn Al-Hasan from his mother (Fatimah, the daughter of Al-Husain Ibn Ali) from Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque, he would say: "In the Name of Allah, and Peace be upon the Messenger of Allah: O Allah! Forgive for me my sins, and open for me the gates of Your Mercy!" and whenever he came out (of the mosque) he would say: "In the Name of Allah, and Peace be upon the Messenger of Allah: O Allah! Forgive for me my sins, and open for me the gates of Your Bounty!"

772- It is narrated on the authority of Abu Humaid As-Sa'idi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, let him salute with peace the Messenger of Allah "Allah's blessing and peace be upon him", and then say: "O Allah! Open for me the gates of Your Mercy!" and when he comes out, let him say: "O Allah! I ask You (to give me out) of Your Bounty!"

773- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, let him greet with peace the Messenger of Allah "Allah's blessing and peace be upon him", and then say: "O Allah! Open for me the gates of Your Mercy!" and when he comes out, let him greet with peace the Messenger of Allah "Allah's blessing and peace be upon him" and say: "O Allah! Protect me from (the evil of) Satan, the despised!"

[14] Walking Towards (The Mosque To Offer) The Prayer

774- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you

769 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «**صَلُّوا فِي مَرَابِضِ الْغَنَمِ. وَلاَ تُصَلُّوا فِي أَعْطَانِ الإِبِلِ. فَإِنَّهَا خُلِقَتْ مِنَ الشَّيَاطِينِ**».

770 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ رَبِيعِ بْنِ سَبْرَةَ بْنِ مَعْبَدٍ الْجُهَنِيُّ. أَخْبَرَنِي أَبِي، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ: قَالَ: «**لاَ يُصَلَّى فِي أَعْطَانِ الإِبِلِ، وَيُصَلَّى فِي مُرَاحِ الْغَنَمِ**».

13 ـ بابُ الدُّعَاءِ عِنْدَ دُخُولِ المَسْجِدِ

771 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، وَأَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْمَسْجِدَ يَقُولُ: «**بِسْمِ اللَّهِ. وَالسَّلاَمُ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ**». وَإِذَا خَرَجَ قَالَ: «**بِسْمِ اللَّهِ. وَالسَّلاَمُ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ**».

772 ـ حدّثنا عَمْرُو بْنُ عُثْمَانَ بْنَ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ، وَعَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ؛ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُوَيْدٍ الأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ. ثُمَّ لِيَقُلِ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ فَلْيَقُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ**».

773 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ. حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ وَلْيَقُلِ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ وَلْيَقُلِ: اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ**».

14 ـ بابُ المَشْيِ إلى الصَّلاةِ

774 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ

performs ablution perfectly, and goes to the mosque, and nothing prompts him (to come out) but the prayer, i.e. he has no intention (when he comes out) but to offer the prayer (in congregation): never he takes a step (towards the mosque) but that with it Allah Almighty raises him a degree, and plots out a sin from him until he enters the mosque; and when he enters the mosque, he becomes in (the state of) prayer as long as (waiting) the prayer causes him to remain (in the mosque)."

775- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, do not come to it while rushing: but you should come to it walking, with tranquility; and pray whatever you catch up, and complete what you miss (of it)."

776- It is narrated on the authority of Abu Sa'id Al-Khudri: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Should I not guide you to that, with which Allah plots out sins from you, and increases you in good deeds?" they said: "Yes O Messenger of Allah." He said: "It is to offer ablution perfectly, no matter harmful (the water might be particularly when it is severe cold); to take more steps towards the mosques (when one's house is far from the mosque to offer obligatory prayers in congregation); and to wait the (coming) prayer after (offering the current) prayer."

777- It is narrated on the authority of Abdullah that he said: He, who likes to meet Allah tomorrow as a Muslim, should keep on offering those (obligatory congregational) prayers, wherever the call for prayer is pronounced for them (i.e. in the mosques). That is because Allah has laid down for your Prophet the ways of right guidance, from amongst which are those (obligatory prayers to be performed in congregation). If each of you prays in his house, you would give up the tradition of your Prophet; and if you give up the tradition of your Prophet, you would go astray. I witnessed the time when no one failed to attend the (congregational) prayer except a hypocrite, whose hypocrisy was clear; and I saw a man, (though being sick, forced against himself and) walked between two persons (as being supported by them in order to attend the prayer) until he entered into the row (of praying people). No man performs ablution perfectly, then aims at the mosque but that Allah records a good deed in his favour for every step he takes, raises him a degree, and effaces a sin from him because of it.

778- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who comes out (from his house) to (offer) the prayer, and says: "O Allah! I

أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ ـ لاَ يُرِيدُ إِلاَّ الصَّلاَةَ ـ لَمْ يَخْطُ خُطْوَةً إِلاَّ رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً. حَتَّى يَدْخُلَ الْمَسْجِدَ. فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلاَةٍ، مَا كَانَتِ الصَّلاَةُ تَحْبِسُهُ**».

775 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ بْنُ عُثْمَانَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ. وَأْتُوهَا تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ. فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا**».

776 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَلاَ أَدُلُّكُمْ عَلَى مَا يُكَفِّرُ اللَّهُ بِهِ الْخَطَايَا وَيَزِيدُ بِهِ فِي الْحَسَنَاتِ؟**» قَالُوا: بَلَىٰ. يَا رَسُولَ اللَّهِ قَالَ: «**إِسْبَاغُ الْوُضُوءِ عِنْدَ الْمَكَارِهِ، وَكَثْرَةُ الْخُطَى إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ**».

777 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ الْهَجَرِيِّ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَىٰ اللَّهَ غَداً مُسْلِماً، فَلْيُحَافِظْ عَلَى هٰؤُلاَءِ الصَّلَوَاتِ الْخَمْسِ، حَيْثُ يُنَادَى بِهِنَّ. فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى. وَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَى. وَلَعَمْرِي. لَوْ أَنَّ كُلَّكُمْ صَلَّى فِي بَيْتِهِ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ. وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ. وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلاَّ مُنَافِقٌ، مَعْلُومُ النِّفَاقِ. وَلَقَدْ رَأَيْتُ الرَّجُلَ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يَدْخُلَ فِي الصَّفِّ. وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ، فَيَعْمِدُ إِلَى الْمَسْجِدِ فَيُصَلِّي فِيهِ، فَمَا يَخْطُو خَطْوَةً إِلاَّ رَفَعَ اللَّهُ لَهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً.

778 ـ **حدّثنا** مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيُّ. حَدَّثَنَا الْفَضْلُ بْنُ الْمُوَفَّقِ أَبُو الْجَهْمِ. حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ خَرَجَ مِنْ بَيْتِهِ إِلَى الصَّلاَةِ فَقَالَ: اللَّهُمَّ إِنِّي**

ask You, by the right (You give to) the invokers upon You (out of Your Bounty, Generosity and Kindness towards them), and by the right of this walk of mine (to the prayer), since I've never come out (from my house) out of arrogance, nor out of haughtiness, nor out of vainglory, nor to be seen of men, but I've come out for fear of Your Anger, and with the desire for Your Good Pleasure: I ask You to save me from the fire (of Hell), and to forgive for me my sins: for indeed, none barring You (have the power to) forgive sins", then, Allah turns to Him with His face, and seventy thousand angels ask forgiveness for him."

779- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those who walk towards the mosques in the depths of darkness are those who will plunge into the (oceans of the) Mercy of Allah (On the Day of Judgement)."

780- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such as walk towards the mosques in the depths of darkness have the good news of (receiving) perfect light on the Day of Judgement."

781- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give such as walk in the depths of darkness towards the mosques the good news of (receiving) the perfect light on the Day of Judgement."

[15] The More One's House Is Far From The Mosque, The More He Gets A Reward (For His Walk To Offer The Prayer In It)

782- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The more one's house is far from the mosque, the more he gets a reward (for his walk to offer the prayer in it)."

783- It is narrated on the authority of Ubai Ibn Ka'b that he said: There was a man, whose house was the farthest (from the mosque) in Medina; and even though, he never failed to attend prayer with the Messenger of Allah "Allah's blessing and peace be upon him". I felt pain for his state and said to him: "O so and so! (It would be better for you) if you buy a donkey, so that it would save you from the scorching heat of sand, raise you from receiving harm (because of the stones on the way), and protect you from the insects of the earth!" he said: "By Allah! I do not like to have my house by the side of Muhammad "Allah's blessing and peace be upon him" (i.e. near the mosque)!" I felt it (and kept so) until I went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to

أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَأَسْأَلُكَ بِحَقِّ مَمْشَايَ هٰذَا. فَإِنِّي لَمْ أَخْرُجْ أَشَراً وَلاَ بَطَراً وَلاَ رِيَاءً وَلاَ سُمْعَةً. وَخَرَجْتُ اتِّقَاءَ سُخْطِكَ وَابْتِغَاءَ مَرْضَاتِكَ. فَأَسْأَلُكَ أَنْ تُعِيذَنِي مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي ذُنُوبِي. إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ ـ أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ، وَاسْتَغْفَرَ لَهُ سَبْعُونَ أَلْفِ مَلَكٍ».

779 ـ **حدّثنا** رَاشِدُ بْنُ سَعِيدِ بْنِ رَاشِدٍ الرَّمْلِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أَبِي رَافِعٍ، إِسْمَاعِيلَ بْنِ رَافِعٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْمَشَّاءُونَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ، أُولٰئِكَ الْخَوَّاضُونَ فِي رَحْمَةِ اللَّهِ»**.

780 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْحَلَبِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ الْحٰرِثِ الشِّيرَازِيُّ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لِيَبْشَرِ الْمَشَّاءُونَ فِي الظُّلَمِ بِنُورٍ تَامٍّ يَوْمَ الْقِيَامَةِ»**.

781 ـ **حدّثنا** مَجْزَأَةُ بْنُ سُفْيَانَ بْنِ أَسِيدٍ، مَوْلَى ثَابِتٍ الْبُنَانِيِّ. حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الصَّائِغُ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ»**.

15 ـ بابُ الأَبْعَدُ فالأَبْعَدُ مِنَ المَسْجِدِ أَعْظَمُ أَجراً

782 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الأَبْعَدُ فَالأَبْعَدُ مِنَ الْمَسْجِدِ أَعْظَمُ أَجْراً»**.

783 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ. حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ، بَيْتُهُ أَقْصَىٰ بَيْتٍ بِالْمَدِينَةِ، وَكَانَ لاَ تُخْطِئُهُ الصَّلاَةُ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ، فَتَوَجَّعْتُ لَهُ. فَقُلْتُ: يَا فُلاَنُ لَوْ أَنَّكَ اشْتَرَيْتَ حِمَاراً يَقِيكَ الرَّمَضَ، وَيَرْفَعُكَ مِنَ الْوَقَعِ وَيَقِيكَ هَوَامَّ الأَرْضِ! فَقَالَ: وَاللَّهِ، مَا أُحِبُّ أَنَّ بَيْتِي بِطُنُبِ بَيْتِ مُحَمَّدٍ ﷺ. قَالَ، فَحَمَلْتُ

him. The Messenger of Allah "Allah's blessing and peace be upon him" invited him and asked him, and the man mentioned to him the same, adding that he hoped (the reward of) his footsteps (towards the mosque). On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You will receive (the reward of that) as you expect (it from Allah)."

784- It is narrated on the authority of Anas Ibn Malik that he said: Those of (the tribe of) Banu Salemah intended to shift near the mosque (of the Prophet) but Allah's Apostle "Allah's blessing and peace be upon him" disliked to see the sides of Medina vacated and said: "O the people of Banu Salemah! Would you not expect (the reward of) your footsteps (which you take towards the mosque from Allah)?" So, they stayed at their old places.

785- It is narrated on the authority of Ibn Abbas that he said: The Houses of the Ansar were far from the mosque (of the Prophet); and so they intended to come closer; thereupon it was revealed: "and We record that which they sent before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence)." (Ya Sin 12) Thus, they kept staying (in their old places).

[16] The Superiority Of Offering Prayer In Congregation

786- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "A man's prayer in congregation is over twenty degrees greater than his prayer in his house or market."

787- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (reward of the) prayer (offered by one of you) in congregation is twenty-five portions superior over the (reward of the) prayer offered by anyone of you alone."

788- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man's prayer in congregation is twenty-five degrees greater than the prayer he offers (alone) in his house."

789- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man's prayer in congregation is twenty-seven degrees superior over the prayer a man offers alone (in his house)."

790- It is narrated on the authority of Ubai Ibn Ka'b: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man's prayer in

بِهِ حِمْلاً حَتَّى أَتَيْتُ بَيْتَ النَّبِيِّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ. فَدَعَاهُ فَسَأَلَهُ. فَذَكَرَ لَهُ مِثْلَ ذٰلِكَ. وَذَكَرَ أَنَّهُ يَرْجُو فِي أَثَرِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لَكَ مَا احْتَسَبْتَ**».

784 ـ **حدّثنا** أَبُو مُوسَىٰ، مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا خَالِدُ بْنُ الْحرِثِ. حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: أَرَادَتْ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا مِنْ دِيَارِهِمْ إِلَى قُرْبِ الْمَسْجِدِ. فَكَرِهَ النَّبِيُّ ﷺ أَنْ يُعْرُوا الْمَدِينَةَ. فَقَالَ: «**يَا بَنِي سَلِمَةَ، أَلاَ تَحْتَسِبُونَ آثَارَكُمْ؟**» فَأَقَامُوا.

785 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَتِ الأَنْصَارُ بَعِيدَةً مَنَازِلُهُمْ مِنَ الْمَسْجِدِ. فَأَرَادُوا أَنْ يَقْتَرِبُوا فَنَزَلَتْ: ﴿وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَٰرَهُمْۚ﴾ [يس: 12] قَالَ، فَثَبَتُوا.

16 ـ بابُ فَضْلِ الصَّلاةِ في جَمَاعَةٍ

786 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ، تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ وَصَلاَتِهِ فِي سُوقِهِ، بِضْعاً وَعِشْرِينَ دَرَجَةً**».

787 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**فَضْلُ الْجَمَاعَةِ عَلَى صَلاَةِ أَحَدِكُمْ وَحْدَهُ خَمْسٌ وَعِشْرُونَ جُزْءاً**».

788 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِلاَلِ بْنِ مَيْمُونٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ خَمْساً وَعِشْرِينَ دَرَجَةً**».

789 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ رُسْتَهْ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَفْضُلُ عَلَى صَلاَةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً**».

790 ـ **حدّثنا** مُحَمَّدُ بْنُ مَعْمَرٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَصِيرٍ، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ:

congregation is twenty-four or twenty-five degrees greater than the prayer a man offers alone (in his house)."

[17] The Severe Punishment Of Such As Fails To offer The Prayer In Congregation

791- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "I was about to order that the prayer should be established and order somebody to lead the people in the prayer. Then I would go leading some men with bundles of firewood to such as do not attend the (congregational) prayer, to burn them in their houses."

792- It is narrated on the authority of Ibn Umm Maktum that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "I'm an old blind man, whose house is far (from the mosque), and (at the same time) I have no leader to guide me (to the mosque): would you find a concession to me (not to attend the congregational prayer in the mosque)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you hear the call (for the prayer)?" I answered in the affirmative, thereupon he said: "Then, I could get no concession for you."

793- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who hears the call (for the prayer) and does not come (to offer it in the same mosque from which the call is pronounced), the prayer (he offers somewhere else) will not be accepted, unless he has a legal excuse."

794- It is narrated on the authority of both Ibn Abbas and Ibn Umar that they heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, while being on (his pulpit, made of wood) sticks: "Let people desist from their leaving (offering prayers in)congregation, otherwise, Allah will seal up their hearts, and they will be of the heedless."

795- It is narrated on the authority of Usamah Ibn Zaid that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let men desist from their leaving (offering prayers in)congregation, otherwise, I will burn their houses."

[18] Offering Isha And Fajr (Prayers) In Congregation

796- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the people were to know whatever (rewards they receive if they go to the mosque to offer in congregation) both Isha and Fajr prayers, surely, they would come (to offer them in congregation) even though if they had to crawl."

قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاةِ الرَّجُلِ وَحْدَهُ أَرْبَعاً وَعِشْرِينَ أَوْ خَمْساً وَعِشْرِينَ دَرَجَةً**».

17 ـ بابُ التَّغْلِيظِ في التَّخَلُّفِ عَنِ الجَمَاعَةِ

791 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاةِ فَتُقَامَ، ثُمَّ آمُرَ رَجُلاً فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لاَ يَشْهَدُونَ الصَّلاةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ**».

792 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ أُمِّ مَكْتُومٍ؛ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ: إِنِّي كَبِيرٌ، ضَرِيرٌ، شَاسِعُ الدَّارِ، وَلَيْسَ لِي قَائِدٌ يُلاَوِمُنِي. فَهَلْ تَجِدُ مِنْ رُخْصَةٍ؟ قَالَ: «**هَلْ تَسْمَعُ النِّدَاءَ؟**» قُلْتُ: نَعَمْ. قَالَ: «**مَا أَجِدُ لَكَ رُخْصَةً**».

793 ـ **حدّثنا** عَبْدُ الْحَمِيدِ بْنِ بَيَانٍ الْوَاسِطِيُّ. أَنْبَأَنَا هُشَيْمٌ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِهِ، فَلاَ صَلاةَ لَهُ، إِلاَّ مِنْ عُذْرٍ**».

794 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ. أَخْبَرَنِي ابْنُ عَبَّاسٍ، وَابْنُ عُمَرَ؛ أَنَّهُمَا سَمِعَا النَّبِيَّ ﷺ يَقُولُ، عَلَى أَعْوَادِهِ: «**لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجَمَاعَاتِ. أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ**».

795 ـ **حدّثنا** عُثْمَانُ بْنُ إِسْمَاعِيلَ الْهُذَلِيُّ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزِّبْرِقَانِ بْنِ عَمْرٍو الضَّمْرِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيَنْتَهِيَنَّ رِجَالٌ عَنْ تَرْكِ الْجَمَاعَةِ، أَوْ لأُحَرِّقَنَّ بُيُوتَهُمْ**».

18 ـ بابُ صَلاةِ العِشَاءِ والفَجْرِ في جَمَاعَةٍ

796 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ. حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ. حَدَّثَتْنِي عَائِشَةُ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ يَعْلَمُ النَّاسُ مَا فِي صَلاةِ الْعِشَاءِ وَصَلاةِ الْفَجْرِ، لأَتَوْهُمَا وَلَوْ حَبْواً**».

797- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Isha and Fajr prayers are the heaviest upon the hypocrites (to offer in congregation); and if the people were to know whatever (rewards they receive if they go to the mosque to offer in congregation) both Isha and Fajr prayers, surely, they would come (to offer them) even though if they had to crawl."

798- It is narrated on the authority of Anas Ibn Malik from Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers the congregational prayer in the mosque for forty days, during which he does not miss the first rak'ah of the Isha prayer, an emancipation from the fire (of Hell) will be decreed by Allah for him because of that."

[19] Sticking To The Mosques, And Waiting The Prayer

799- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, he stays in prayer as long as the prayer causes him to remain (in his sitting); and the angels ask for Allah's Blessing upon anyone of you, as long as he is in his sitting in which he has offered the prayer, and does not break his ablution, nor does he do harm in it, saying: "O Allah! Forgive him! O Allah! Bestow mercy upon him! O Allah! Turn to him in repentance!"

800- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man goes to the mosques regularly for offering prayer and celebrating (the Praises of Allah) but that Allah rejoices of him in the same way as the family of an absent one rejoice of him when he returns to them."

801- It is narrated on the authority of Abdullah Ibn Amr that he said: Once, we offered the Maghrib prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then those who (wanted to) go went (and left the mosque), and those who (liked to) stay stayed (in the mosque, in expectation for the coming prayer). Then, the Messenger of Allah "Allah's blessing and peace be upon him" came hurriedly, with his breaths hasty, and his knees uncovered. He said: "Receive the glad tidings! Your Lord has opened one of the gates of the sky, in order to vie in glory with the angels because of you, saying: "Look at My servants! They have offered

797 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. أَنْبَأَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَثْقَلَ الصَّلاَةِ عَلَى الْمُنَافِقِينَ صَلاَةُ الْعِشَاءِ وَصَلاَةُ الْفَجْرِ. وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْواً**».

798 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «**مَنْ صَلَّى فِي مَسْجِدٍ، جَمَاعَةً، أَرْبَعِينَ لَيْلَةً، لاَ تَفُوتُهُ الرَّكْعَةُ الأُولَى مِنْ صَلاَةِ الْعِشَاءِ، كَتَبَ اللَّهُ لَهُ بِهَا عِتْقاً مِنَ النَّارِ**».

19 ـ بابُ لُزُومِ المَسَاجِدِ وانْتِظَارِ الصَّلاةِ

799 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَحَدَكُمْ إِذَا دَخَلَ الْمَسْجِدَ، كَانَ فِي صَلاَةٍ، مَا كَانَتِ الصَّلاَةُ تَحْبِسُهُ. وَالْمَلاَئِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ. يَقُولُونَ: اللَّهُمَّ اغْفِرْ لَهُ. اللَّهُمَّ ارْحَمْهُ. اللَّهُمَّ تُبْ عَلَيْهِ. مَا لَمْ يُحْدِثْ فِيهِ. مَا لَمْ يُؤْذِ فِيهِ**».

800 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا تَوَطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلاَةِ وَالذِّكْرِ، إِلاَّ تَبَشْبَشَ اللَّهُ لَهُ كَمَا يَتَبَشْبَشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ، إِذَا قَدِمَ عَلَيْهِمْ**».

801 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْرِبَ. فَرَجَعَ مَنْ رَجَعَ. وَعَقَّبَ مَنْ عَقَّبَ. فَجَاءَ رَسُولُ اللَّهِ ﷺ مُسْرِعاً،

an obligatory (prayer), and they are (sitting) waiting for another (obligatory prayer to offer in the mosque)."

802- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you see a man who goes to the mosques regularly, then, bear witness to his faith." No doubt, Allah says: "The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practice regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance." (At-Tawbah 18)

قَدْ حَفَزَهُ النَّفَسُ، وَقَدْ حَسَرَ عَنْ رُكْبَتَيْهِ، فَقَالَ: «**أَبْشِرُوا. هٰذَا رَبُّكُمْ قَدْ فَتَحَ بَاباً مِنْ أَبْوَابِ السَّمَاءِ، يُبَاهِي بِكُمُ الْمَلاَئِكَةَ. يَقُولُ: انْظُرُوا إِلَى عِبَادِي قَدْ قَضَوْا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى**».

802 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ، عَنْ عَمْرِو بْنِ الْحٰرِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ، فَاشْهَدُوا لَهُ بِالإِيمَانِ. قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ﴾**» الآيَةَ [التوبة: 18].

(5) THE BOOK OF PRAYER ESTABLISHMENT

[1] The Inauguration Of The Prayer

803- It is narrated on the authority of Abu Humaid As-Sa'idi that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the prayer, he would face the Qiblah, raise his hands, and then say: "Allah is Greater!"

804- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to inaugurate his prayer by saying: "Glory be to You O Allah, with Your Praise (I Exalt You)! Blessed be Your Name; Exalted be Your Majesty: there is no god (to be worshipped) other than You!"

805- It is narrated on the authority of Abu Hurairah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that he would make an interval between the magnification (with which he assumes the prayer) and the recitation (of the Qur'an). I said to him: "Let my father and mother be sacrificed for you! I've noticed the interval you make between the magnification and recitation: tell me what you say (during that period)." He said: "I say: "O Allah! Keep me away from my mistakes as far as You've made the East from the West! O Allah! Purify me from my sins as the white garment (is cleansed) from filth! O Allah! Wash me from my errors with water, snow and hailstones!""

806- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to inaugurate his prayer by saying: "Glory be to You O Allah, with Your Praise (I Exalt You)! Blessed be Your Name; Exalted be Your Majesty: there is no god (to be worshipped) other than You!"

[2] Seeking Refuge (With Allah From Satan) In The Prayer

807- It is narrated on the authority of Jubair Ibn Mut'im that he said: I observed that whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the prayer, he would say: "Allah is Greater, Most Magnificent! Allah is Greater, Most Magnificent! (thrice); Praise be to Allah (Whom I glorify with) so much praises! Praise be to Allah (Whom I glorify with) so much praises! (thrice); Glorified be Allah (every) morning and evening! Glorified be Allah (every) morning and evening! (thrice); O Allah! I seek refuge with You from Satan, the despised: from his evil suggestions, inspirations and whispers!"" Amr said: As to his evil

5 ـ كِتَابُ إِقَامَةِ الصَّلاةِ والسُّنَّةِ فيها

1 ـ بابُ افْتِتَاحِ الصَّلاةِ

803 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ؛ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ اسْتَقْبَلَ الْقِبْلَةَ، وَرَفَعَ يَدَيْهِ وَقَالَ: «**اللَّهُ أَكْبَرُ**».

804 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنِي جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ. حَدَّثَنِي عَلِيُّ بْنُ عَلِيٍّ الرِّفَاعِيُّ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَفْتِحُ صَلاَتَهُ يَقُولُ: «**سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ. وَتَبَارَكَ اسْمُكَ. وَتَعَالَى جَدُّكَ. وَلاَ إِلٰهَ غَيْرُكَ**».

805 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَبَّرَ سَكَتَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ. قَالَ فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي. أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، فَأَخْبِرْنِي مَا تَقُولُ. قَالَ: «**أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَالثَّوْبِ الأَبْيَضِ مِنَ الدَّنَسِ. اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ**».

806 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَعَبْدُ اللَّهِ بْنُ عِمْرَانَ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا حَارِثَةُ بْنُ أَبِي الرِّجَالِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلاَةَ قَالَ: «**سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ. تَبَارَكَ اسْمُكَ. وَتَعَالَى جَدُّكَ. وَلاَ إِلٰهَ غَيْرُكَ**».

2 ـ بابُ الاسْتِعَاذَةِ في الصَّلاةِ

807 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَاصِمٍ الْعَنَزِيِّ، عَنِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ دَخَلَ فِي الصَّلاَةِ، قَالَ: «**اللَّهُ أَكْبَرُ كَبِيراً. اللَّهُ أَكْبَرُ كَبِيراً**» ثَلاَثاً. «**الْحَمْدُ لِلَّهِ كَثِيراً. الْحَمْدُ لِلَّهِ كَثِيراً**» ثَلاَثاً.

suggestions, (they cause one to have) epilepsy; as to his inspirations, (they lead to the wicked and evil kinds of) poetry; and as to his whispers, (they prompt in man the feeling of) arrogance.

808- It is narrated on the authority of Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said (once he assumed the prayer): O Allah! I seek refuge with You from Satan, the despised: from his evil suggestions, inspirations and whispers!" he said: As to his evil suggestions, (they cause one to have) epilepsy; as to his inspirations, (they lead to the wicked and evil kinds of) poetry; and as to his whispers, (they prompt in man the feeling of) arrogance.

[3] Putting The Right Hand On The Left During The Prayer

809- It is narrated on the authority of Qabisah Ibn Hulb from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to lead us (in the prayer), and he used to take hold of his left (hand) by his right (hand) (i.e. he used to put his right hand on his left hand, straightening both upon his breast).

810- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered the prayer, and he took hold of his left (hand) with the help of his right (hand).

811- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon me (while being in prayer) and I was putting my left hand over the right (hand), thereupon he took my right hand and put it on my left (hand).

[4] The Inauguration Of Reciting (The Qur'an In The Prayer)

812- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to start reciting (the Qur'an in the prayer) with "Praise be to Allah, the Sustainer and Cherisher of the worlds."

Comment: (This does not mean that he did not start with "In the Name of Allah, Most Gracious, Most Merciful" which he used to say in himself.)

813- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar used to start reciting (the Qur'an in the prayer) with "Praise be to Allah, the Sustainer and Cherisher of the worlds."

«سُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً» ثَلاَثَ مَرَّاتٍ. **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»**.

قَالَ عَمْرٌو: هَمْزُهُ الْمُوتَةُ. وَنَفْثُهُ الشِّعْرُ. وَنَفْخُهُ الْكِبْرُ.

808 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا ابْنُ فُضَيْلٍ. حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»**.

قَالَ: هَمْزُهُ الْمُوتَةُ. وَنَفْثُهُ الشِّعْرُ. وَنَفْخُهُ الْكِبْرُ.

3 ـ بابُ وَضْعِ الْيَمِينِ على الشِّمَالِ في الصَّلاةِ

809 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَؤُمُّنَا. فَيَأْخُذُ شِمَالَهُ بِيَمِينِهِ.

810 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. ح وَحَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، قَالاَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي. فَأَخَذَ شِمَالَهُ بِيَمِينِهِ.

811 ـ **حدّثنا** أَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ. أَنْبَأَنَا هُشَيْمٌ. أَنْبَأَنَا الْحَجَّاجُ بْنُ أَبِي زَيْنَبَ السُّلَمِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: مَرَّ بِي النَّبِيُّ ﷺ وَأَنَا وَاضِعٌ يَدِي الْيُسْرَى عَلَى الْيُمْنَى. فَأَخَذَ بِيَدِي الْيُمْنَى فَوَضَعَهَا عَلَى الْيُسْرَى.

4 ـ بابُ افْتِتَاحِ الْقِرَاءَةِ

812 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَتِحُ الْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ [الفاتحة: 1].

813 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. ح وَحَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ وَعُمَرُ يَفْتَتِحُونَ الْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾.

814- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to start reciting (the Qur'an in the prayer) with "Praise be to Allah, the Sustainer and Cherisher of the worlds."

815- It is narrated on the authority of Ibn Abdullah Ibn Mughaffal from his father, of whom he said: I have rarely seen a man, tougher than him to accept any change (in Islam). Once, he heard me reciting (in the prayer): "In the Name of Allah, Most Gracious, Most Merciful." On that he said to me: "O my son! Beware of making any change (in Islam)! No doubt, I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, then Umar, and then Uthman, and I've never heard any of them having recited it (publicly in the prayer). so, when you recite (in the prayer, start with it secretly, and then) say: "Praise be to Allah, the Sustainer and Cherisher of the worlds."

[5] Reciting (The Qur'an) In The Fajr Prayer

816- It is narrated on the authority of Qutbah Ibn Malik that he heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting in the Fajr prayer (the Surah of Qaf, in which Allah says): "And tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another." (9)

817- It is narrated on the authority of Amr Ibn Huraith that he said: I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and once he recited in the Fajr prayer and I heard his recitation (of the Surah of At-Takwir, in which Allah says): "So verily I call to witness the Planets, that recede, Go straight, or hide." (15:16)

818- It is narrated on the authority of Abu Barzah that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Fajr prayer sixty to one hundred Holy Verses.

819- It is narrated on the authority of Abu Qatadah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer, he would make long the first rak'ah and make short the second in the Zhuhr (prayer); and he would do the same in the Morning (prayer).

820- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led us in the Morning prayer, in which he recited "Al-Mu'minun"; and when he came to the mention of Jesus, he was stricken by a cough, thereupon he bowed.

814 ـ **حدّثنا** نَصرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَبَكْرُ بْنُ خَلَفٍ، وَعُقْبَةُ بْنُ مُكْرَمٍ. قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَىٰ. حَدَّثَنَا بِشْرُ بْنُ رَافِعٍ، عَنْ أَبِي عَبْدِ اللَّهِ، ابْنِ عَمِّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْتَتِحُ الْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾.

815 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ قَيْسِ بْنِ عَبَايَةَ. حَدَّثَنِي ابْنُ عَبْدِ اللَّهِ بْنِ الْمُغَفَّلِ، عَنْ أَبِيهِ؛ قَالَ: وَقَلَّمَا رَأَيْتُ رَجُلاً أَشَدَّ عَلَيْهِ فِي الْإِسْلَامِ حَدَثاً مِنْهُ. فَسَمِعَنِي وَأَنَا أَقْرَأُ ﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ﴾ فَقَالَ: أَيْ بُنَيَّ إِيَّاكَ وَالْحَدَثَ. فَإِنِّي صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، وَمَعَ أَبِي بَكْرٍ، وَمَعَ عُمَرَ، وَمَعَ عُثْمَانَ، فَلَمْ أَسْمَعْ رَجُلاً مِنْهُمْ يَقُولُهُ. فَإِذَا قَرَأْتَ فَقُلْ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾.

5 ـ بابُ القِرَاءَةِ في صَلاةِ الفَجْرِ

816 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، وَسُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ. سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الصُّبْحِ ﴿وَٱلنَّخْلَ بَاسِقَـٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ﴾ [ق: 10].

817 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أَصْبَغَ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ وَهُوَ يَقْرَأُ فِي الْفَجْرِ، كَأَنِّي أَسْمَعُ قِرَاءَتَهُ ﴿فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾ ٱلْجَوَارِ ٱلْكُنَّسِ﴾ [التكوير: 15، 16].

818 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ. ح وَحَدَّثَنَا سُوَيْدٌ. حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ؛ حَدَّثَهُ أَبُو الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ مَا بَيْنَ السِّتِّينَ إِلَى الْمِائَةِ.

819 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ. وَعَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا، فَيُطِيلُ فِي الرَّكْعَةِ الأُولَىٰ مِنَ الظُّهْرِ وَيُقْصِرُ فِي الثَّانِيَةِ. وَكَذٰلِكَ فِي الصُّبْحِ.

820 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ؛ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ بِـ(الْمُؤْمِنُونَ). فَلَمَّا أَتَىٰ عَلَى ذِكْرِ عِيسَىٰ، أَصَابَتْهُ شَرْقَةٌ، فَرَكَعَ. يَعْنِي سَعْلَةً.

[6] The Recitation In The Fajr Prayer On Friday

821- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Friday Fajr prayer both As-Sajdah and Al-Insan.

822- It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Friday Fajr prayer both As-Sajdah and Al-Insan.

823- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Friday Fajr prayer both As-Sajdah and Al-Insan.

824- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Friday Fajr prayer both As-Sajdah and Al-Insan. Ishaq Ibn Sulaiman said: As such Amr related to us from Abdullah, and I have no doubt in that.

[7] The Recitation In Both Zhuhr And Asr Prayers

825- It is narrated on the authority of Qaza'ah that he said: I asked Abu Sa'id Al-Khudri about the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", and he said: "There is no good for you in that (knowledge unless you should act upon it)." I said: "Make it clear, Allah's Mercy be upon you!" he said: "The Zhuhr prayer used to be established for the Messenger of Allah "Allah's blessing and peace be upon him", and anyone of us would set out to Baqi' to answer the call of nature, then come to offer ablution, and return to find that the Messenger of Allah "Allah's blessing and peace be upon him" was still in the first rak'ah of the Zhuhr (prayer).

826- It is narrated on the authority of Abu Ma'mar that he said: We asked Khabbab: "By which did you know the recitation of the Messenger of Allah "Allah's blessing and peace be upon him" during both Zhuhr and Asr (prayers)?" he said: "By the movement of his beard."

827- It is narrated on the authority of Abu Hurairah that he said: I've never seen anyone whose (way of) prayer was similar to that of the Messenger of Allah "Allah's blessing and peace be upon him" more than so and so. He used to make long the first two rak'ahs and shorten the other two of the Zhuhr prayer; and he further used to make short (the first two rak'ahs of) the Asr (prayer).

6 ـ بابُ القِرَاءَةِ في صَلاةِ الفَجْرِ يَوْمَ الجُمُعَةِ

821 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا وَكِيعٌ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُخَوَّلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي صَلاَةِ الصُّبْحِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ ۝١ تَنزِيلُ﴾ [السجدة: 1 ـ 2]، السَّجْدَةَ. وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾ [الإنسان: 1].

822 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ، حَدَّثَنَا الْحٰرِثُ بْنُ نَبْهَانَ. حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي صَلاَةِ الْفَجْرِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ ۝١ تَنزِيلُ﴾، وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾.

823 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الصُّبْحِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ ۝١ تَنزِيلُ﴾ وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾.

824 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ. أَنْبَأَنَا عَمْرُو بْنُ أَبِي قَيْسٍ، عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي الأَحْوَصِ. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الصُّبْحِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ ۝١ تَنزِيلُ﴾ وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾.

قَالَ إِسْحَاقُ: هٰكَذَا حَدَّثَنَا عَمْرٌو، عَنْ عَبْدِ اللَّهِ. لاَ أَشُكُّ فِيهِ.

7 ـ بابُ القِرَاءَةِ في الظُّهْرِ والعَصْرِ

825 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ. حَدَّثَنَا رَبِيعَةُ بْنُ يَزِيدَ، عَنْ قَزَعَةَ؛ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: لَيْسَ لَكَ فِي ذٰلِكَ خَيْرٌ. قُلْتُ: بَيِّنْ، رَحِمَكَ اللَّهُ! قَالَ: كَانَتِ الصَّلاَةُ تُقَامُ لِرَسُولِ اللَّهِ ﷺ الظُّهْرَ. فَيَخْرُجُ أَحَدُنَا إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ، فَيَجِيءُ، فَيَتَوَضَّأُ، فَيَجِدُ رَسُولَ اللَّهِ ﷺ فِي الرَّكْعَةِ الأُولَىٰ مِنَ الظُّهْرِ.

826 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، قَالَ، قُلْتُ لِخَبَّابٍ: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْرِفُونَ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

827 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ. حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَا رَأَيْتُ أَحَداً أَشْبَهَ صَلاَةً بِرَسُولِ اللَّهِ ﷺ مِنْ فُلاَنٍ. قَالَ: وَكَانَ يُطِيلُ الأُولَيَيْنِ مِنَ الظُّهْرِ، وَيُخَفِّفُ الأُخْرَيَيْنِ، وَيُخَفِّفُ الْعَصْرَ.

828- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Once, thirty of those who attended (the holy battle of) Badr from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" gathered and said: "Let's guess (how much is) the recitation of the Messenger of Allah "Allah's blessing and peace be upon him" in these prayers (in which the recitation is) not public." They agreed unanimously (in the result): they guessed his recitation in the first rak'ah of the Zhuhr (prayer as much as) thirty Holy Verses, and in the second rak'ah the half of that; and they estimated the same (first two rak'ahs) in the Asr (as short as) half of the (amount recited in the)last two rak'ahs of the Zhuhr.

[8] Reciting Loudly In Both Zhuhr And Asr Prayers

829- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite (the Verses of the Qur'an in addition to Al-Fatihah) with us in the first two rak'ahs of the Zhuhr prayer, and sometimes, he (recited so loud that he) made us listen the Holy Verses.

830- It is narrated on the authority of Al-Bara Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" often led us in the Zhuhr prayer, and (sometimes) we heard from him one after one of the Holy Verses from the Surahs of Adh-Dhariyat and Luqman.

[9] The Recitation In The Maghrib Prayer

831- It is narrated on the authority of Ibn Abbas from his mother (Abu Bakr Ibn Abu Shaibah told that she was Lubabah) that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having recited Al-Mursalat in the Maghrib prayer.

832- It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father that he said: I heard the Prophet "Allah's blessing and peace be upon him" having recited At-Tur in the Maghrib prayer. Jubair said in another narration: When I heard him saying: "Were they created of nothing, or were they themselves the creators?... Then let (Such a) listener of theirs produce a manifest proof." (35:38) my heart was about to fly (because of the clear emergence of the truth as distinct from falsehood).

833- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Maghrib prayer: "Say: O you who reject faith!" (Al-Kafirun) and: "Say: He is Allah, the One and Only" (Al-Ikhlas)

828 ـ حدّثنا يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ. حَدَّثَنَا الْمَسْعُودِيُّ. حَدَّثَنَا زَيْدٌ الْعَمِّيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: اجْتَمَعَ ثَلاَثُونَ بَدْرِيًّا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَالُوا: تَعَالَوْا حَتَّى نَقِيسَ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ فِيمَا لَمْ يَجْهَرْ فِيهِ مِنَ الصَّلاَةِ فَمَا اخْتَلَفَ مِنْهُمْ رَجُلاَنِ. فَقَاسُوا قِرَاءَتَهُ فِي الرَّكْعَةِ الأُولَى مِنَ الظُّهْرِ بِقَدْرِ ثَلاَثِينَ آيَةً. وَفِي الرَّكْعَةِ الأُخْرَى قَدْرَ النِّصْفِ مِنْ ذٰلِكَ. وَقَاسُوا ذٰلِكَ فِي الْعَصْرِ عَلَى قَدْرِ النِّصْفِ مِنَ الرَّكْعَتَيْنِ الأُخْرَيَيْنِ مِنَ الظُّهْرِ.

8 ـ بابُ الجَهْرِ بالآيَةِ أحْيَاناً في صَلاةِ الظُّهْرِ والعَصْرِ

829 ـ حدّثنا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ. عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِنَا فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلاَةِ الظُّهْرِ. وَيُسْمِعُنَا الآيَةَ أَحْيَاناً.

830 ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ. حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ، عَنْ هَاشِمِ بْنِ الْبَرِيدِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا الظُّهْرَ. فَنَسْمَعُ مِنْهُ الآيَةَ بَعْدَ الآيَاتِ، مِنْ سُورَةِ لُقْمَانَ وَالذَّارِيَاتِ.

9 ـ بابُ القِرَاءَةِ في صَلاةِ المَغْرِبِ

831 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُمِّهِ (قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: هِيَ لُبَابَةُ) أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلاَتِ عُرْفاً.

832 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ.

قَالَ جُبَيْرٌ، فِي غَيْرِ هٰذَا الْحَدِيثِ: فَلَمَّا سَمِعْتُهُ يَقْرَأُ: ﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ﴾ إِلَى قَوْلِهِ: ﴿فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ﴾ [الطور: 35] كادَ قَلْبِي يَطِيرُ.

833 ـ حدّثنا أَحْمَدُ بْنُ بُدَيْلٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ: ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ [الكافرون: 1] وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ [الإخلاص: 1].

[10] The Recitation In The Isha Prayer

834- It is narrated on the authority of Al-Bara Ibn Azib that he offered the Isha prayer with the Messenger of Allah "Allah's blessing and peace be upon him". He said: I heard him having recited: "By the fig and the olive!"

835- The same is narrated on the authority of Al-Bara, through another chain of transmitters, with the following addition: I've never heard anyone of a voice or (way of) recitation much sweeter than his.

836- It is narrated on the authority of Jabir that Mu'adh led his companions in the Isha prayer which he made too long for them (to bear; and when they complained that to the Prophet) The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You might recite (such short Surahs as) Ash-Shams, Al-A'la, Al-Lail, or Iqra'."

[11] Reciting Behind The Imam

837- It is narrated on the authority of Ubadah Ibn As-Samit that Allah's Apostle "Allah's blessing and peace be upon him" said: "No prayer is valid for such as does not recite in it the Opening of the Book (i.e. Al-Fatihah)."

838- It is narrated on the authority of Abu As-Sa'ib that he heard Abu Hurairah having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a prayer in which he does not recite the Mother of the Book (i.e. Al-Fatihah), this (prayer offered by him) is defective, i.e. incomplete." I said: "O Abu Hurairah! Sometimes, I (offer prayer) behind the imam!" he poked me in my arm and said: "O Persian one! Recite it in yourself."

839- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer is (regarded as valid) for such as does not recite in every rak'ah Al-Fatihah and another Surah, be it obligatory or (supererogatory)."

840- It is narrated on the authority of A'ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Every prayer (obligatory or supererogatory it might be) in which the Mother of the Book is not recited is (considered to be) imperfect."

841- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Every prayer (obligatory or supererogatory it might be) in which the Mother of the Book is not recited is (considered to be) imperfect; verily it is defective."

10 ـ بابُ القِرَاءَةِ في صَلاةِ العِشَاءِ

834 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي زَكَرِيَّا بن زَائِدَةَ، جَمِيعاً عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ الْعِشَاءَ الآخِرَةَ. قَالَ: فَسَمِعْتُهُ يَقْرَأُ بِالتِّينِ وَالزَّيْتُونِ.

835 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، جَمِيعاً، عَنْ مِسْعَرٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ، مِثْلَهُ. قَالَ: فَمَا سَمِعْتُ إِنْسَاناً أَحْسَنَ صَوْتاً أَوْ قِرَاءَةً مِنْهُ.

836 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ مُعَاذَ بْنَ جَبَلٍ صَلَّى بِأَصْحَابِهِ الْعِشَاءَ. فَطَوَّلَ عَلَيْهِمْ. فَقَالَ النَّبِيُّ ﷺ: «**اقْرَأْ بِالشَّمْسِ وَضُحَاهَا، وَسَبِّحِ اسْمَ رَبِّكَ الأَعْلَىٰ، وَاللَّيْلِ إِذَا يَغْشَىٰ، وَاقْرَأْ بِاسْمِ رَبِّكَ**».

11 ـ بابُ القِرَاءَةِ خَلْفَ الإِمَامِ

837 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَسَهْلُ بْنُ أَبِي سَهْلٍ، وَإِسْحَاقُ بْنُ إِسْمَاعِيلَ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ صَلاةَ لِمَنْ لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ**».

838 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ؛ أَنَّ أَبَا السَّائِبِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَلَّى صَلاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ، غَيْرُ تَمَامٍ**». فَقُلْتُ: يَا أَبَا هُرَيْرَةَ فَإِنِّي أَكُونُ أَحْيَاناً وَرَاءَ الإِمَامِ. فَغَمَزَ ذِرَاعِي وَقَالَ: يَا فَارِسِيُّ اقْرَأْ بِهَا فِي نَفْسِكَ.

839 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ. ح وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، جَمِيعاً عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ صَلاةَ لِمَنْ لَمْ يَقْرَأْ فِي كُلِّ رَكْعَةٍ بِـ ﴿ٱلْحَمْدُ لِلَّهِ﴾** [الفاتحة: 1] **وَسُورَةٍ، فِي فَرِيضَةٍ أَوْ غَيْرِهَا**».

840 ـ **حدّثنا** الْفَضْلُ بْنُ يَعْقُوبَ الْجَزَرِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَىٰ بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**كُلُّ صَلاةٍ لاَ يُقْرَأُ فِيهَا بِأُمِّ الْكِتَابِ، فَهِيَ خِدَاجٌ**».

841 ـ **حدّثنا** الْوَلِيدُ بْنُ عَمْرِو بْنِ السُّكَيْنِ. حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ السَّلْعِيُّ. حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كُلُّ صَلاةٍ لاَ يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ، فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ**».

842- It is narrated on the authority of Abu Ad-Darda that a man asked him: Should I recite (Qur'an in the prayer) while the imam is reciting? He said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him": "Is it (binding) to recite in every prayer?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative. On that a man from the people said: "This (commandment) is then obligatory."

843- It is narrated on the authority of Jabir that he said: We used to recite behind the imam Al-Fatihah and another Surah in (each one of) the first two rak'ahs of both Zhuhr and Asr prayers, and only Al-Fatihah in (each of) the last two rak'ahs.

[12] The Two Intervals Made By The Imam

844- It is narrated on the authority of Al-Hasan from Samurah Ibn Jundub that he said: There are two intervals (made by the imam in the prayer) which I (learnt and) retained in memory from the Messenger of Allah "Allah's blessing and peace be upon him". But, Imran Ibn Al-Husain rejected that, thereupon we wrote to Ubai Ibn Ka'b in Medina (seeking his opinion), and he wrote (in reply to our message) that Samurah had told the truth and he really) retained in memory (that from the Messenger of Allah "Allah's blessing and peace be upon him"). Sa'id said: We asked Qatadah about those intervals, and he said: "(The first is) when he (the imam) assumes the prayer, and (the other is) when he finishes from the recitation." But others say that (the other is) when he recites: "Not of those upon whom wrath falls, nor of those who go astray." He (the narrator) said: but they used to admire that whenever the imam finishes from the recitation, he should keep silence in order to be able to restore his breaths.

845- It is narrated on the authority of Al-Hasan that Samurah said: I retained in memory two intervals (made by the Prophet) in the prayer: one just before the recitation, and the other just before bowing. But Imran Ibn Al-Husain rejected that, thereupon they wrote to Ubai Ibn Ka'b in Medina (to seek his opinion) and he gave trust to Samurah (in what he said).

[13] When The Imam Recites, You Should Keep Silent

846- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the imam is made to be followed: when he magnifies (Allah), you should also

842 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ يَحْيَىٰ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَأَلَهُ رَجُلٌ فَقَالَ: أَقْرَأُ وَالإِمَامُ يَقْرَأُ؟ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَفِي كُلِّ صَلاَةٍ قِرَاءَةٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**نعم**» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجَبَ هٰذَا.

843 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ مِسْعَرٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا نَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ خَلْفَ الأَمَامِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ، بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ. وَفِي الأُخْرَيَيْنِ، بِفَاتِحَةِ الْكِتَابِ.

12 ـ بابٌ في سَكْتَتَيِ الإمَامِ

844 ـ **حدّثنا** جَمِيلُ بْنُ الْحَسَنِ بْنِ جَمِيلٍ الْعَتَكِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: سَكْتَتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ. فَأَنْكَرَ ذٰلِكَ عِمْرَانُ بْنُ الْحُصَيْنِ. فَكَتَبْنَا إِلَى أُبَيِّ بْنِ كَعْبٍ بِالْمَدِينَةِ. فَكَتَبَ أَنَّ سَمُرَةَ قَدْ حَفِظَ.

قَالَ سَعِيدٌ: فَقُلْنَا لِقَتَادَةَ: مَا هٰاتَانِ السَّكْتَتَانِ؟ قَالَ: إِذَا دَخَلَ فِي صَلاَتِهِ، وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ.

ثُمَّ قَالَ بَعْدُ: وَإِذَا قَرَأَ ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ [الفاتحة: 7].

قَالَ: وَكَانَ يُعْجِبُهُمْ، إِذَا فَرَغَ مِنَ الْقِرَاءَةِ، أَنْ يَسْكُتَ حَتَّى يَتَرَادَّ إِلَيْهِ نَفَسُهُ.

845 ـ **حدّثنا** مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ، وَعَلِيُّ بْنُ الْحُسَيْنِ بْنِ أَشْكَابَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ؛ قَالَ، قَالَ سَمُرَةُ: حَفِظْتُ سَكْتَتَيْنِ فِي الصَّلاَةِ. سَكْتَةً قَبْلَ الْقِرَاءَةِ، وَسَكْتَةً عِنْدَ الرُّكُوعِ. فَأَنْكَرَ ذٰلِكَ عَلَيْهِ عِمْرَانُ بْنُ الْحُصَيْنِ. فَكَتَبُوا إِلَى الْمَدِينَةِ إِلَى أُبَيِّ بْنِ كَعْبٍ. فَصَدَّقَ سَمُرَةَ.

13 ـ بابٌ إذا قَرَأ الإمَامُ فَأنْصِتُوا

846 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إنّما جُعِلَ الإمَامُ لِيُؤتَمّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا قَرَأَ فَأَنْصِتُوا. وَإِذَا قَالَ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ، فَقُولُوا: آمِينَ. وَإِذَا رَكَعَ فَارْكَعُوا. وَإِذَا**

magnify (Allah); when he recites, you should keep silent; when he says: "Not of those upon whom wrath falls, nor of those who go astray" you should say: "Amen"; when he bows you should bow; and when he says: "Allah hears such as praises Him" you should say: "O Allah, our Lord! To You be the praise"; when he prostrates, you should prostrate; and when he offers prayer sitting, you all should offer prayer sitting."

847- It is narrated on the authority of Abu Musa Al-Ash'ari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam recites, you should keep silent; and when he becomes in the sitting posture, the first thing with which anyone of you should celebrate is (to recite) the Testification (Tashahhud)."

848- It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer with his companions, and we thought it was the Morning prayer. (After finishing from the prayer) he said: "Has anyone of you recited (Qur'an during the prayer)?" a man said: "I've done." On that he said: "I have said (to myself): What is the matter with me that (I feel as if) someone is fighting with me (to have control) over the Qur'an!"

849- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer with us...and the rest is the same with the following addition: Afterwards they came to keep silent whenever the imam recited loudly.

850- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has an imam (behind whom he offers prayer), then, (let him follow) the imam's recitation which acts as his own recitation."

[14] Uttering Amen Loudly

851- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the reciter (the imam) says "Amen" you should say "Amen", for the angels also say "Amen"; and when the "Amen" of anyone agrees with that of the angels, his earlier sins will be forgiven for him."

852- It is narrated on the authority of Abu Hurairah: Allah's Messenger "Allah's blessing and peace be upon him" said: "If the reciter (the imam) says "Amen" you should say "Amen", for when the "Amen" of anyone agrees with that of the angels, his earlier sins will be forgiven for him."

قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا. وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً أَجْمَعِينَ».

847 ـ **حدّثنا** يُوسُفُ بْنُ مُوسَى الْقَطَّانُ. حَدَّثَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي غَلاَّبٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا قَرَأَ الإِمَامُ فَأَنْصِتُوا. فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ أَوَّلَ ذِكْرِ أَحَدِكُمُ التَّشَهُّدُ**».

848 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَهِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أُكَيْمَةَ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى النَّبِيُّ ﷺ بِأَصْحَابِهِ صَلاَةً، نَظُنُّ أَنَّهَا الصُّبْحُ. فَقَالَ: «**هَلْ قَرَأَ مِنْكُمْ مِنْ أَحَدٍ؟**» قَالَ رَجُلٌ: أَنَا. قَالَ: «**إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ**».

849 ـ **حدّثنا** جَمِيلُ بْنُ الْحَسَنِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أُكَيْمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، فَذَكَرَ نَحْوَهُ. وَزَادَ فِيهِ. قَالَ: فَسَكَتُوا، بَعْدُ، فِيمَا جَهَرَ فِيهِ الإِمَامُ.

850 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ جَابِرٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَانَ لَهُ إِمَامٌ، فَقِرَاءَةُ الإِمَامِ لَهُ قِرَاءَةٌ**».

14 ـ بابُ الجَهْرِ بآمِينَ

851 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَهِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا أَمَّنَ الْقَارِىءُ فَأَمِّنُوا. فَإِنَّ الْمَلاَئِكَةَ تُؤَمِّنُ. فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

852 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، وَجَمِيلُ بْنُ الْحَسَنِ؛ قَالاَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا مَعْمَرٌ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، وَهَاشِمُ بْنُ الْقَاسِمِ الْحَرَّانِيُّ؛ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، جَمِيعاً عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَمَّنَ الْقَارِىءُ فَأَمِّنُوا. فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

853- It is narrated on the authority of Abu Hurairah that he said: The people (now) have left saying "Amen"; and it was the habit that whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "and not of those upon whom wrath falls, nor of those who go astray", he would say: "Amen", so that those of the first row would hear (and thus say) it, (followed by all the praying people) with the result that the mosque would tremble with it.

854- It is narrated on the authority of Ali that he said: I heard that whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "nor of those who go astray" he would say: "Amen".

855- It is narrated on the authority of Abd Al-Jabbar Ibn Wa'il from his father that he said: Once, I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him"; and when he said: "nor of those who go astray" he said: "Amen", which we heard (clearly).

856- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Never have the Jews envied you for anything more than they have envied you for both greeting one another with peace and saying "Amen" (in the prayer and after invocation)."

857- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Never have the Jews envied you for anything more than they have envied you for (your) saying "Amen" (in the prayer and after invocation): for that reason, you should say "Amen" so frequently."

[15] Raising Both Hands When One Bows And When He Raises His Head From Bowing

858- It is narrated on the authority of Ibn Umar that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised his hands until he made them at the side of his shoulders whenever he assumed the prayer, whenever he bowed, and whenever he raised his head from bowing; and he never raised (them) between the two prostrations.

859- It is narrated on the authority of Malik Ibn Al-Huwairith that whenever Allah's Apostle "Allah's blessing and peace be upon him" magnified (Allah to assume the prayer), he would raise his hands until he would make them near his ears; and whenever he bowed, he would do the same; and whenever he raised his head from bowing he would do the same.

853 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسَىٰ. حَدَّثَنَا بِشْرُ بْنُ رَافِعٍ، عَنْ أَبِي عَبْدِ اللَّهِ، ابْنِ عَمِّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: تَرَكَ النَّاسُ التَّأْمِينَ. وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «**غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ**» قَالَ: «**آمِينَ**» حَتَّى يَسْمَعَهَا أَهْلُ الصَّفِّ الأَوَّلِ. فَيَرْتَجُّ بِهَا الْمَسْجِدُ.

854 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا ابْنُ أَبِي لَيْلَىٰ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ، عَنْ عَلِيٍّ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ إِذَا قَالَ: «**وَلاَ الضَّالِّينَ**» قَالَ: «**آمِينَ**».

855 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ؛ قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ؛ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ. فَلَمَّا قَالَ: «**وَلا الضَّالِّينَ**» قَالَ: «**آمِينَ**». فَسَمِعْنَاهَا.

856 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ، مَا حَسَدَتْكُمْ عَلَى السَّلاَمِ وَالتَّأْمِينِ**».

857 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الْخَلاَّلُ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، وَأَبُو مُسْهِرٍ؛ قَالاَ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ صُبَيْحٍ الْمُرِّيُّ. حَدَّثَنَا طَلْحَةُ بْنُ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ، مَا حَسَدَتْكُمْ عَلَى آمِينَ. فَأَكْثِرُوا مِنْ قَوْلِ آمِينَ**».

15 ـ بابُ رَفْعِ الْيَدَيْنِ إِذا رَكَعَ وإِذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

858 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَهِشَامُ بْنُ عَمَّارٍ، وَأَبُو عُمَرَ الضَّرِيرُ؛ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلاَةَ، رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. وَإِذَا رَكَعَ. وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ. وَلاَ يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ.

859 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يَجْعَلَهُمَا قَرِيباً مِنْ أُذُنَيْهِ. وَإِذَا رَكَعَ صَنَعَ مِثْلَ ذٰلِكَ. وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، صَنَعَ مِثْلَ ذٰلِكَ.

860- It is narrated on the authority of Abu Hurairah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised his hands during the prayer until he made them at the side of his shoulders whenever he inaugurated the prayer, whenever he bowed, and whenever he (raised his head from bowing and) prostrated.

861- It is narrated on the authority of Umair Ibn Habib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to raise his hands with every magnification (of Allah) in (all) the obligatory prayers.

862- It is narrated on the authority of Muhammad Ibn Amr Ibn Ata from Abu Humaid As-Sa'idi that he said: I heard him, and he was among ten of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", among whom was Qatadah Ibn Rib'i, having said: I know best among you the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him". Whenever he stood for the prayer, he would set himself straight in standing and raise both his hands until he would make them at the side of his shoulders, and then say: "Allah is Greater"; and whenever he intended to bow, he would raise both his hands until he would make them at the side of his shoulders; and whenever he said: "Allah hears such as praises Him", he would raise both his hands and set himself straight; and whenever he stood for the two (last rak'ahs) he would magnify (Allah) and then raise both his hands until he would make them at the side of his shoulders, the same as he did when he assumed the prayer.

863- It is narrated on the authority of Abbas Ibn Sahl As-Sa'idi that he said: Abu Humaid As-Sa'idi, Abu Usaid As-Sa'idi, Sahl Ibn Sa'd and Muhammad Ibn Maslamah met and discussed the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Abu Humaid said: I know best among you all the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" stood (for the prayer), magnified (Allah) and raised both his hands; and when he magnified for bowing, he also raised (his hands), and when he stood (from bowing) he raised both his hands and set himself straight so much that every part of the bones returned to its place.

860 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ؛ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ فِي الصَّلاَةِ حَذْوَ مَنْكِبَيْهِ حِينَ يَفْتَتِحُ الصَّلاَةَ، وَحِينَ يَرْكَعُ، وَحِينَ يَسْجُدُ.

861 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا رِفْدَةُ بْنُ قُضَاعَةَ الْغَسَّانِيُّ. حَدَّثَنَا الأَوْزَاعِيُّ. عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ، عَنْ جَدِّه، عُمَيْرِ بْنِ حَبِيبٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ، فِي الصَّلاَةِ الْمَكْتُوبَةِ.

862 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ؛ قَالَ: سَمِعْتُهُ، وَهُوَ فِي عَشَرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَحَدُهُمْ أَبُو قَتَادَةَ بْنُ رِبْعِيٍ، قَالَ: أَنَا أَعْلَمُكُمْ بِصَلاَةِ رَسُولِ اللَّهِ ﷺ. كَانَ إِذَا قَامَ فِي الصَّلاَةِ اعْتَدَلَ قَائِماً، وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. ثُمَّ قَالَ: «**اللَّهُ أَكْبَرُ**» وَإِذَا أَرَادَ أَنْ يَرْكَعَ، رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. فَإِذَا قَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» رَفَعَ يَدَيْهِ فَاعْتَدَلَ. فَإِذَا قَامَ مِنَ الثِّنْتَيْنِ، كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، كَمَا صَنَعَ حِينَ افْتَتَحَ الصَّلاَةَ.

863 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ. حَدَّثَنَا عَبَّاسُ بْنُ سَهْلٍ السَّاعِدِيُّ؛ قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ السَّاعِدِيُّ، وَسَهْلُ بْنُ سَعْدٍ، وَمُحَمَّدُ بْنُ مَسْلَمَةَ. فَذَكَرُوا صَلاَةَ رَسُولِ اللَّهِ ﷺ فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلاَةِ رَسُولِ اللَّهِ ﷺ. إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ. ثُمَّ رَفَعَ حِينَ كَبَّرَ لِلرُّكُوعِ، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ، وَاسْتَوَى حَتَّى رَجَعَ كُلُّ عَظْمٍ إِلَى مَوْضِعِهِ.

864- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the obligatory prayer, he would magnify (Allah) and raise both his hands (until they would become) at the side of his shoulders; and whenever he intended to bow, he would do the same; and whenever he stood from bowing, he would do the same; and whenever he stood from the two prostrations, he would also do the same.

865- It is narrated on the authority of Tawus from Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to raise both his hands with every magnification (of Allah).

866- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to raise both his hands whenever he assumed the prayer, and whenever he bowed.

867- It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer. He (the Prophet) stood (for the prayer), faced the Qiblah, raised both his hands until they became at the side of his ears; and when he bowed he raised them as such; and when he lifted his head from bowing he raised them as such.

868- It is narrated on the authority of Jabir Ibn Abdullah that whenever he assumed the prayer, he would raise his hands; and whenever he bowed or raised his head from bowing, he would do the same. He said: I saw the Prophet "Allah's blessing and peace be upon him" having done the same. Ibrahim Ibn Tahman (a sub-narrator) raised his hands up to his ears.

[16] Bowing In The Prayer

869- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" bowed (during the prayer), he would get his head neither raised nor lowered, but (in a position) between both extremes.

870- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Not perfect is the prayer in which one does not make straight his back in both bowing and prostration" (i.e. to feel at ease in both postures).

871- It is narrated on the authority of Ali Ibn Shaiban, and he was a member of the delegate that he said: We set out to go to the Messenger of Allah "Allah's blessing and peace be upon him", to whom we gave the

864 ـ حدّثنا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، أَبُو أَيُّوبَ الْهَاشِمِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذْوَ مَنْكِبَيْهِ. وَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذٰلِكَ. وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ. وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ فَعَلَ مِثْلَ ذٰلِكَ.

865 ـ حدّثنا أَيُّوبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ. حَدَّثَنَا عُمَرُ بْنُ رِيَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ عِنْدَ كُلِّ تَكْبِيرَةٍ.

866 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلاَةِ، وَإِذَا رَكَعَ.

867 ـ حدّثنا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ. حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: قُلْتُ لأَنْظُرَنَّ إِلَى رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي. فَقَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ. فَلَمَّا رَكَعَ رَفَعَهُمَا مِثْلَ ذٰلِكَ. فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذٰلِكَ.

868 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو حُذَيْفَةَ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ كَانَ إِذَا افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ. وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ. وَيَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلَ ذٰلِكَ. وَرَفَعَ إِبْرَاهِيمُ بْنُ طَهْمَانَ يَدَيْهِ إِلَى أُذُنَيْهِ.

16 ـ بابُ الرُّكُوعِ في الصَّلاةِ

869 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَكَعَ لَمْ يَشْخَصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ. وَلٰكِنْ بَيْنَ ذٰلِكَ.

870 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. وَعَمْرُو بْنُ عَبْدِ اللَّهِ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُجْزِىءُ صَلاَةٌ لاَ يُقِيمُ الرَّجُلُ فِيهَا صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ»**.

871 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُلاَزِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ؛ أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَلِيِّ بْنِ شَيْبَانَ، عَنْ أَبِيهِ، عَلِيِّ بْنِ

pledge of allegiance (for Islam), and then offered prayer behind him. He (the Prophet) caught a glance with the back of his eye of a man who did not establish his prayer well, i.e. did not make straight his back in both bowing and prostration. When the Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, he said: "O community of Muslims! There is no prayer (to be accepted) from such as does not make straight his back in both bowing and prostration."

872- It is narrated on the authority of Wabisah Ibn Ma'bad that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer,; and whenever he bowed, he would make straight his back so much (perfectly) that if water was poured on it, it would be stable.

[17] Putting Both Hands On The Knees

873- It is narrated on the authority of Mus'ab Ibn Sa'd that he said: Once, I was offering prayer by the side of my father when I folded (my hands and placed them between my knees), thereupon he struck my hand and said: "No doubt, we did so (at first) and then we were commanded (by the Prophet) to raise both (hands to place them) on the knees."

874- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" bowed (in the prayer), he would place his hands on his knees, and make his forearms far from his armpits.

[18] What One Says When He Raises His Head From Bowing

875- It is narrated on the authority of Abu Hurairah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah hears such as praises Him" (Sami'a Allahu Liman Hamidah), he would then say: "O Allah, our Lord! To You be all the praises!" (Allahumma Rabbana Walaka al-Hamd).

876- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says: "Allah hears such as praises Him" (Sami'a Allahu Liman Hamidah), you should then say: "O Allah, our Lord! To You be all the praises!" (Allahumma Rabbana Walaka al-Hamd)."

877- It is narrated on the authority of Abu Sa'id Al-Khudri that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When the imam says: "Allah hears such as praises Him" (Sami'a Allahu Liman Hamidah), you should then say: "O Allah, our Lord! To You be all the praises!" (Allahumma Rabbana Walaka al-Hamd)."

شَيْبَانَ، وَكَانَ مِنَ الْوَفْدِ؛ قَالَ: خَرَجْنَا حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ، فَبَايَعْنَاهُ وَصَلَّيْنَا خَلْفَهُ. فَلَمَحَ بِمُؤْخِرِ عَيْنِهِ رَجُلاً لاَ يُقِيمُ صَلاَتَهُ، يَعْنِي صُلْبَهُ، فِي الرُّكُوعِ وَالسُّجُودِ. فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلاَةَ، قَالَ: «**يَا مَعْشَرَ الْمُسْلِمِينَ لاَ صَلاَةَ لِمَنْ لاَ يُقِيمُ صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ**».

872 ـ حدّثنا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْفِرْيَابِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ عَطَاءٍ. حَدَّثَنَا طَلْحَةُ بْنُ زَيْدٍ، عَنْ رَاشِدٍ؛ قَالَ: سَمِعْتُ وَابِصَةَ بْنَ مَعْبَدٍ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي. فَكَانَ إِذَا رَكَعَ سَوَّى ظَهْرَهُ، حَتَّى لَوْ صُبَّ عَلَيْهِ الْمَاءُ لاسْتَقَرَّ.

17 ـ بابُ وَضْعِ الْيَدَيْنِ على الرُّكْبَتَيْنِ

873 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ؛ قَالَ: رَكَعْتُ إِلَى جَنْبِ أَبِي. فَطَبَّقْتُ. فَضَرَبَ يَدِي وَقَالَ: قَدْ كُنَّا نَفْعَلُ هٰذَا، ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ.

874 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ حَارِثَةَ بْنِ أَبِي الرِّجَالِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْكَعُ فَيَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَيُجَافِي بِعَضُدَيْهِ.

18 ـ باب ما يَقُولُ إذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

875 ـ حدّثنا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ؛ قَالاَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» قَالَ: «**رَبَّنَا وَلَكَ الْحَمْدُ**».

876 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا قَالَ الإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ**».

877 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا قَالَ الإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ**».

878- It is narrated on the authority of Ibn Abu Awfa that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing, he would say: "Allah hears such as praises Him! O Allah, our Lord! To You be praise, as much as filling both the heavens and the earth, and whatever You please afterwards."

879- It is narrated on the authority of Abu Juhaifah that he said: Once, the fortunes (of people) were mentioned in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" while he was offering prayer. One said: "So and so has his (greatest) fortune in horses." Another said: "So and so has his fortune in camels." A third one said: "So and so has his portion in sheep." A fourth one said: "So and so has his fortune in slaves." When the Messenger of Allah "Allah's blessing and peace be upon him" finished his prayer, and raised his head at the conclusion of the (last) rak'ah, he said: "O Allah, our Lord! To You be praise, as much as filling both the heavens and the earth, and whatever You please afterwards. O Allah! There is none to withhold what You give, as well as there is none to give what You withhold! Verily, the fortune of anyone of good luck (or the knowledge and effort of anyone endued with knowledge and earnestness, no matter fortunate he might be) would not avail him against You" (i.e. instead of his obedience to You, and Your helping him succeed in his life). The Messenger of Allah "Allah's blessing and peace be upon him" prolonged his voice in (his utterance of) "the fortune" in order that they would know that it was something very different from what they said.

[19] Concerning Prostration

880- It is narrated on the authority of Maimunah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" prostrated, he would make a space between his forearms (and sides), so much wide that if a young goat liked to pass between his hands (and sides), it would be able to do.

881- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Aqram Al-Khuza'i from his father that he said: I was with my father in the bottom of Namirah when a caravan came upon us, and then alighted in one side of the way. My father said to me: "Stick to your young sheep until I go to those people and enquire from them (about their identities)." He set out, and I came closer and behold! He was the Messenger of Allah "Allah's blessing and peace be upon him" (with his companions)! I attended the prayer, and I prayed with them; and (during the prayer) I could see the

878 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنِ ابْنِ أَبِي أَوْفَىٰ؛ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمٰوَاتِ وَمِلْءَ الأَرْضِ. وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ**».

879 ـ حدّثنا إِسْمَاعِيلُ بْنُ مُوسَىٰ السُّدِّيُّ. حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي عُمَرَ؛ قَالَ: سَمِعْتَ أَبَا جُحَيْفَةَ يَقُولُ: ذُكِرَتِ الْجُدُودُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلاَةِ. فَقَالَ رَجُلٌ: جَدُّ فُلاَنٍ فِي الخَيْلِ. وَقَالَ آخَرُ: جَدُّ فُلاَنٍ فِي الإِبِلِ. وَقَالَ آخَرُ: جَدُّ فُلاَنٍ فِي الْغَنَمِ. وَقَالَ آخَرُ: جَدُّ فُلاَنٍ فِي الرَّقِيقِ. فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلاَتَهُ، وَرَفَعَ رَأْسَهُ مِنْ آخِرِ الرَّكْعَةِ، قَالَ: «**اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمٰوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ. وَلاَ مُعْطِيَ لِمَا مَنَعْتَ. وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ**». وَطَوَّلَ رَسُولُ اللَّهِ ﷺ صَوْتَهُ بِـ(الْجَدِّ) لِيَعْلَمُوا أَنَّهُ لَيْسَ كَمَا يَقُولُونَ.

19 ـ بابُ السُّجُودِ

880 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الأَصَمِّ، عَنْ عَمِّهِ يَزِيدَ بْنِ الأَصَمِّ، عَنْ مَيْمُونَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ جَافَىٰ يَدَيْهِ. فَلَوْ أَنَّ بَهْمَةً أَرَادَتْ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ.

881 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَقْرَمَ الْخُزَاعِيِّ، عَنْ أَبِيهِ؛ قَالَ: كُنْتُ مَعَ أَبِي بِالْقَاعِ مِنْ نَمِرَةَ. فَمَرَّ بِنَا رَكْبٌ فَأَنَاخُوا بِنَاحِيَةِ الطَّرِيقِ. فَقَالَ لِي أَبِي: كُنْ فِي بَهْمِكَ حَتَّى آتِيَ هٰؤُلاَءِ الْقَوْمَ فَأُسَائِلَهُمْ. قَالَ: فَخَرَجَ. وَجِئْتُ، يَعْنِي دَنَوْتُ. فَإِذَا رَسُولُ اللَّهِ ﷺ. فَحَضَرْتُ الصَّلاَةَ فَصَلَّيْتُ مَعَهُمْ. فَكُنْتُ أَنْظُرُ إِلَى عُفْرَتَيْ إِبْطَيْ رَسُولِ اللَّهِ ﷺ كُلَّمَا سَجَدَ.

whiteness (mixed with the colour of the roots of the hair) of the armpits of the Messenger of Allah "Allah's blessing and peace be upon him" every time he fell in prostration (because of the wide space he made between his forearms and sides). Ibn Majah says: The people say Ubaidullah Ibn Abdullah; and Abu Bakr Ibn Abu Shaibah tells that the people say Abdullah Ibn Ubaidullah.

(...)It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Aqram Al-Khuza'i from his father from the Messenger of Allah "Allah's blessing and peace be upon him"...and he mentioned the same.

882- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration, he would place his knees before (placing) both his hands; and whenever he stood from prostration, he would raise his hands before (raising) both his knees.

883- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded to prostrate on seven (parts of) bones."

884- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded to prostrate on seven (parts of) bones, and to tuck up neither hair nor garment (while being in the posture of prostration to safeguard them from dust)." Ibn Tawus said: My father said: Those are both hands, knees, (the toes of the) feet; and he regarded both forehead and nose one (part of bone).

885- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When a servant (of Allah) prostrates (in the prayer), seven organs (of his body) would prostrate with him: (The forehead and the tip of the nose in) his face, his knees, and (the toes of) his feet."

886- It is narrated on the authority of Ahmar, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: We used to feel pity for the Messenger of Allah "Allah's blessing and peace be upon him", because of (the difficulty he would suffer by) the wide space he would make between his forearms and sides whenever he prostrated (during the prayer).

قَالَ ابْنُ مَاجَةَ: النَّاسُ يَقُولُونَ: عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ. وَقَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: يَقُولُ النَّاسُ: عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ.

حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَصَفْوَانُ بْنُ عِيسٰى، وَأَبُو دَاوُدَ. قَالُوا: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَقْرَمَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

882 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شَرِيكٌ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ. وَإِذَا قَامَ مِنَ السُّجُودِ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

883 ـ **حدّثنا** بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا أَبُو عَوَانَةَ، وَحَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ**».

884 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعٍ. وَلاَ أَكُفَّ شَعَراً وَلاَ ثَوْباً**».

قَالَ ابْنُ طَاوُسٍ: فَكَانَ أَبِي يَقُولُ: الْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ. وَكَانَ يَعُدُّ الْجَبْهَةَ وَالأَنْفَ وَاحِداً.

885 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ**».

886 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا عَبَّادُ بْنُ رَاشِدٍ، عَنِ الْحَسَنِ. حَدَّثَنَا أَحْمَرُ، صَاحِبُ رَسُولِ اللَّهِ ﷺ قَالَ: إِنْ كُنَّا لَنَأْوِي لِرَسُولِ اللَّهِ ﷺ مِمَّا يُجَافِي بِيَدَيْهِ عَنْ جَنْبَيْهِ، إِذَا سَجَدَ.

[20] Glorifying Allah In Bowing And both Prostrations

887- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: When it was revealed: "Glorify the Name of your Lord, Most Great" The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Utter this (glorification of Allah) in your bowing." (I.e. to say: "Glorified be my Lord, Most Great.") Then, when it was revealed: "Glorify the Name of your Lord, Most High" The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Utter this (glorification) in your prostration." (I.e. to say: "Glorified be my Lord, Most High.")

888- It is narrated on the authority of Hudhaifah Ibn Al-Yaman that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said whenever he bowed: "Glorified be my Lord, Most Great" thrice; and whenever he prostrated, he would say: "Glorified be my Lord, Most High" thrice.

889- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" more often said in both his bowing and prostration: "Glory be to You, O Allah, with Your Praises (I Exalt You)! O Allah! Forgive for me (my sins)!" thus he construed (and acted upon the significance of) the Qur'an.

890- It is narrated on the authority of Abdullah Ibn Mas'ud: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you bows down (in the prayer), let him say in his bowing: "Glorified be my Lord, Most Great" thrice; and if he does so, his bowing then is complete. Furthermore, when anyone of you falls in prostration, let him say in his prostration: "Glorified be my Lord, Most High" thrice; and if he does so, his prostration is complete: this (amount of celebration) is the minimum (requirement of completion)."

[21] Moderation In Prostration

891- It is narrated on the authority of Jabir that the Prophet "Allah's blessing and peace be upon him" said: "When anyone of you falls in prostration (in the prayer), let him be moderate, and let not him stretch out his forearms (with his elbows on the ground) like a dog's stretching out."

Comment: (The main point here is to put one's hands on the ground, raise the elbows, and keep the abdomen away from the thighs, out of showing humility and activity, unlike the way a dog stretches out its hands flat with the elbows on the ground)

20 ـ بابُ التَّسْبِيحِ في الرُّكُوعِ والسُّجُودِ

887 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ الْبَجَلِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مُوسَىٰ بْنِ أَيُّوبَ الْغَافِقِيِّ؛ قَالَ: سَمِعْتُ عَمِّي إِيَاسَ بْنَ عَامِرٍ، يَقُولُ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: لَمَّا نَزَلَتْ: ﴿فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ﴾ [الواقعة: 74] قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «**اجْعَلُوهَا فِي رُكُوعِكُمْ**» فَلَمَّا نَزَلَتْ: «**سَبِّحِ اسْمَ رَبِّكَ الأَعْلَىٰ**» قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «**اجْعَلُوهَا فِي سُجُودِكُمْ**».

888 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبِي الأَزْهَرِ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ إِذَا رَكَعَ: «**سُبْحَانَ رَبِّيَ الْعَظِيمِ**» ثَلاَثَ مَرَّاتٍ. وَإِذَا سَجَدَ قَالَ: «**سُبْحَانَ رَبِّيَ الأَعْلَىٰ**» ثَلاَثَ مَرَّاتٍ.

889 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «**سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ. اللَّهُمَّ اغْفِرْ لِي**» يَتَأَوَّلُ الْقُرْآنَ.

890 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ إِسْحَاقَ بْنِ يَزِيدَ الْهُذَلِيِّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقُلْ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، ثَلاثاً. فَإِذَا فَعَلَ ذٰلِكَ فَقَدْ تَمَّ رُكُوعُهُ. وَإِذَا سَجَدَ أَحَدُكُمْ فَلْيَقُلْ فِي سُجُودِهِ: سُبْحَانَ رَبِّيَ الأَعْلَىٰ ثَلاثاً. فَإِذَا فَعَلَ ذٰلِكَ فَقَدْ تَمَّ سُجُودُهُ. وَذٰلِكَ أَدْنَاهُ**».

21 ـ بابُ الاعْتِدَالِ في السُّجُودِ

891 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا سَجَدَ أَحَدُكُمْ فَلْيَعْتَدِلْ. وَلاَ يَفْتَرِشْ ذِرَاعَيْهِ افْتِرَاشَ الْكَلْبِ**».

892- It is narrated on the authority of Anas: The Prophet "Allah's blessing and peace be upon him" said: "Be moderate in prostration and none of you should prostrate while stretching his forearms flat (on the ground) like a dog."

[22] Sitting Between Both Prostrations

893- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing, he would not prostrate until he became straight in standing; and whenever he fell in prostration and raised his head (from prostration) he would not fall in prostration (once again) until he became straight in sitting posture, spreading out his left foot.

894- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do not sit (stretching out your legs, and placing both your hands and buttocks on the ground like a dog) between both prostrations."

895- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ali! Do not sit stretching out your legs, and placing both your hands and buttocks on the ground like a dog (between both prostrations)."

896- It is narrated on the authority of Anas: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you raise your head from prostration, do not sit stretching out your legs, and placing both your hands and buttocks on the ground as a dog does: (on the contrary) put your buttocks between your feet, and get the back of your feet stuck to the ground."

[23] What One Says Between Both Prostrations

897- It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say between both prostrations (in the prayer): "O my Lord! Forgive for me! O my Lord! Forgive for me!"

898- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say between both prostrations in the night (supererogatory) prayer: "O my Lord! Forgive for me, bestow Your Mercy upon me! Relieve me (of difficulties)! Bestow sustenance upon me! Raise me high (in degree)!"

892 ـ **حدّثنا** نَصرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**اعْتَدِلُوا فِي السُّجُودِ. وَلاَ يَسْجُدْ أَحَدُكُمْ وَهُوَ بَاسِطٌ ذِرَاعَيْهِ كَالْكَلْبِ**».

22 ـ بابُ الْجُلُوسِ بَيْنَ السَّجْدَتَيْنِ

893 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِماً. فَإِذَا سَجَدَ فَرَفَعَ رَأْسَهُ، لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِساً. وَكَانَ يَفْتَرِشُ رِجْلَهُ الْيُسْرَى.

894 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**لاَ تُقْعِ بَيْنَ السَّجْدَتَيْنِ**».

895 ـ **حدّثنا** مُحَمَّدُ بْنُ ثَوَابٍ. حَدَّثَنَا أَبُو نُعَيْمٍ النَّخَعِيُّ، عَنْ أَبِي مَالِكٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى وَأَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «**يَا عَلِيُّ لاَ تُقْعِ إِقْعَاءَ الْكَلْبِ**».

896 ـ **حدّثنا** الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا الْعَلاَءُ أَبُو مُحَمَّدٍ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ لِي النَّبِيُّ ﷺ: «**إِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ فَلاَ تُقْعِ كَمَا يُقْعِي الْكَلْبُ ضَعْ أَلْيَتَيْكَ بَيْنَ قَدَمَيْكَ. وَأَلْزِقْ ظَاهِرَ قَدَمَيْكَ بِالأَرْضِ**».

23 ـ باب ما يَقُولُ بَيْنَ السَّجْدَتَيْنِ

897 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. حَدَّثَنَا الْعَلاَءُ بْنُ الْمُسَيَّبِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ طَلْحَةَ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: «**رَبِّ اغْفِرْ لِي. رَبِّ اغْفِرْ لِي**».

898 ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ صَبِيحٍ، عَنْ كَامِلٍ أَبِي الْعَلاَءِ، قَالَ: سَمِعْتُ حَبِيبَ بْنَ أَبِي ثَابِتٍ يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ بَيْنَ السَّجْدَتَيْنِ فِي صَلاَةِ اللَّيْلِ: «**رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْزُقْنِي وَارْفَعْنِي**».

[24] Concerning The Testification (Tashahhud)

899- It is narrated on the authority of Abdullah Ibn Mas'ud: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon Allah before His servants! Peace be upon Gabriel and Michael! Peace be upon so-and-so and so-and-so" in reference to the angels. Once Allah's Apostle "Allah's blessing and peace be upon him" heard us and said: "Do not say: "Peace be upon Allah", for indeed Allah Himself is the (source of) Peace; and when you sit (in the prayer) then you should say: "All the compliments, prayers and good things be due to Allah; peace, Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an upon the righteous servants of Allah. (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin). (The Prophet added: "If you say that, it will reach all the righteous servants in the heaven and the earth"). I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle". (Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

(...) The same is narrated on the authority of Abdullah Ibn Mas'ud from the Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

(...) It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" used to teach us the testification (Tashahhud)...and he mentioned the same.

900- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the testification (Tashahhud) in the same way he taught us a Surah from The Holy Qur'an. He said: "All the blessed compliments, prayers and good things be due to Allah; peace, Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an on the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah." (At-tahiyyatu Al-mubarakat, as-salawatu at-taiyyibat lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan rasulullah).

901- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us our ways and instructed us (how to offer)

24 ـ بابُ ما جاءَ في التَّشَهُّدِ

899 ـ **حدثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ ﷺ قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ. السَّلَامُ عَلَى جِبْرَائِيلَ وَمِيكَائِيلَ وَعَلَى فُلَانٍ وَفُلَانٍ. يَعْنُونَ الْمَلَائِكَةَ. فَسَمِعَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ. فَإِنَّ اللَّهَ هُوَ السَّلَامُ. فَإِذَا جَلَسْتُمْ فَقُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ. السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. فَإِنَّهُ إِذَا قَالَ ذٰلِكَ أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ. أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ**».

حدثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا الثَّوْرِيُّ، عَنْ مَنْصُورٍ، وَالأَعْمَشِ، وَحُصَيْنٍ، وَأَبِي هَاشِمٍ. وَحَمَّادٌ عَنْ أَبِي وَائِلٍ. وَعَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ وَأَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

حدثنا مُحَمَّدُ بْنُ مَعْمَرٍ. حَدَّثَنَا قَبِيصَةُ. أَنْبَأَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، وَمَنْصُورٍ، وَحُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. ح قَالَ: وَحَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ وَالأَسْوَدِ وَأَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُعَلِّمُهُمُ التَّشَهُّدَ. فَذَكَرَ نَحْوَهُ.

900 ـ **حدثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ. فَكَانَ يَقُولُ: «**التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ. السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ**».

901 ـ **حدثنا** جَمِيلُ بْنُ الْحَسَنِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، وَهِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ قَتَادَةَ.

وَهٰذَا حَدِيثُ عَبْدِ الرَّحْمٰنِ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ،

our prayer. He (The Prophet) said: "When you offer the prayer...and anyone (of you) comes to the sitting posture (after the second Rak'ah for Tashahhud) the first words of every one amongst you should be: "All the compliments, good things and prayers be due to Allah; peace, Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Messenger. (At-tahiyyatu, at-taiyyibat, as-salawatu lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh). Those are seven statements, which constitute the salutation of the prayer."

902- It is narrated on the authority of Jaber: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the testification (Tashahhud) in the same way he taught us a Surah from The Holy Qur'an. He said: "In the Name of Allah, and by (the Glory of) Allah (I salute Him): All the compliments be due to Allah, all the prayers and good things be due to Allah; peace, Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and Messenger; I ask Allah (to admit me in) the Garden; and I seek refuge with Allah from the fire (of Hell)." (Bismillah wabillah: At-tahiyyatu lillah, was-salawatu wat-taiyyibat lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan Abduhu warasuluh: As'alu Allah Al-Jannah, wa-a'udhu billahi min an-nar).

[25] Asking For (Allah's) Prayer Upon The Prophet

903- It is narrated on the authority of Abu Sa'id Al-Khudri: We said: "O Messenger of Allah! This is how to salute you with peace, which we have known (from the Tashahhud): How would we ask for (Allah's) Prayer upon you?" He said: "You might say: "O Allah! Send Your Prayers upon Muhammad, Your servant and Messenger, in the same way You sent Your Prayers upon Abraham; and send Your Blessings upon Muhammad and the family of Muhammad in the same way You sent Your Blessings upon Abraham!"

904- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila: Ka'b Ibn Ujrah met me and said: "Won't I present to you something?" (Abd Ar-Rahman said: "Yes." Ka'b said: "Once, Allah's Apostle "Allah's blessing and peace be upon him" came out to us, thereupon we asked him:

عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا وَبَيَّنَ لَنَا سُنَّتَنَا. وَعَلَّمَنَا صَلاَتَنَا. فَقَالَ: «**إِذَا صَلَّيْتُمْ، فَكَانَ عِنْدَ الْقَعْدَةِ، فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ. السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. سَبْعُ كَلِمَاتٍ هُنَّ تَحِيَّةُ الصَّلاَةِ**».

902 ـ **حدّثنا** مُحَمَّدُ بْنُ زِيَادٍ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالاَ: حَدَّثَنَا أَيْمَنُ بْنُ نَابِلٍ. حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ «**بِاسْمِ اللَّهِ وَبِاللَّهِ. التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ لِلَّهِ. السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. أَسْأَلُ اللَّهَ الْجَنَّةَ، وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ**».

25 ـ بابُ الصَّلاةِ على النَّبيِّ ﷺ

903 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مُخَلَّدٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا أَبُو عَامِرٍ؛ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ هٰذَا السَّلاَمُ عَلَيْكَ قَدْ عَرَفْنَاهُ. فَكَيْفَ الصَّلاَةُ؟ قَالَ: «**قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ**».

904 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةُ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَمُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَىٰ، قَالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ: أَلاَ أُهْدِي لَكَ هَدِيَّةً؟ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَقُلْنَا: قَدْ عَرَفْنَا السَّلاَمَ عَلَيْكَ، فَكَيْفَ

"we know how to greet you with peace: How should we ask for (Allah's) prayer upon you?" He said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham: You are All-Praiseworthy, All-Glorious.""

905- It is narrated on the authority of Abu Humaid As-Sa'idi: We said: "O Messenger of Allah! We've been commanded to ask for (Allah's) Prayer upon you: How then should we invoke for (Allah's) prayer upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad, his wives and offspring, as You sent Your prayer upon Abraham. O Allah! Send Your Blessings upon Muhammad, his wives and offspring, as You sent Your Blessings upon the family of Abraham in the worlds: indeed, You are All-Praiseworthy, All-Glorious.""

906- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: When you ask for (Allah's) Prayer upon the Messenger of Allah "Allah's blessing and peace be upon him", do that perfectly, for you do not know, perhaps this would be displayed to him. They (his companions) said to him: Then, instruct us (how to do so). He said: You might say: "O Allah! Send Your Prayer, Mercy and Blessings upon the chief of all the Messengers, the imam of all the righteous, the Seal of all the Prophets: Muhammad, Your servant and Messenger, the master (who should be followed in) goodness, the leader to goodness, and the Messenger of mercy! O Allah! Raise him up to the Station of Praise, because of which the foremost and the last (generations) would rejoice at him. O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham and the family of Abraham in the worlds: indeed, You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham and the family of Abraham in the worlds: indeed, You are All-Praiseworthy, All-Glorious.""

907- It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim asks for (Allah's) Prayer (and Blessings) upon me but that the angels ask for (Allah's) Prayer (and Blessings) upon him as much as He asks for (Allah's) Prayer upon me: so, let a servant do that less or more (since whatever he does is returned to him)!"

الصَّلاةُ عَلَيْكَ؟ قَالَ: «**قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ. إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ. إِنَّكَ حَمِيدٌ مَجِيدٌ**».

905 ـ **حدّثنا** عَمَّارُ بْنُ طَالُوتَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْعَزِيزِ الْمَاجَشُونُ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ أُمِرْنَا بِالصَّلاَةِ عَلَيْكَ. فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ: «**قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ. وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ**».

906 ـ **حدّثنا** الْحَسَنُ بْنُ بَيَانٍ. حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي فَاخِتَةَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: إِذَا صَلَّيْتُمْ عَلَى رَسُولِ اللَّهِ ﷺ فَأَحْسِنُوا الصَّلاَةَ عَلَيْهِ. فَإِنَّكُمْ لاَ تَدْرُونَ لَعَلَّ ذٰلِكَ يُعْرَضُ عَلَيْهِ. قَالَ: فَقَالُوا لَهُ: فَعَلِّمْنَا. قَالَ، قُولُوا: «**اللَّهُمَّ اجْعَلْ صَلاَتَكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ، مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ، وَقَائِدِ الْخَيْرِ، وَرَسُولِ الرَّحْمَةِ. اللَّهُمَّ ابْعَثْهُ مَقَاماً مَحْمُوداً يَغْبِطُهُ بِهِ الأَوَّلُونَ وَالآخِرُونَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ**».

907 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ، عَنْ شُعْبَةَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا مِنْ مُسْلِمٍ يُصَلِّي عَلَيَّ إِلاَّ صَلَّتْ عَلَيْهِ الْمَلاَئِكَةُ مَا صَلَّى عَلَيَّ. فَلْيُقِلَّ الْعَبْدُ مِنْ ذٰلِكَ أَوْ لِيُكْثِرْ**».

908- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who forgets to ask (for Allah's) Prayer upon me, has, indeed, lost the way to the Garden."

[26] What Is Said After The Testification And Asking For (Allah's) Prayer Upon The Prophet

909- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you finishes from the last testification (Tashahhud), let him seek refuge (with Allah) from four things: from the punishment of (the fire of) Hell; from the punishment of the grave; from the affliction of both life and death; and from the affliction of the Imposter-Messiah."

910- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "What do you say in the prayer?" he said: "I recite the testification (Tashahhud), and then ask Allah (to admit me to) the Garden, and seek refuge (with Him) from the fire (of Hell). By Allah, I'm not well-versed in such hidden words as you and Mu'adh say (therewith to invoke Allah)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should we use hidden words pertaining to it (asking Allah for the Garden and seeking with Him from the fire of Hell)?"

[27] Beckoning (With The Finger To Affirm Monotheism) In The Prayer

911- It is narrated on the authority of Malik Ibn Numair Al-Khuza'i from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" placing his right hand on his right thigh during the prayer, beckoning with his (index) finger (during his reciting the Tashahhud, to affirm monotheism).

912- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having made a circle with both his thumb and middle finger, and raised the (index finger) next to them, therewith he beckoned (to affirm monotheism) during (his reciting) the testification.

913- It is narrated on the authority of Ibn Umar that he said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" sat (to recite Tashahhud) in the prayer, he would place both his hands on his knees, and raise his right index next to the thumb, therewith he would beckon (to affirm monotheism), spreading out the left (hand) on his (left) knee.

908 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَسِيَ الصَّلاَةَ عَلَيَّ خَطِىءَ طَرِيقَ الْجَنَّةِ**».

26 ـ باب ما يُقَالُ في التَّشَهُّدِ والصَّلاةِ على النَّبِيِّ ﷺ

909 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ. حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الأَخِيرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ**».

910 ـ **حدّثنا** يُوسُفُ بْنُ مُوسَى الْقَطَّانُ. حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ: «**مَا تَقُولُ فِي الصَّلاَةِ؟**» قَالَ: أَتَشَهَّدُ ثُمَّ أَسْأَلُ اللَّهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ. أَمَا وَاللَّهِ مَا أُحْسِنُ دَنْدَنَتَكَ وَلاَ دَنْدَنَةَ مُعَاذٍ. فَقَالَ: «**حَوْلَهَا نُدَنْدِنُ**».

27 ـ بابُ الإِشَارَةِ في التَّشَهُّدِ

911 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ عِصَامِ بْنِ قُدَامَةَ، عَنْ مَالِكِ بْنِ نُمَيْرٍ الْخُزَاعِيِّ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَاضِعاً يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى فِي الصَّلاَةِ، وَيُشِيرُ بِإِصْبَعِهِ.

912 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ قَدْ حَلَّقَ الإِبْهَامَ وَالْوُسْطَى، وَرَفَعَ الَّتِي تَلِيهِمَا، يَدْعُو بِهَا فِي التَّشَهُّدِ.

913 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَالْحَسَنُ بْنُ عَلِيٍّ، وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. حَدَّثَنَا مَعْمَرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ إِصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الإِبْهَامَ، فَيَدْعُو بِهَا. وَالْيُسْرَى عَلَى رُكْبَتِهِ، بَاسِطَهَا عَلَيْهَا.

[28] The End Salutation (Taslim)

914- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used (at the conclusion of the prayer) to utter the End Salutation (twice: once) to his right and (the other) to his left, (turning his head to the right and the left) so much that the whiteness of his cheeks would be visible: "Peace, Allah's Mercy and Blessings be upon you!"

915- It is narrated on the authority of Amir Ibn Sa'd from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used (at the conclusion of the prayer) to utter the End Salutation (twice: once) to his right and (the other) to his left.

916- It is narrated on the authority of Ammar Ibn Yasir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used (at the conclusion of the prayer) to utter the End Salutation (twice: once) to his right and (the other) to his left, (turning his head to the right and the left) so much that the whiteness of his cheeks would be visible: "Peace, Allah's Mercy and Blessings be upon you! "Peace, Allah's Mercy and Blessings be upon you!"

917- It is narrated on the authority of Abu Musa that he said: On the day of (the battle of) Al-Jamal, Ali led us in the prayer in such a way, with which he reminded us of the (way of the) prayer of the Messenger of Allah "Allah's blessing and peace be upon him", which, either we've forgotten, or even we've given up, in which he uttered the End Salutation (twice: once) to his right and (once) to his left.

[29] Offering Prayer With A Single End Salutation

918- It is narrated on the authority of Abd Al-Muhaimin Ibn Abbas Ibn Sahl Ibn Sa'd As-Sa'idi from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" uttered the End Salutation only once, to his front.

919- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" uttered the End Salutation only once, to his front.

920- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer, in which he uttered the Salutation only once.

28 ـ بابُ التَّسْلِيمِ

914 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ ابْنِ الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. حَتَّى يُرَى بَيَاضُ خَدِّهِ «**السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**».

915 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلَانَ. حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، عَنْ مُصْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ.

916 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ: «**السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**».

917 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي مُوسَىٰ، قَالَ: صَلَّى بِنَا عَلِيٌّ، يَوْمَ الْجَمَلِ، صَلَاةً ذَكَّرَنَا صَلَاةَ رَسُولِ اللَّهِ ﷺ. فَإِمَّا أَنْ نَكُونَ نَسِينَاهَا. وَإِمَّا أَنْ نَكُونَ تَرَكْنَاهَا. فَسَلَّمَ عَلَى يَمِينِهِ وَعَلَى شِمَالِهِ.

29 ـ باب مَنْ يُسَلِّمُ تَسْلِيمَةً واحِدَةً

918 ـ **حدّثنا** أَبُو مُصْعَبٍ الْمَدِينِيُّ، أَحْمَدُ بْنُ أَبِي بَكْرٍ. حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَلَّمَ تَسْلِيمَةً وَاحِدَةً تِلْقَاءَ وَجْهِهِ.

919 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّغَانِيُّ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ تَسْلِيمَةً وَاحِدَةً تِلْقَاءَ وَجْهِهِ.

920 ـ **حدّثنا** مُحَمَّدُ بْنُ الْحٰرِثِ الْمِصْرِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ رَاشِدٍ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى فَسَلَّمَ مَرَّةً وَاحِدَةً.

[30] Returning Back The Salutation To The Imam

921- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam greets with peace (at the conclusion of the prayer), you should (greet with peace with the intention to) return it back to him."

922- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to greet our imams with peace (in reply to their salutation), and also to greet one another with peace.

[31] The Imam Should Not Assign The Invocation Only To Himself

923- It is narrated on the authority of Thawban that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no servant (of Allah) lead the prayer, in which he gives himself preference over those (praying behind him) by a certain invocation: if he does so, he indeed has betrayed them."

Comment: (That's because they depend upon his supplication, and say "Amen" in response to his invocation: how then should he give himself preference over them by such a supplication?)

[32] What Is Said After The End Salutation

924- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" uttered the End Salutation (at the conclusion of the prayer), he would not stay in such a sitting posture (facing the Qiblah) more than (a period of time sufficient for him) to say: "O Allah! You are the (Source of) Peace and Perfection; and from You peace is (expected): Blessed be You, Lord of Majesty, Bounty and Honour."

925- It is narrated on the authority of Umm Salamah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Morning prayer and uttered the End Salutation, he would say: "O Allah! I ask You (to give me) advantageous knowledge (by acting upon it), lawful sustenance, and a (good) deed to be accepted (by You)!"

926- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two things, to which no Muslim person sticks regularly but that he will be admitted to the Garden; and although they are too easy (to do), few are those who act upon them: (They are) to glorify Allah ten times, declare the Praises (of Allah) ten times, and magnify (Allah) ten times

30 ـ بابُ رَدِّ السَّلامِ على الإمَامِ

921 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا سَلَّمَ الإِمَامُ فَرُدُّوا عَلَيْهِ**».

922 ـ **حدّثنا** عَبْدَةُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا عَلِيُّ بْنُ الْقَاسِمِ. أَنْبَأَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُسَلِّمَ عَلَى أَئِمَّتِنَا، وَأَنْ يُسَلِّمَ بَعْضُنَا عَلَى بَعْضٍ.

31 ـ باب ولا يَخُصَّ الإمَامُ نَفْسَهُ بالدُّعَاءِ

923 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ حَبِيبِ بْنِ صَالِحٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي حَيٍّ الْمُؤَذِّنِ، عَنْ ثَوْبَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَؤُمُّ عَبْدٌ، فَيَخُصَّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ. فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ**».

32 ـ بابُ ما يُقَالُ بَعْدَ التَّسْلِيمِ

924 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. قَالَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلاَّ مِقْدَارَ مَا يَقُولُ: «**اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ. تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ**».

925 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ، عَنْ مُوسٰى بْنِ أَبِي عَائِشَةَ، عَنْ مَوْلًى لِأُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ، إِذَا صَلَّى الصُّبْحَ حِينَ يُسَلِّمُ: «**اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً، وَرِزْقاً طَيِّباً، وَعَمَلاً مُتَقَبَّلاً**».

926 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، وَمُحَمَّدُ بْنُ فُضَيْلٍ، وَأَبُو يَحْيَىٰ التَّيْمِيُّ، وَأَبُو الأَجْلَحِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَصْلَتَانِ لاَ يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلاَّ دَخَلَ الْجَنَّةَ. وَهُمَا يَسِيرٌ. وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ.**

following every prayer (of the five obligatory prayers)." I saw the Messenger of Allah "Allah's blessing and peace be upon him" having uttered it with the help of his hand (and he resumed): "Those are one hundred and fifty utterances, even though they are recorded as one thousand and five hundred (good deeds) in the balance (of deeds). When one goes to bed, let him glorify (Allah thirty-three times), declare the Praises (of Allah thirty-three times), and magnify (Allah thirty-three times, and complete the number to) one hundred times (by uttering any of them more once): those are one hundred (utterances) even though they are recorded as one thousand (good deeds) in the balance (of deeds). Which of you does commit two thousand and five hundred evil deeds everyday?" (and in case there is such a one, those two thousand and five hundred good deeds would avert them) they (the companions) asked: "Why does one not stick to those (although they are too easy to do)?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you during the prayer, asking him to remember such and such a thing until he finishes (from the prayer) with no mind; and (when he goes to bed) he comes to him in his lying place, and keeps inciting him to sleep until he sleeps (without saying anything)."

927- It is narrated on the authority of Abu Dharr that he said: It was said to the Messenger of Allah "Allah's blessing and peace be upon him" (or I said to the Messenger of Allah "Allah's blessing and peace be upon him" according to Sufyan): "O Messenger of Allah! Those of great wealth and riches have received (the greatest portion of) the reward: they (do and) say as we (do and) say, but they spend (out of their property) and we do not (have that out of which we would) spend." He said to me: "Should I not tell you of a thing, that if you do it, you will catch up such as surpassed you, and none would be able to excel you? It is to glorify, praise and magnify Allah following every (obligatory) prayer thirty-three times, thirty-three times, and thirty-four times." Sufyan said: I do not know which of them (should be said) thirty-four times.

928- It is narrated on the authority of Thawban that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" finished from his prayer, he would ask for (Allah's) Forgiveness thrice, and say: "O Allah! You are the (Source of) Peace and Perfection; and from You peace is (expected): Blessed be You, Lord of Majesty, Bounty and Honour."

[33] Turning Away (After Finishing) From The Prayer

929- It is narrated on the authority of Qabisah Ibn Hulb from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon

يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلاَةٍ عَشراً. وَيُكَبِّرُ عَشراً. وَيَحْمَدُ عَشراً» فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُهَا بِيَدِهِ: «فَذٰلِكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ. وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيزَانِ. وَإِذَا أَوَى إِلَى فِرَاشِهِ سَبَّحَ وَحَمِدَ وَكَبَّرَ مِائَةً. فَتِلْكَ مِائَةٌ بِاللِّسَانِ، وَأَلْفٌ فِي الْمِيزَانِ. فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ أَلْفَيْنِ وَخَمْسَمِائَةِ سَيِّئَةٍ» قَالُوا: وَكَيْفَ لاَ يُحْصِيهِمَا؟ قَالَ: «يَأْتِي أَحَدَكُمُ الشَّيْطَانُ، وَهُوَ فِي الصَّلاَةِ، فَيَقُولُ: اذْكُرْ كَذَا وَكَذَا. حَتَّى يَنْفَكَّ الْعَبْدُ لاَ يَعْقِلُ. وَيَأْتِيهِ وَهُوَ فِي مَضْجَعِهِ، فَلاَ يَزَالُ يُنَوِّمُهُ حَتَّى يَنَامَ».

927 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ بِشْرِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ. وَرُبَّمَا قَالَ سُفْيَانُ قُلْتُ: يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الأَمْوَالِ وَالدُّثُورِ بِالأَجْرِ. يَقُولُونَ كَمَا نَقُولُ وَيُنْفِقُونَ وَلاَ نُنْفِقُ. قَالَ لِي: «أَلاَ أُخْبِرُكُمْ بِأَمْرٍ إِذَا فَعَلْتُمُوهُ أَدْرَكْتُمْ مَنْ قَبْلَكُمْ وَفُتُّمْ مَنْ بَعْدَكُمْ. تَحْمَدُونَ اللَّهَ فِي دُبُرِ كُلِّ صَلاَةٍ وَتُسَبِّحُونَهُ وَتُكَبِّرُونَهُ ثَلاَثاً وَثَلاَثِينَ، وَثَلاَثاً وَثَلاَثِينَ، وَأَرْبَعاً وَثَلاَثِينَ».

قَالَ سُفْيَانُ: لاَ أَدْرِي أَيَّتُهُنَّ أَرْبَعٌ.

928 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ. حَدَّثَنَا الأَوْزَاعِيُّ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي شَدَّادٌ، أَبُو عَمَّارٍ. حَدَّثَنَا أَبُو أَسْمَاءَ الرَّحَبِيُّ. حَدَّثَنِي ثَوْبَانُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا انْصَرَفَ مِنْ صَلاَتِهِ اسْتَغْفَرَ ثَلاَثَ مَرَّاتٍ. ثُمَّ يَقُولُ: «اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

33 ـ بابُ الانْصِرَافِ مِنَ الصَّلاةِ

929 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ

him" led us in the prayer, and (whenever he finished from it) he would turn away towards both his sides (i.e. sometimes to the right and sometimes to the left side).

930- It is narrated on the authority of Abdullah that he said: Let none of you think (though falsely) that Satan has a portion, according to which he regards that it is Allah's right upon him not to turn away (after finishing from the prayer) but towards his right side. No doubt, I saw that the Messenger of Allah "Allah's blessing and peace be upon him" more often turned away towards his left side.

931- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having turned away (after he had finished) from the prayer (once) to his right side and (once) to his left side.

932- It is narrated on the authority of Umm Salamah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" uttered the End Salutation, the women would stand (to leave the mosque) once he finished his salutation; and he would keep in his place for a while before he would stand (and leave, so that men would imitate him in that conduct, giving way for women to depart first).

[34] When The Prayer Is Established And The Supper Is Served

933- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the supper is served, and (at the same time) the prayer is established, you should have supper first."

934- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the supper is served, and (at the same time) the prayer is established, you should start with (having) supper." It was reported that Ibn Umar had his supper one night, while he was hearing the call for prayer establishment.

935- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the supper is served, and (at the same time) the prayer is established, you should have supper first."

[35] The Congregational Prayer On The Rainy Night

936- It is narrated on the authority of Abu Al-Malih that he said: Once, I set out (for the prayer) on a rainy night, and when I returned (home) I asked for the gate (of the house) to be opened; and when my father asked: "Who

قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ؛ قَالَ: أَمَّنَا النَّبِيُّ ﷺ فَكَانَ يَنْصَرِفُ عَنْ جَانِبَيْهِ جَمِيعاً.

930 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ، عَنِ الأَسْوَدِ قَالَ: قَالَ عَبْدُ اللَّهِ: لاَ يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ فِي نَفْسِهِ جُزْءاً. يَرَى أَنَّ حَقًّا لِلَّهِ عَلَيْهِ أَنْ لاَ يَنْصَرِفَ إِلاَّ عَنْ يَمِينِهِ. قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ، أَكْثَرُ انْصِرَافِهِ عَنْ يَسَارِهِ.

931 ـ حدّثنا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَنْفَتِلُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ فِي الصَّلاَةِ.

932 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ بْنِ وَاقِدٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ هِنْدٍ بِنْتِ الْحٰرِثِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ. ثُمَّ يَلْبَثُ فِي مَكَانِهِ يَسِيراً قَبْلَ أَنْ يَقُومَ.

34 ـ بابُ إذا حَضَرَتِ الصَّلاةُ ووُضِعَ العَشَاءُ

933 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ، فَابْدَأُوا بِالْعَشَاءِ**».

934 ـ حدّثنا أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا عَبْدُ الْوَارِثِ. حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ، فَابْدَأُوا بِالْعَشَاءِ**».

935 ـ حدّثنا سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ، فَابْدَأُوا بِالْعَشَاءِ**».

35 ـ بابُ الجَمَاعَةِ في اللَّيْلَةِ المَطِيرَةِ

936 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمَلِيحِ؛ قَالَ: خَرَجْتُ فِي لَيْلَةٍ مَطِيرَةٍ. فَلَمَّا رَجَعْتُ اسْتَفْتَحْتُ. فَقَالَ أَبِي: مَنْ هٰذَا؟ قَالَ: أَبُو الْمَلِيحِ قَالَ: لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ،

is you?" I said: "Abu Al-Malih." On that he said: "On the day of (the holy battle of) Hudaibiyah, I saw us in the company of the Messenger of Allah "Allah's blessing and peace be upon him", when we were befallen by rain (which was so little in quantity that) it did not even wet the lower parts of our sandals. But the caller of the Messenger of Allah "Allah's blessing and peace be upon him" pronounced (the following statement that) "You should offer prayer in your dwelling places!"

937- It is narrated on the authority of Ibn Umar that he said: Whenever it was a rainy or a cold windy night, the caller of the Messenger of Allah "Allah's blessing and peace be upon him" would announce that "You should offer prayer in your dwelling places!"

938- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said on a rainy Friday: "You should offer prayer in your dwelling places."

939- It is narrated on the authority of Abdullah Ibn Al-Harith Ibn Nawfal that he said: Once, Ibn Abbas ordered his Mu'adhdhin on Friday, and it was a rainy day, to pronounce: "Allah is Greater! Allah is Greater! I testify that there is no god but Allah! I testify that Muhammad is the Messenger of Allah!" then he ordered him (instead of saying: "Come to the prayer! Come to success!" to call the people to pray at their dwelling places. The people asked him astonishingly: "What is that which you've done?" on that he said: "No doubt, this was done by him who was much better than me (i.e. The Messenger of Allah): do you like me to put people to trouble (and force them to set out from their homes in order to come to me after plunging into mud and slippery to their knees?"

[36] What Screens The Praying One

940- It is narrated on the authority of Musa Ibn Talhah from his father: We used to offer the prayer, and the animals would pass in front of us. We mentioned that to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "If anyone of you puts in front of him such a thing as even the back of a saddle, then, (he should pray and) whatever passes in front of it would not harm him."

941- It is narrated on the authority of Ibn Umar that he said: On journey, a spear used to be brought out to the Messenger of Allah "Allah's blessing and peace be upon him", and he would fix it, and offer prayer towards it.

942- It is narrated on the authority of A'ishah that she said: There was a (straw) mat belonging to the Messenger of Allah "Allah's blessing and

وَأَصَابَتْنَا سَمَاءٌ لَمْ تَبُلَّ أَسَافِلَ نِعَالِنَا، فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: «**صَلُّوا فِي رِحَالِكُمْ**».

937 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنَادِي مُنَادِيهِ، فِي اللَّيْلَةِ الْمَطِيرَةِ، أَوِ اللَّيْلَةِ الْبَارِدَةِ ذَاتِ الرِّيحِ: «**صَلُّوا فِي رِحَالِكُمْ**».

938 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ، قَالَ: سَمِعْتُ عَطَاءً يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ، فِي يَوْمِ جُمُعَةٍ، يَوْمِ مَطَرٍ: «**صَلُّوا فِي رِحَالِكُمْ**».

939 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ. حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ بْنِ نَوْفَلٍ؛ أَنَّ ابْنَ عَبَّاسٍ أَمَرَ الْمُؤَذِّنَ أَنْ يُؤَذِّنَ يَوْمَ الْجُمُعَةِ. وَذٰلِكَ يَوْمٌ مَطِيرٌ. فَقَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. ثُمَّ قَالَ: نَادِ فِي النَّاسِ فَلْيُصَلُّوا فِي بُيُوتِهِمْ. فَقَالَ لَهُ النَّاسُ: مَا هٰذَا الَّذِي صَنَعْتَ؟ قَالَ: قَدْ فَعَلَ هٰذَا مَنْ هُوَ خَيْرٌ مِنِّي. تَأْمُرُنِي أَنْ أُخْرِجَ النَّاسَ مِنْ بُيُوتِهِمْ فَيَأْتُونِي يَدُوسُونَ الطِّينَ إِلَى رُكَبِهِمْ.

36 ـ بابُ ما يَسْتُرُ المُصَلِّي

940 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسٰى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي، وَالدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا. فَذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «**مِثْلُ مُؤْخِرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيْ أَحَدِكُمْ، فَلاَ يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ**».

941 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ تُخْرَجُ لَهُ حَرْبَةٌ فِي السَّفَرِ، فَيَنْصِبُهَا فَيُصَلِّي إِلَيْهَا.

942 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ. حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ؛ قَالَتْ:

peace be upon him", which he used to spread during the day, and make as a wall at night, to which he would offer prayer.

943- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you (stands to) offer prayer, let him put a thing in front of him, and if he does not find that, let him fix a stick, and if he does not find that, let him draw a line, and then (let him offer the prayer, since) whatever passes in front of it would cause no harm to him."

[37] Passing In Front Of The Praying One

944- It is narrated on the authority of Busr Ibn Sa'id that he said: They sent me to Zaid Ibn Khalid to seek his religious verdict concerning the passage (of people) in front of the praying one, thereupon he related to me from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "To stand for forty is better for one than to pass in front of him (the praying one)." Sufyan (a sub-narrator) said: I do not know whether he meant forty years, months, mornings, or hours.

945- It is narrated on the authority of Busr Ibn Sa'id that he said: Zaid Ibn Khalid sent to Abu Juhaim Al-Ansari, to ask him whether he heard from the Messenger of Allah "Allah's blessing and peace be upon him" something pertaining to such as passes in front of a praying man, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone of you knows whatever (sins) he carries when he passes in front of his brother while he is praying, surely, (he would be sure to know that) to stand for forty (Sufyan said: I do not know whether it is forty years, forty months, or forty days) is better for him than to do so."

946- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you knows whatever (sins) he carries once he passes in front of his brother, while he is offering prayer, (he will be sure to know that) to stand for one hundred years is much better for him than to take a single step (in his passage in front of the praying one)."

[38] What Interrupts The Prayer

947- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" was offering prayer (with his companions) in Arafah when I and Al-Fadl came riding a she-ass. We passed in front of a portion of the row (of the praying people) and then we dismounted and left it to enter the row (and catch up the prayer). (This means that the passage of the ass does not interrupt the prayer)

كَانَ لِرَسُولِ اللَّهِ ﷺ حَصِيرٌ يُبْسَطُ بِالنَّهَارِ وَيَحْتَجِرُهُ بِاللَّيْلِ، يُصَلِّي إِلَيْهِ.

943 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا حُمَيْدُ بْنُ الأَسْوَدِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ. ح وَحَدَّثَنَا عَمَّارُ بْنُ خَالِدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي عَمْرِو بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ جَدِّهِ حُرَيْثِ بْنِ سُلَيْمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تِلْقَاءَ وَجْهِهِ شَيْئاً. فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصاً. فَإِنْ لَمْ يَجِدْ فَلْيَخُطَّ خَطًّا. ثُمَّ لاَ يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ**».

37 ـ بابُ المُرُورِ بَيْنَ يَدَيِ المُصَلِّي

944 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ؛ قَالَ: أَرْسَلُونِي إِلَى زَيْدِ بْنِ خَالِدٍ أَسْأَلُهُ عَنِ الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي. فَأَخْبَرَنِي عَنِ النَّبِيِّ ﷺ قَالَ: «**لأَنْ يَقُومَ أَرْبَعِينَ، خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ**».

قَالَ سُفْيَانُ: فَلاَ أَدْرِي أَرْبَعِينَ سَنَةً، أَوْ شَهْراً، أَوْ صَبَاحاً، أَوْ سَاعَةً.

945 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ؛ أَنَّ زَيْدَ بْنَ خَالِدٍ أَرْسَلَ إِلَى أَبِي جُهَيْمٍ الأَنْصَارِيِّ يَسْأَلُهُ: مَا سَمِعْتَ مِنَ النَّبِيِّ ﷺ فِي الرَّجُلِ يَمُرُّ بَيْنَ يَدَيِ الرَّجُلِ وَهُوَ يُصَلِّي؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**لَوْ يَعْلَمُ أَحَدُكُمْ مَا لَهُ أَنْ يَمُرَّ بَيْنَ يَدَيْ أَخِيهِ وَهُوَ يُصَلِّي، كَانَ لأَنْ يَقِفَ أَرْبَعِينَ**». قَالَ: لاَ أَدْرِي أَرْبَعِينَ عَاماً، أَوْ أَرْبَعِينَ شَهْراً، أَوْ أَرْبَعِينَ يَوْماً «**خَيْرٌ لَهُ مِنْ ذٰلِكَ**».

946 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَوْهِبٍ، عَنْ عَمِّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ النَّبِيُّ: «**لَوْ يَعْلَمُ** أَحَدُكُمْ مَا لَهُ فِي أَنْ يَمُرَّ بَيْنَ يَدَيْ أَخِيهِ، مُعْتَرِضاً فِي الصَّلاَةِ. كَانَ لأَنْ يُقِيمَ مِائَةَ عَامٍ خَيْرٌ لَهُ مِنَ الْخَطْوَةِ الَّتِي خَطَاهَا**».

38 ـ باب ما يَقْطَعُ الصَّلاةَ

947 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي بِعَرَفَةَ. فَجِئْتُ أَنَا وَالْفَضْلُ عَلَى أَتَانٍ. فَمَرَرْنَا عَلَى بَعْضِ الصَّفِّ. فَنَزَلْنَا عَنْهَا وَتَرَكْنَاهَا. ثُمَّ دَخَلْنَا فِي الصَّفِّ.

948- It is narrated on the authority of Umm Salamah that once the Messenger of Allah "Allah's blessing and peace be upon him" was offering prayer in the chamber of Umm Salamah when Abdullah or Umar Ibn Abu Salamah passed in front of him, thereupon he beckoned with his hand with the result that the boy retreated. Then Zainab Bint Umm Salamah passed (in front of him), and he beckoned with his hand as such (so that she would return), but she went on (and the Prophet completed the prayer anyway). When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he said: "Those (women) are more ready (to disobey and break the rules)." (This is why the boy retreated and the girl went on passing in front of him while he was praying, even though this did not interrupt his prayer)

949- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the black dog and the menstruating woman (or the girl who has attained the age of menses) interrupt the prayer (one is offering if they pass in front of him)."

950- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The dog, the woman and the donkey interrupt the prayer (one is offering, if they pass in front of him)."

951- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman, the dog, and the donkey interrupt the prayer (one is offering, if they pass in front of him)."

952- It is narrated on the authority of Abdullah Ibn As-Samit that Abu Dharr told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In case there is nothing in front of a man, such a thing as even equal to the back of a saddle, his prayer would be interrupted by (the passage of) a woman, an ass, or a black dog." I (the sub-narrator) said: "What does distinguish the black dog from the red dog?" He said: "I asked the Messenger of Allah "Allah's blessing and peace be upon him" as you ask me, and he said: "The black dog is (likely equal to) a Satan.""

[39] You Should Avert (What Is Harmful) As Much As You Could

953- It is narrated on the authority of Al-Hasan Al-Urani that a mention was made of those things which interrupt the prayer in the presence of Ibn Abbas; and they talked about the dog, the donkey and the woman, thereupon Ibn Abbas said: "What do you say about the goat? One day, the Messenger of Allah "Allah's blessing and peace be upon him" was offering

948 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، هُوَ قَاصُّ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي حُجْرَةِ أُمِّ سَلَمَةَ. فَمَرَّ بَيْنَ يَدَيْهِ عَبْدُ اللَّهِ، أَوْ عُمَرُ بْنُ أَبِي سَلَمَةَ. فَقَالَ بِيَدِهِ. فَرَجَعَ. فَمَرَّتْ زَيْنَبُ بِنْتُ أُمِّ سَلَمَةَ. فَقَالَ بِيَدِهِ هٰكَذَا. فَمَضَتْ. فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ قَالَ: «**هُنَّ أَغْلَبُ**».

949 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنَا قَتَادَةُ. حَدَّثَنَا جَابِرٌ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلاَةَ الْكَلْبُ الأَسْوَدُ، وَالْمَرْأَةُ الْحَائِضُ**».

950 ـ حدّثنا زَيْدُ بْنُ أَخْزَمَ، أَبُو طَالِبٍ. حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلاَةَ الْمَرْأَةُ وَالْكَلْبُ وَالْحِمَارُ**».

951 ـ حدّثنا جَمِيلُ بْنُ الْحَسَنِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلاَةَ الْمَرْأَةُ وَالْكَلْبُ وَالْحِمَارُ**».

952 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلاَةَ، إِذَا لَمْ يَكُنْ بَيْنَ يَدَيِ الرَّجُلِ مِثْلُ مُؤْخِرَةِ الرَّحْلِ، الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الأَسْوَدُ**».

قَالَ، قُلْتُ: مَا بَالُ الأَسْوَدِ مِنَ الأَحْمَرِ؟ فَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي، فَقَالَ: «**الْكَلْبُ الأَسْوَدُ شَيْطَانٌ**».

39 ـ بابُ ادْرَأْ ما اسْتَطَعْتَ

953 ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا يَحْيَىٰ، أَبُو الْمُعَلَّى، عَنِ الْحَسَنِ الْعُرَنِيِّ؛ قَالَ: ذُكِرَ عِنْدَ ابْنِ عَبَّاسٍ، مَا يَقْطَعُ الصَّلاَةَ. فَذَكَرُوا الْكَلْبَ وَالْحِمَارَ وَالْمَرْأَةَ. فَقَالَ: مَا تَقُولُونَ فِي الْجَدْيِ؟ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي يَوْماً. فَذَهَبَ جَدْيٌ يَمُرُّ بَيْنَ يَدَيْهِ. فَبَادَرَهُ رَسُولُ اللَّهِ ﷺ الْقِبْلَةَ.

prayer when a goat came to pass in front of him, but the Messenger of Allah "Allah's blessing and peace be upon him" preceded it towards the Qiblah (to avert it from passing)."

954- It is narrated on the authority of Abu Sa'id: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anybody amongst you is offering prayer, let him pray behind something (to hide him from people), and be close to it as much as to let none pass in front of him; and if anyone comes to pass (in front of him) he should use force against him for he is a Satan."

955- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you is praying, he should let none pass in front of him; and if he refuses, let him use force against him, for indeed he (the passer-by) has a companion (from Satans, who prompts him to do so)."

[40] When One Prays And There Is Something Between Him And The Qiblah

956- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) offered the (supererogatory) prayers at night while I was lying (in front of him), between him and the Qiblah, just like the lying dead body (which is placed between the praying people and the Qiblah).

957- It is narrated on the authority of Zainab Bint Abu Salamah from her mother that her bed acted as the place of prostration for the Messenger of Allah "Allah's blessing and peace be upon him" (during his prayers).

958- It is narrated on the authority of Abdullah Ibn Shaddad that he said: Maimunah, the wife of the Prophet "Allah's blessing and peace be upon him" said: The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) offered prayer and I was beside him; and perhaps his garment touched me whenever he prostrated.

959- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should pray behind a talker and a sleeping one (for fear the praying one might be put to distraction of mind).

[41] It Is Forbidden To Bow Or Prostrate Before The Imam Does

960- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" instructed us not to hasten to bow or prostrate before the imam does (saying): "When he

954 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ. وَلْيَدْنُ مِنْهَا. وَلاَ يَدَعْ أَحَداً يَمُرَّ بَيْنَ يَدَيْهِ. فَإِنْ جَاءَ أَحَدٌ يَمُرَّ، فَلْيُقَاتِلْهُ. فَإِنَّهُ شَيْطَانٌ**».

955 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ، وَالْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلاَ يَدَعْ أَحَداً يَمُرُّ بَيْنَ يَدَيْهِ. فَإِنْ أَبَى فَلْيُقَاتِلْهُ. فَإِنَّ مَعَهُ الْقَرِينَ**».

وَقَالَ الْمُنْكَدِرِيُّ: فَإِنَّ مَعَهُ الْعُزَّى.

40 ـ بابُ مَنْ صَلَّى وبَيْنَهُ وبَيْنَ القِبْلَةِ شَيْءٌ

956 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، كَاعْتِرَاضِ الْجِنَازَةِ.

957 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، وَسُوَيْدُ بْنُ سَعِيدٍ؛ قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّهَا؛ قَالَتْ: كَانَ فِرَاشُهَا بِحِيَالِ مَسْجِدِ رَسُولِ اللَّهِ ﷺ.

958 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ؛ قَالَ: حَدَّثَتْنِي مَيْمُونَةُ، زَوْجُ النَّبِيِّ ﷺ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا بِحِذَائِهِ. وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ.

959 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنِي أَبُو الْمِقْدَامِ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلَّى خَلْفَ الْمُتَحَدِّثِ وَالنَّائِمِ.

41 ـ بابُ النَّهْيِ أَنْ يُسْبَقَ الإمَامُ بالرُّكُوعِ والسُّجُودِ

960 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا أَنْ لاَ نُبَادِرَ الإِمَامَ بِالرُّكُوعِ وَالسُّجُودِ. وَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا سَجَدَ فَاسْجُدُوا.

magnifies (Allah), you should magnify (Allah); and when he falls in prostration, you also should fall in prostration (after him)."

961- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would such as (hastens to) raise his head before the imam does not fear that Allah might turn his head into that of a donkey?"

962- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've grown old (and put on flesh), so, when I bow, bow (after me), and when I raise (my head) raise (your heads after me), and when I fall in prostration, fall in prostration (after me); and I would not like to see anyone of you (hasten to) bow or prostrate before I do."

963- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not hasten to bow or fall in prostration before I do: catch up whatever (portion of bowing you miss) when I bow before you do if I raise (my head from bowing), and also catch up whatever (portion of prostration you miss) when I prostrate before you if I raise (from prostration). Indeed, I've grown old (and put on flesh)."

[42] What Is Hateful In The Prayer

964- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of transgressing the due limits (which none should go beyond) that one wipes dust off his forehead so much before he finishes from his prayer."

965- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not poke (and clack) your finger joints while you are in the prayer."

966- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should cover his mouth (i.e. tie it up with the end of the turban as was their habit) during the prayer.

967- It is narrated on the authority of Ka'b Ibn Ujrah that once the Messenger of Allah "Allah's blessing and peace be upon him" saw a man having interlaced his fingers in the prayer, thereupon the Prophet "Allah's blessing and peace be upon him" separated his fingers (from one another to show him that interlacing fingers was forbidden in the prayer).

961 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ؛ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ؟**».

962 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو بَدْرٍ، شُجَاعُ بْنُ الْوَلِيدِ، عَنْ زِيَادِ بْنِ خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ دَارِمٍ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي قَدْ بَدَّنْتُ. فَإِذَا رَكَعْتُ فَارْكَعُوا. وَإِذَا رَفَعْتُ فَارْفَعُوا. وَإِذَا سَجَدْتُ فَاسْجُدُوا. وَلاَ أُلْفِيَنَّ رَجُلاً يَسْبِقُنِي إِلَى الرُّكُوعِ، وَلاَ إِلَى السُّجُودِ**».

963 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عَجْلاَنَ. ح وَحَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُبَادِرُونِي بِالرُّكُوعِ وَلاَ بِالسُّجُودِ. فَمَهْمَا أَسْبِقْكُمْ بِهِ إِذَا رَكَعْتُ، تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ. وَمَهْمَا أَسْبِقْكُمْ بِهِ إِذَا سَجَدْتُ، تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ. إِنِّي قَدْ بَدَّنْتُ**».

42 ـ بابُ ما يُكْرَهُ في الصَّلاةِ

964 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ فُدَيْكٍ. حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ بْنِ الْهُدَيْرِ التَّيْمِيُّ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ مِنَ الْجَفَاءِ أَنْ يُكْثِرَ الرَّجُلُ مَسْحَ جَبْهَتِهِ قَبْلَ الْفَرَاغِ مِنْ صَلاَتِهِ**».

965 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو قُتَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، وَإِسْرَائِيلُ بْنُ يُونُسَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تُفَقِّعْ أَصَابِعَكَ وَأَنْتَ فِي الصَّلاَةِ**».

966 ـ **حدّثنا** أَبُو سَعِيدٍ، سُفْيَانُ بْنُ زِيَادٍ الْمُؤَدِّبُ. حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُغَطِّيَ الرَّجُلُ فَاهُ فِي الصَّلاَةِ.

967 ـ **حدّثنا** عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً قَدْ شَبَّكَ أَصَابِعَهُ فِي الصَّلاَةِ. فَفَرَّجَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَصَابِعِهِ.

968- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you yawns in the prayer, let him put his hand over his mouth, making no noise for Satan laughs at (the noise made by) him."

969- It is narrated on the authority of Adi Ibn Thabit from his father from his grandfather that Allah's Apostle "Allah's blessing and peace be upon him" said: "The sputum, expectoration, menses and slumber during the prayer are (hateful, even though accepted) from (the part of) Satan."

[43] Concerning Such As Leads Some People In The Prayer, Even Though They Dislike Him

970- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three (types of persons) whose prayer is never accepted (by Allah): a man who leads the people in the prayer even though they dislike him; a man who never comes to the prayer but lately, i.e. after its fixed stated time; and a man who enslaves an emancipated one."

971- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three (types of persons) whose prayer never rise even a span over their heads (i.e. it is never accepted by Allah): a man who leads people in the prayer even though they dislike him; a woman who spends the night while her husband is angry with her (for she does not respond to him in what he wants from her); and two brothers (whether by blood relation or in the religion of Allah) who desert one another (more than three days)."

[44] Two Persons Could Offer Prayer In Congregation

972- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two persons and what is above them (in number could offer prayer in) congregation."

973- It is narrated on the authority of Ibn Abbas that he said: I was spending the night in the house of Maimunah, my maternal aunt when the Messenger of Allah "Allah's blessing and peace be upon him" stood for the (supererogatory) prayer at night; and I stood by his left, but he took hold of my hand, and made me stand on his right (and we offered the night prayer in congregation).

974- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was offering the Maghrib prayer when I came and stood by his left,

968 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ. وَلاَ يَعْوِي. فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْهُ**».

969 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ شَرِيكٍ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْبُزَاقُ وَالْمُخَاطُ وَالْحَيْضُ وَالنُّعَاسُ فِي الصَّلاَةِ، مِنَ الشَّيْطَانِ**».

43 ـ بابُ مَنْ أَمَّ قَوْماً وهُمْ له كَارِهُونَ

970 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. وَجَعْفَرُ بْنُ عَوْنٍ، عَنِ الإِفْرِيقِيِّ، عَنْ عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ثَلاَثَةٌ لاَ تُقْبَلُ لَهُمْ صَلاَةٌ: الرَّجُلُ يَؤُمُّ الْقَوْمَ وَهُمْ لَهُ كَارِهُونَ. وَالرَّجُلُ لاَ يَأْتِي الصَّلاَةَ إِلاَّ دِبَاراً (يَعْنِي بَعْدَمَا يَفُوتُهُ الْوَقْتُ). وَمَنِ اعْتَبَدَ مُحَرَّراً**».

971 ـ **حدّثنا** مُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ. حَدَّثَنَا يَحْيَىٰ بْنُ عَبْدِ الرَّحْمٰنِ الأَرْحَبِيُّ. حَدَّثَنَا عُبَيْدَةُ بْنُ الأَسْوَدِ، عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**ثَلاَثَةٌ لاَ تَرْتَفِعُ صَلاَتُهُمْ فَوْقَ رُؤُوسِهِمْ شِبْراً: رَجُلٌ أَمَّ قَوْماً وَهُمْ لَهُ كَارِهُونَ. وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَأَخَوَانِ مُتَصَارِمَانِ**».

44 ـ بابُ الاثْنَانِ جَمَاعَةٌ

972 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَمْرِو بْنِ جَرَادٍ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اثْنَانِ، فَمَا فَوْقَهُمَا، جَمَاعَةٌ**».

973 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ. فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ. فَقُمْتُ عَنْ يَسَارِهِ. فَأَخَذَ بِيَدِي فَأَقَامَنِي عَنْ يَمِينِهِ.

974 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ. حَدَّثَنَا شُرَحْبِيلُ؛ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَغْرِبَ، فَجِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَقَامَنِي عَنْ يَمِينِهِ.

thereupon he made me stand on his right (and we offered the prayer together in congregation).

975- It is narrated on the authority of Anas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" prayed with one of his wives and me: he made me stand on his right (side), and the woman prayed behind us.

[45] Who Has More Claim To Stand Behind The Imam

976- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pass his hand over our shoulders (to rest assured of straightening the rows) just before the beginning of the prayer, and say: "Do not be at variance (of your rows) lest your hearts will fall in dispute. Let those of sound minds and good understanding stand behind me (in the prayer), and then those who follow them (in degree) and then those who follow them."

977- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to have the Muhajirs (the Emigrants) and the Ansar (Supporters) stand behind him (in the prayer), in order to learn from him.

978- It is narrated on the authority of Abu Sa'id that once the Messenger of Allah "Allah's blessing and peace be upon him" observed that some of his companions were in the rear (of rows), thereupon he said to them: "Come forward, and follow me directly, and let those to come after you follow you! There will be still some people (who like to be) in the rear until Allah Almighty brings them backward."

[46] Who Has More Right To Be The Imam

979- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I and a companion of mine came to the Messenger of Allah "Allah's blessing and peace be upon him", and when we wanted to leave, he said to us: "When the prayer is due, let anyone of you pronounce the Adhan (for the prayer), and establish the prayer, and let the older among you lead the prayer."

980- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none lead the people in prayer but the one who recites Allah's Book (i.e. the Qur'an) best among them; and if they all are equal in reciting the Qur'an, let none lead them but the earliest of migration among them; and in case they all are equal in the time of migration, let none lead them but the

975 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا أَبِي. حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِامْرَأَةٍ مِنْ أَهْلِهِ، وَبِي، فَأَقَامَنِي عَنْ يَمِينِهِ وَصَلَّتِ الْمَرْأَةُ خَلْفَنَا.

45 ـ بابٌ مَنْ يُسْتَحَبُّ أنْ يَلِيَ الإمَامَ

976 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلاَةِ وَيَقُولُ: «**لاَ تَخْتَلِفُوا، فَتَخْتَلِفَ قُلُوبُكُمْ. لِيَلِيَنِّي مِنْكُمْ أُولُوا الأَحْلاَمِ وَالنُّهَى. ثُمَّ الَّذِينَ يَلُونَهُمْ. ثُمَّ الَّذِينَ يَلُونَهُمْ**».

977 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ أَنْ يَلِيَهُ الْمُهَاجِرُونَ وَالأَنْصَارُ، لِيَأْخُذُوا عَنْهُ.

978 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِي الأَشْهَبِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخُّراً. فَقَالَ: «**تَقَدَّمُوا فَأْتَمُّوا بِي. وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ. لاَ يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللَّهُ**».

46 ـ بابٌ مَنْ أَحَقُّ بالإمَامَةِ

979 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَصَاحِبٌ لِي. فَلَمَّا أَرَدْنَا الانْصِرَافَ قَالَ لَنَا: «**إِذَا حَضَرَتِ الصَّلاَةُ فَأَذِّنَا وَأَقِيمَا. وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا**».

980 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ؛ قَالَ: سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ قَالَ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَؤُمُّ الْقَوْمَ أَقْرَأُهُمْ لِكِتَابِ اللَّهِ. فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً،**

oldest among them. Let none be led (in the prayer) in his house or in (the place) where his power of authority is effective; nor should anyone sit on his throne in his own house except with a leave, or his leave."

[47] What The Imam Should Do

981- It is narrated on the authority of Abu Hazim that he said: Sahl Ibn Sa'd As-Sa'idi used to present the young men of his people to lead them in the prayer; and it was said to him: "How do you do so, and you have precedence (of embracing Islam as it is known) for you?" he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, the imam is responsible: if he does good, (the benefit of) that will be for both him and them, and if he does evil, (the loss of) that will be against him but not against them."

982- It is narrated on the authority of Salamah Bint Al-Hurr, the sister of Kharashah, that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "A time will come upon the people, that they will stand (to offer the prayer, and push one another to avert the imamate from themselves) for an hour until they will find no imam to lead them in the prayer."

983- It is narrated on the authority of Abu Ali Al-Hamadani that he set out in a ship having (among its riders) Uqbah Ibn Amir Al-Juhani; and when one of the (obligatory) prayers was due, we asked him to lead us, and said to him: "You have more right among us to do so, for you are one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him"." But he refused and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who leads people in the prayer and he acts in it properly, the (reward of the) prayer is for him and them; but if he falls short to do so properly, the (loss) will be against him, and not against them."

[48] When One Leads A People In The Prayer, Let Him Cut It Short

984- It is narrated on the authority of Abu Mas'ud that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I fail to attend the Morning prayer for so and so makes it long with us." I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" more angry in giving advice than he was on this day. He said: "O people! From amongst you, there are such as cause people to have aversion (towards the good deeds)! Whoever of you leads the people in the prayer, let him cut it short, for among them, there are the sick, the weak, and the one having some job to do."

فَلْيَؤُمَّهُم أَقْدَمُهُمْ هِجْرَةً. فَإِنْ كَانَتِ الْهِجْرَةُ سَوَاءً، فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ سِنًّا. وَلاَ يُؤَمَّ الرَّجُلُ فِي أَهْلِهِ وَلاَ فِي سُلْطَانِهِ، وَلاَ يُجْلَسْ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ، إِلاَّ بِإِذْنٍ، أَوْ بِإِذْنِه».

47 ـ باب ما يَجِبُ على الإمَامِ

981 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ، أَخُو فُلَيْحٍ. حَدَّثَنَا أَبُو حَازِمٍ قَالَ: كَانَ سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ يُقَدِّمُ فِتْيَانَ قَوْمِهِ، يُصَلُّونَ بِهِمْ. فَقِيلَ لَهُ: تَفْعَلُ، وَلَكَ مِنَ الْقِدَمِ مَا لَكَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الإِمَامُ ضَامِنٌ. فَإِنْ أَحْسَنَ، فَلَهُ وَلَهُمْ. وَإِنْ أَسَاءَ، يَعْنِي، فَعَلَيْهِ وَلاَ عَلَيْهِمْ»**.

982 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ أُمِّ غُرَابٍ، عَنِ امْرَأَةٍ يُقَالُ لَهَا عَقِيلَةُ، عَنْ سَلاَمَةَ بِنْتِ الْحُرِّ، أُخْتِ خَرَشَةَ؛ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«يَأْتِي عَلَى النَّاسِ زَمَانٌ يَقُومُونَ سَاعَةً، لاَ يَجِدُونَ إِمَاماً يُصَلِّي بِهِمْ»**.

983 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَرْمَلَةَ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ أَنَّهُ خَرَجَ فِي سَفِينَةٍ، فِيهَا عُقْبَةُ بْنُ عَامِرٍ الْجُهَنِيُّ. فَحَانَتْ صَلاَةٌ مِنَ الصَّلَوَاتِ. فَأَمَرْنَاهُ أَنْ يَؤُمَّنَا. وَقُلْنَا لَهُ: إِنَّكَ أَحَقُّنَا بِذٰلِكَ. أَنْتَ صَاحِبُ رَسُولِ اللَّهِ ﷺ فَأَبَى، فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ أَمَّ النَّاسَ فَأَصَابَ، فَالصَّلاَةُ لَهُ وَلَهُمْ. وَمَنِ انْتَقَصَ مِنْ ذٰلِكَ شَيْئاً، فَعَلَيْهِ، وَلاَ عَلَيْهِمْ»**.

48 ـ بابُ مَنْ أَمَّ قَوْماً فَلْيُخَفِّفْ

984 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي لأَتَأَخَّرُ فِي صَلاَةِ الْغَدَاةِ مِنْ أَجْلِ فُلاَنٍ، لِمَا يُطِيلُ بِنَا فِيهَا. قَالَ: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَطُّ فِي مَوْعِظَةٍ أَشَدَّ غَضَباً مِنْهُ يَوْمَئِذٍ، فَقَالَ: **«يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنَفِّرِينَ. فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَجَوَّزْ. فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ»**.

985- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to cut short the prayer, even though he would offer it perfectly.

986- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, Mu'adh Ibn Jabal Al-Ansari led his companions in the Isha prayer, and he prolonged it upon us, thereupon a man from us (left the prayer and) turned away, and prayed alone. When Mu'adh was told about him, he said: "He is a hypocrite." When the news of that reached the man, he visited the Messenger of Allah "Allah's blessing and peace be upon him" and told him of what Mu'adh had (done and) said. On that the Messenger of Allah "Allah's blessing and peace be upon him" said (to Mu'adh): "Do you intend to put people to trial O Mu'adh? when you lead people in the prayer, you might recite (such short Surahs as) Ash-Shams, Al-A'la, Al-Lail, or (the Surah of) Iqra'."

987- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: The last thing which the Messenger of Allah "Allah's blessing and peace be upon him" commanded me to do when he appointed me as the governor of Ta'if was that he said to me: "O Uthman! Cut short the prayer (when you lead the people), and regard the people (and deal with all of them as you deal) with the weakest among them, for among them are the old, the young, the sick, the one (whose house is) far (from the mosque), and the one having some job to do."

988- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: The last thing which the Messenger of Allah "Allah's blessing and peace be upon him" said to me was: "When you lead a people (in the prayer), cut it short with them."

[49] The Imam Cuts Short The Prayer When Something Happens

989- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When I stand for prayer, I intend to prolong it. But when I hear the cries of a child, I soon would cut it short, as I know that the child's mother would feel so much sorry for his cries."

990- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When I hear the cry of the child (while I'm leading the prayer), I would cut short the prayer (on knowledge of his mother's sorrow for him)."

985 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ، وَحُمَيْدُ بْنُ مَسْعَدَةَ؛ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوجِزُ وَيُتِمُّ الصَّلاَةَ.

986 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ الأَنْصَارِيُّ بِأَصْحَابِهِ صَلاَةَ الْعِشَاءِ فَطَوَّلَ عَلَيْهِمْ فَانْصَرَفَ رَجُلٌ مِنَّا، فَصَلَّى. فَأُخْبِرَ مُعَاذٌ عَنْهُ. فَقَالَ: إِنَّهُ مُنَافِقٌ. فَلَمَّا بَلَغَ ذٰلِكَ الرَّجُلَ، دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ مَا قَالَ لَهُ مُعَاذٌ. فَقَالَ النَّبِيُّ ﷺ: «**أَتُرِيدُ أَنْ تَكُونَ فَتَّاناً يَا مُعَاذُ؟ إِذَا صَلَّيْتَ بِالنَّاسِ فَاقْرَأْ بِالشَّمْسِ وَضُحَاهَا، وَسَبِّحِ اسْمَ رَبِّكَ الأَعْلَىٰ، وَاللَّيْلِ إِذَا يَغْشَى، وَاقْرَأْ بِاسْمِ رَبِّكَ**».

987 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ؛ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ أَبِي الْعَاصِ يَقُولُ: كَانَ آخِرَ مَا عَهِدَ إِلَيَّ النَّبِيُّ ﷺ حِينَ أَمَّرَنِي عَلَى الطَّائِفِ، قَالَ لِي: «**يَا عُثْمَانُ تَجَاوَزْ فِي الصَّلاَةِ وَاقْدِرِ النَّاسَ بِأَضْعَفِهِمْ. فَإِنَّ فِيهِمُ الْكَبِيرَ وَالصَّغِيرَ وَالسَّقِيمَ وَالْبَعِيدَ وَذَا الْحَاجَةِ**».

988 ـ **حدّثنا** عَلِيُّ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ. حَدَّثَنَا يَحْيَىٰ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ قَالَ: حَدَّثَ عُثْمَانُ بْنُ أَبِي الْعَاصِ أَنَّ آخِرَ مَا قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**إِذَا أَمَمْتَ قَوْماً فَأَخِفَّ بِهِمْ**».

49 ـ بابٌ الإمَامُ يُخَفِّفُ الصَّلاةَ إذا حَدَثَ أَمْرٌ

989 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي لأَدْخُلُ فِي الصَّلاَةِ، وَإِنِّي أُرِيدُ إِطَالَتَهَا. فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلاَتِي، مِمَّا أَعْلَمُ لِوَجْدِ أُمِّهِ بِبُكَائِهِ**».

990 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ أَبِي كَرِيمَةَ الْحَرَّانِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُلاَثَةَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنِ الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي لأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي الصَّلاَةِ**».

991- It is narrated on the authority of Ibn Abu Qatadah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When I stand for prayer, I intend to prolong it. But on hearing the cries of a child, I cut it short, in order not to put his mother to difficulty."

[50] Making Rows (In The Prayer)

992- It is narrated on the authority of Jabir Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you not align (in rows) in the same way as the angels align in the Presence of their Lord?" we asked: "How do the angels align (in rows) in the Presence of their Lord?" he said: "They complete the first rows, and stick to one another in the row."

993- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Straighten your rows (in the prayer), for making straight the rows is an essential part therewith the prayer is complete."

994- It is narrated on the authority of An-Nu'man Ibn Bashir: The Messenger of Allah "Allah's blessing and peace be upon him" used to straighten the row (of the praying people) until he would make it (as sharply upright) as a spear or an arrow shaft. Once, he saw a man, whose chest was bulging out of the row. Upon this, he said: "You should rather straighten your rows otherwise, Allah would create dissention (and hatred) among you."

995- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah and His angels invoke prayer (and blessings) upon such as completes the rows (in the prayer); and whoever fills a space (in the row), Allah raises him up a degree with it."

[51] The Superiority Of The First Row

996- It is narrated on the authority of Irbad Ibn Sariyah that the Messenger of Allah "Allah's blessing and peace be upon him" used to ask for (Allah's) Forgiveness thrice for (those of) the first row (in the mosque), and only once for (those of) the second row.

997- It is narrated on the authority of Al-Bara Ibn Azib that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, Allah and His angels invoke prayer (and blessings) upon (those of) the first row (in the congregational prayer)."

991 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، وَبِشْرُ بْنُ بَكْرٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي لأَقُومُ فِي الصَّلاةِ وَأَنَا أُرِيدُ أَنْ أُطَوِّلَ فِيهَا. فَأَسْمَعُ بُكَاءَ الصَّبِيِّ. فَأَتَجَوَّزُ، كَرَاهِيَةَ أَنْ يَشُقَّ عَلَى أُمِّهِ**».

50 ـ بابُ إِقَامَةِ الصُّفُوفِ

992 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ السُّوَائِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ تَصُفُّونَ كَمَا تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا؟**» قَالَ: قُلْنَا: وَكَيْفَ تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «**يُتِمُّونَ الصُّفُوفَ الأُوَلَ، وَيَتَرَاصُّونَ فِي الصَّفِّ**».

993 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ. ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا أَبِي، وَبِشْرُ بْنُ عُمَرَ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَوُّوا صُفُوفَكُمْ. فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ تَمَامِ الصَّلاَةِ**».

994 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي الصَّفَّ حَتَّى يَجْعَلَهُ مِثْلَ الرُّمْحِ أَوِ الْقِدْحِ. قَالَ، فَرَأَى صَدْرَ رَجُلٍ نَاتِئاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**سَوُّوا صُفُوفَكُمْ. أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ**».

995 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يَصِلُونَ الصُّفُوفَ. وَمَنْ سَدَّ فُرْجَةً رَفَعَهُ اللَّهُ بِهَا دَرَجَةً**».

51 ـ بابُ فَضْلِ الصَّفِّ الْمُقَدَّمِ

996 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عِرْبَاضِ بْنِ سَارِيَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْتَغْفِرُ لِلصَّفِّ الْمُقَدَّمِ، ثَلاَثاً. وَلِلثَّانِي، مَرَّةً.

997 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ طَلْحَةَ بْنَ مُصَرِّفٍ يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَوْسَجَةَ يَقُولُ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الأَوَّلِ**».

998- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If they were to know whatever (superiority) the first row has (over the other rows in the mosque), they would (hasten to occupy their places there, even though if they had to) draw lots."

999- It is narrated on the authority of Ibrahim Ibn Abd Ar-Rahman Ibn Awf from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, Allah and His angels invoke prayer (and blessings) upon (those of) the first row (in the congregational prayer)."

[52] The Rows Of Women (In The Congregational Prayer)

1000- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and the most rewardable) among the rows of women (in the mosque) is the last of them, and the worst (and the least rewardable) among them is the first of them; and the best among the rows of men (in the mosque) is the first of them, and the worst among them is the last of them."

1001- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and the most rewardable) among the rows of men (in the mosque) is the first of them, and the worst (and the least rewardable) among them is the last of them; and the best among the rows of women (in the mosque) is the last of them, and the worst among them is the first of them."

[53] Praying Between The Pillars In The Row

1002- It is narrated on the authority of Mu'awiyah Ibn Qurrah from his father that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we were forbidden to align between the pillars, from which we were driven away (for they would cut the rows).

[54] A Man Prays Alone Behind The Row

1003- It is narrated on the authority of Ali Ibn Shaiban, and he was a member of the delegate that he said: We set out to go to the Messenger of Allah "Allah's blessing and peace be upon him", to whom we gave the pledge of allegiance (for Islam), and then offered prayer behind him. Then, we offered another prayer behind him, and when he finished the prayer, he saw a man having prayed alone behind the row (of the praying people). Allah's Messenger "Allah's blessing and peace be upon him" stood near

998 ـ **حدّثنا** أَبُو ثَوْرٍ، إِبْرَاهِيمُ بْنُ خَالِدٍ. حَدَّثَنَا أَبُو قَطَنٍ. حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ خِلاَسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ يَعْلَمُونَ مَا فِي الصَّفِّ الأَوَّلِ لَكَانَتْ قُرْعَةٌ**».

999 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الأَوَّلِ**».

52 ـ بابُ صُفُوفِ النِّسَاءِ

1000 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا. وَخَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا**».

1001 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ صُفُوفِ الرِّجَالِ مُقَدَّمُهَا، وَشَرُّهَا مُؤَخَّرُهَا. وَخَيْرُ صُفُوفِ النِّسَاءِ مُؤَخَّرُهَا، وَشَرُّهَا مُقَدَّمُهَا**».

53 ـ بابُ الصَّلاةِ بَيْنَ السَّوَارِي في الصَّفِّ

1002 ـ **حدّثنا** زَيْدُ بْنُ أَخْزَمَ، أَبُو طَالِبٍ. حَدَّثَنَا أَبُو دَاوُدَ، وَأَبُو قُتَيْبَةَ. قَالاَ: حَدَّثَنَا هَارُونُ بْنُ مُسْلِمٍ، عَنْ قَتَادَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا نُنْهَى أَنْ نَصُفَّ بَيْنَ السَّوَارِي، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَنُطْرَدُ عَنْهَا طَرْداً.

54 ـ بابُ صَلاةِ الرَّجُلِ خَلْفَ الصَّفِّ وَحْدَهُ

1003 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُلاَزِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَلِيِّ بْنِ شَيْبَانَ، عَنْ أَبِيهِ، عَلِيِّ بْنِ شَيْبَانَ، وَكَانَ مِنَ الْوَفْدِ. قَالَ: خَرَجْنَا حَتَّى قَدِمْنَا عَلَى النَّبِيِّ ﷺ، فَبَايَعْنَاهُ. وَصَلَّيْنَا خَلْفَهُ. ثُمَّ صَلَّيْنَا وَرَاءَهُ صَلاَةً أُخْرَى. فَقَضَى الصَّلاَةَ. فَرَأَى رَجُلاً فَرْداً خَلْفَ الصَّفِّ. قَالَ، فَوَقَفَ عَلَيْهِ نَبِيُّ اللَّهِ ﷺ حِينَ انْصَرَفَ قَالَ: «**اسْتَقْبِلْ صَلاَتَكَ. لاَ صَلاَةَ لِلَّذِي خَلْفَ الصَّفِّ**».

him when he turned away and said to him: "Offer your prayer (once again), for no prayer is (accepted) from such as prays (alone) behind the row."

1004- It is narrated on the authority of Hilal Ibn Yasaf that he said: Ziyad Ibn Abu Al-Ja'd caught hold of my hand, and made me sit with an old man in Raqqah, called Wabisah Ibn Ma'bad, who said: Once, a man prayed alone behind the row thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to repeat (the prayer).

[55] The Superiority Of The Right Portion Of The Row

1005- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah and His angels invoke prayer (and blessings) upon (those standing in) the right portion of the rows (of the praying people)."

1006- It is narrated on the authority of Al-Bara Ibn Azib that he said: Whenever we offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", from amongst the things we liked was that we would stand on his right (i.e. in the right portion of the row; and that's because it is said that whenever the Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, he more often would turn away from the right side.)

1007- It is narrated on the authority of Ibn Umar that it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "The left side of the mosque has become idle (for the people deserted it, and rather liked to be in the right side)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who inhabits the left side of the mosque, a double reward will be recorded for him."

[56] The Qiblah

1008- It is narrated on the authority of Jabir that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the circumambulation of the House, he went to the Station of Abraham, thereupon Umar said: "O Messenger of Allah! This is the Station of Abraham, our father, in connection with which Allah said: "And take of the Station of Abraham a place of prayer!"

1009- It is narrated on the authority of Anas Ibn Malik that Umar said: I said: "O Messenger of Allah! Would that you take of the Station of Abraham a place of prayer!" then, it was revealed: "And take of the Station of Abraham a place of prayer!"

1004 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ؛ قَالَ: أَخَذَ بِيَدِي زِيَادُ بْنُ أَبِي الْجَعْدِ، فَأَوْقَفَنِي عَلَى شَيْخٍ بِالرَّقَّةِ، يُقَالُ لَهُ وَابِصَةُ بْنُ مَعْبَدٍ. فَقَالَ: صَلَّى رَجُلٌ خَلْفَ الصَّفِّ وَحْدَهُ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ.

55 ـ بابُ فَضْلِ مَيْمَنَةِ الصَّفِّ

1005 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. حَدَّثَنَا سُفْيَانُ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ**».

1006 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ الْبَرَاءِ؛ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ. (قَالَ مِسْعَرٌ) مِمَّا نُحِبُّ أَوْ مِمَّا أُحِبُّ أَنْ نَقُومَ عَنْ يَمِينِهِ.

1007 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ، أَبُو جَعْفَرٍ. حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْكِلاَبِيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ، عَنْ لَيْثِ بْنِ أَبِي سَلِيمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: إِنَّ مَيْسَرَةَ الْمَسْجِدِ تَعَطَّلَتْ. فَقَالَ النَّبِيُّ ﷺ: «**مَنْ عَمَّرَ مَيْسَرَةَ الْمَسْجِدِ، كُتِبَ لَهُ كِفْلاَنِ مِنَ الأَجْرِ**».

56 ـ بابُ القِبْلَةِ

1008 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ أَنَّهُ قَالَ: لَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ طَوَافِ الْبَيْتِ، أَتَى مَقَامَ إِبْرَاهِيمَ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ هٰذَا مَقَامُ أَبِينَا إِبْرَاهِيمَ، الَّذِي قَالَ اللَّهُ: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: 125].

قَالَ الْوَلِيدُ: فَقُلْتُ لِمَالِكٍ: أَهٰكَذَا قَرَأَ ﴿وَاتَّخِذُوا﴾ قَالَ: نَعَمْ.

1009 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ عُمَرُ: قُلْتُ: يَا رَسُولَ اللَّهِ لَوِ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى؟ فَنَزَلَتْ: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾.

1010- It is narrated on the authority of Al-Bara Ibn Azib that he said: We kept offering prayer with the Messenger of Allah "Allah's blessing and peace be upon him" towards Jerusalem for eighteen months. Two months after he had come to Medina, the Qiblah was turned away to the Ka'bah. Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer towards Jerusalem, he would more often turn his face in the sky, and Allah Almighty knew, from the heart of His Prophet "Allah's blessing and peace be upon him" his desire for (turning the Qiblah towards) the Ka'bah. Gabriel ascended (to the heaven), and the Messenger of Allah "Allah's blessing and peace be upon him" kept following him with his sight while he was coming up from the earth to the heaven, looking forward to what he would bring him (from the Divine Revelation). Then, Allah revealed: "We see the turning of your face (for guidance) to the heavens: now shall We turn you to a Qiblah that shall please you. Turn then your face in the direction of the Sacred Mosque: wherever you are, turn your faces in that direction." (Al-Baqarah 144) somebody came to us and said: "The Qiblah has been turned to the Ka'bah." At that time we have offered two rak'ahs (of a four-rak'ah prayer) towards Jerusalem, and we were bowing (just by the time the comer brought us the news). Then, we turned (our faces to the Ka'bah) and completed our prayer we were offering. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Gabriel! What is the matter pertaining to our prayers we offered towards Jerusalem?" on that Allah Almighty revealed: "And never would Allah make your faith of no effect. For Allah is to all people most surely full of Kindness, Most Merciful." (Al-Baqarah:143)

1011- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The whole space) between the East and the West, acts as a Qiblah (particularly for him who is on journey and is put to confusion)."

[57] When One Enters The Mosque, Let Not Him Sit Until He Offers (A Two-Rak'ah) Prayer

1012- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When one enters the mosque, let not him sit until he offers a two-rak'ah prayer."

1013- It is narrated on the authority of Abu Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, let him offer a two-rak'ah prayer before he sits."

1010 ـ **حدّثنا** عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ؛ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ ثَمَانِيَةَ عَشَرَ شَهْراً. وَصُرِفَتِ الْقِبْلَةُ إِلَى الْكَعْبَةِ بَعْدَ دُخُولِهِ إِلَى الْمَدِينَةِ بِشَهْرَيْنِ. وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا صَلَّى إِلَى بَيْتِ الْمَقْدِسِ أَكْثَرَ تَقَلُّبَ وَجْهِهِ فِي السَّمَاءِ. وَعَلِمَ اللَّهُ مِنْ قَلْبِ نَبِيِّهِ ﷺ أَنَّهُ يَهْوَى الْكَعْبَةَ. فَصَعِدَ جِبْرِيلُ. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُتْبِعُهُ بَصَرَهُ وَهُوَ يَصْعَدُ بَيْنَ السَّمَاءِ وَالأَرْضِ. يَنْظُرُ مَا يَأْتِيهِ بِهِ. فَأَنْزَلَ اللَّهُ: ﴿**قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ**﴾ [البقرة: 144] الآية ـ فَأَتَانَا آتٍ، فَقَالَ: إِنَّ الْقِبْلَةَ قَدْ صُرِفَتْ إِلَى الْكَعْبَةِ. وَقَدْ صَلَّيْنَا رَكْعَتَيْنِ إِلَى بَيْتِ الْمَقْدِسِ وَنَحْنُ رُكُوعٌ فَتَحَوَّلْنَا. فَبَنَيْنَا عَلَى مَا مَضَى مِنْ صَلاَتِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**يَا جِبْرِيلُ كَيْفَ حَالُنَا فِي صَلاَتِنَا إِلَى بَيْتِ الْمَقْدِسِ؟**» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿**وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ**﴾ [البقرة: 143].

1011 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ الأَزْدِيُّ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ النَّيْسَابُورِيُّ. قَالَ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ قَالاَ: حَدَّثَنَا أَبُو مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ**».

57 ـ باب مَنْ دَخَلَ الْمَسْجِدَ فلا يَجْلِسْ حَتَّى يَرْكَعَ

1012 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ؛ قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلاَ يَجْلِسْ حَتَّى يَرْكَعَ رَكْعَتَيْنِ**».

1013 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُصَلِّ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ**».

[58] When One Eats Garlic Let Not Him Approach The Mosque

1014- It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that once Umar stood and delivered a sermon on Friday, in which he praised Allah and lauded him, and then he said: "O people, you eat these two (offensive) plants and these are onion and garlic, which I find nothing but vicious. During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" I saw that whenever the (offensive) smell of these two were detected in a person in the mosque, he would be caught hold by the hand and driven away to Baqi'. So, he, who finds it necessary to eat them, let him cause (their odor) to die by cooking them well."

1015- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats from this (offensive) tree of garlic, let him cause no harm to us in this mosque of us with its (vicious smell)!" Ibrahim (a sub-narrator) said: my father used to add to that both onion and leek, tracing up that to the Messenger of Allah "Allah's blessing and peace be upon him". i.e. he added to the narration of Abu Hurairah pertaining to the garlic.

1016- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats anything from that tree (of garlic) let not him come to the mosque!"

[59] When A Praying One Is Greeted, How Would He Return Back The Greeting

1017- It is narrated on the authority of Ibn Umar that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" went to the mosque of Quba' in order to offer prayer in it; and some men from the Ansar came and greeted him. I asked Suhaib, and he was with him: "How did the Messenger of Allah "Allah's blessing and peace be upon him" return back the greeting to them?" he said: "He beckoned with his hand."

1018- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to do some job (for him) and (when I returned) I caught up with him while he was offering prayer. I greeted him, but he beckoned with his hand. When he finished (from the prayer) he invited me and said: "You've greeted me a while earlier just as I was offering prayer."

1019- It is narrated on the authority of Abdullah: We used to greet (one another) during the prayer until it was said to us: "In the prayer one is occupied (by matters which are more serious)."

58 ـ بابٌ مَنْ أَكَلَ الثُّومَ فلا يَقْرَبَنَّ المَسْجِدَ

1014 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ يَوْمَ الْجُمُعَةِ خَطِيباً. أَوْ خَطَبَ يَوْمَ الْجُمُعَةِ. فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَأْكُلُونَ شَجَرَتَيْنِ لاَ أُرَاهُمَا إِلاَّ خَبِيثَتَيْنِ. هٰذَا الثُّومُ وَهٰذَا الْبَصَلُ. وَلَقَدْ كُنْتُ أَرَى الرَّجُلَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، يُوجَدُ رِيحُهُ مِنْهُ، فَيُؤْخَذُ بِيَدِهِ حَتَّى يُخْرَجَ إِلَى الْبَقِيعِ. فَمَنْ كَانَ آكِلَهَا، لاَ بُدَّ، فَلْيُمِتْهَا طَبْخاً.

1015 ـ حدّثنا أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ، الثُّومِ، فَلاَ يُؤْذِينَا بِهَا فِي مَسْجِدِنَا هٰذَا»**.

قَالَ إِبْرَاهِيمُ: وَكَانَ أَبِي يَزِيدُ فِيهِ، الْكُرَّاثَ وَالْبَصَلَ، عَنِ النَّبِيِّ ﷺ. يَعْنِي أَنَّهُ يَزِيدُ عَلَى حَدِيثِ أَبِي هُرَيْرَةَ فِي الثُّومِ.

1016 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ شَيْئاً فَلاَ يَأْتِيَنَّ الْمَسْجِدَ»**.

59 ـ بابُ المُصَلِّي يُسَلَّمُ عَلَيْهِ كَيْفَ يَرُدُّ

1017 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ؛ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ مَسْجِدَ قُبَاءٍ يُصَلِّي فِيهِ. فَجَاءَتْ رِجَالٌ مِنَ الأَنْصَارِ يُسَلِّمُونَ عَلَيْهِ. فَسَأَلْتُ صُهَيْباً، وَكَانَ مَعَهُ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَرُدُّ عَلَيْهِمْ؟ قَالَ: كَانَ يُشِيرُ بِيَدِهِ.

1018 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ لِحَاجَةٍ. ثُمَّ أَدْرَكْتُهُ وَهُوَ يُصَلِّي. فَسَلَّمْتُ عَلَيْهِ. فَأَشَارَ إِلَيَّ. فَلَمَّا فَرَغَ دَعَانِي. فَقَالَ: **«إِنَّكَ سَلَّمْتَ عَلَيَّ آنِفاً وَأَنَا أُصَلِّي»**.

1019 ـ حدّثنا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا نُسَلِّمُ فِي الصَّلاَةِ. فَقِيلَ لَنَا: إِنَّ فِي الصَّلاَةِ لَشُغْلاً.

[60] When One Unknowingly Offers Prayer To A Direction Other Than That Of The Qiblah

1020- It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father: We were on journey with the Messenger of Allah "Allah's blessing and peace be upon him" when the sky became cloudy, and we fell in suspicion about (the direction of) the Qiblah. Anyway, we offered the prayer, and put a sign (on the direction to which we prayed, in order to know, when it would become clear, whether we were right or wrong). When the sun rose (we discovered that) we offered prayer towards a direction other than that of the Qiblah. We informed the Messenger of Allah "Allah's blessing and peace be upon him" of that, thereupon Allah revealed: "To Allah belong the East and the West: whithersoever you turn, there is Allah's countenance. For Allah is All-Embracing, All-Knowing." (Al-Baqarah 115)

[61] When The Praying One Expectorates

1021- It is narrated on the authority of Tariq Ibn Abdullah Al-Muharibi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are offering prayer, (and you find it necessary to spit) do not spit in front of you, nor on your right: but spit on your left side, or under your (left) foot."

1022- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" saw a sputum on the (wall of the direction of the) Qiblah of the mosque. He turned to the people and said: "Why does anyone of you stand (for the prayer) facing his Lord, and then expectorate before Him? does anyone of you like to be made to stand facing another person and then he would expectorate in his face? so, if anyone of you wanted to expectorate, he should expectorate on his left. If he has no way to do that, he should do as such in his garment." (Isma'il, a sub-narrator, showed me: He spat in his garment and then (folded it and) rubbed its parts with one another).

1023- It is narrated on the authority of Abu Wa'il that once Hudhaifah saw Shabath Ibn Rib'i having spat in front of him, thereupon he said to him: O Shabath! Do not spit in front of you, for the Messenger of Allah "Allah's blessing and peace be upon him" forbade that and said: "When a man stands for the prayer, Allah turns His Face towards him (and keeps so) until he turns away or does evil."

1024- It is narrated on the authority of Anas Ibn Malik that once the Messenger of Allah "Allah's blessing and peace be upon him" was in the

60 ـ بابُ مَنْ يُصَلِّي لغَيْرِ القِبْلَةِ وهُوَ لا يَعْلَمُ

1020 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا أَشْعَثُ بْنُ سَعِيدٍ، أَبُو الرَّبِيعِ السَّمَّانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. فَتَغَيَّمَتِ السَّمَاءُ وَأَشْكَلَتْ عَلَيْنَا الْقِبْلَةُ. فَصَلَّيْنَا. وَأَعْلَمْنَا. فَلَمَّا طَلَعَتِ الشَّمْسُ إِذَا نَحْنُ قَدْ صَلَّيْنَا لِغَيْرِ الْقِبْلَةِ. فَذَكَرْنَا ذٰلِكَ لِلنَّبِيِّ ﷺ، فَأَنْزَلَ اللَّهُ: ﴿فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾ [البقرة: 115].

61 ـ باب المُصَلِّي يَتَنَخَّمُ

1021 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «**إِذَا صَلَّيْتَ فَلاَ تَبْزُقَنَّ بَيْنَ يَدَيْكَ، وَلاَ عَنْ يَمِينِكَ، وَلٰكِنِ ابْزُقْ عَنْ يَسَارِكَ، أَوْ تَحْتَ قَدَمِكَ**».

1022 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ: «**مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَهُ (يَعْنِي رَبَّهُ) فَيَتَنَخَّعُ أَمَامَهُ؟ أَيُحِبُّ أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيُتَنَخَّعَ فِي وَجْهِهِ؟ إِذَا بَزَقَ أَحَدُكُمْ فَلْيَبْزُقَنَّ عَنْ شِمَالِهِ، أَوْ لِيَقُلْ هٰكَذَا فِي ثَوْبِهِ**».

ثُمَّ أَرَانِي إِسْمَاعِيلُ يَبْزُقُ فِي ثَوْبِهِ ثُمَّ يَدْلُكُهُ.

1023 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ، وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ؛ قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ رَأَى شَبَثَ بْنَ رِبْعِيٍّ بَزَقَ بَيْنَ يَدَيْهِ. فَقَالَ: يَا شَبَثُ لاَ تَبْزُقْ بَيْنَ يَدَيْكَ. فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْهَى عَنْ ذٰلِكَ، وَقَالَ: «**إِنَّ الرَّجُلَ إِذَا قَامَ يُصَلِّي أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ، حَتَّى يَنْقَلِبَ أَوْ يُحْدِثَ حَدَثَ سُوءٍ**».

1024 ـ **حدّثنا** زَيْدُ بْنُ أَخْزَمَ، وَعَبْدَةُ بْنُ عَبْدِ اللَّهِ؛ قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَزَقَ فِي ثَوْبِهِ، وَهُوَ فِي الصَّلاَةِ، ثُمَّ دَلَكَهُ.

prayer when he spat in his garment and then (folded it and) rubbed its parts with one another.

[62] Wiping The Gravel During The Prayer

1025- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who touches the gravel (playfully during the prayer) has, indeed, committed falsity (which is unfitting for one to do in the prayer)."

1026- It is narrated on the authority of Mu'aiqib that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to wiping the gravel during the prayer: "If it is necessary for you to do (to level the place of prostration), do it only once."

1027- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands for the prayer, (Allah's) Mercy becomes in his face: so, let not him wipe the gravel (for fear he would be diverted from such a mercy)."

[63] Offering Prayer On A (Straw) Mat

1028- It is narrated on the authority of Maimunah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer on a (straw) carpet.

1029- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer on a (straw) mat.

1030- It is narrated on the authority of Amr Ibn Dinar that he said: While Ibn Abbas was in Basra, he offered prayer on his carpet; and then he told his companions that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer on his carpet.

[64] Prostrating On The Garment During The Scorching Heat Or Severe Cold

1031- It is narrated on the authority of Abdullah Ibn Abd Ar-Rahman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us and led us in the prayer in the mosque of Banu Abd Al-Ashhal; and I saw that he placed his hands over his garment whenever he fell in prostration.

1032- It is narrated on the authority of Abdullah Ibn Abd Ar-Rahman Ibn Thabit Ibn As-Samit from his father from his grandfather that the

62 ـ بابُ مَسْحِ الحَصَى في الصَّلاةِ

1025 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ مَسَّ الْحَصَى فَقَدْ لَغَا**».

1026 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ؛ قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ. حَدَّثَنِي أَبُو سَلَمَةَ. قَالَ: حَدَّثَنِي مُعَيْقِيبٌ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي مَسْحِ الْحَصَى فِي الصَّلاَةِ: «**إِنْ كُنْتَ فَاعِلاً، فَمَرَّةً وَاحِدَةً**».

1027 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي الأَحْوَصِ اللَّيْثِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاَةِ فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ، فَلاَ يَمْسَحْ بِالْحَصَى**».

63 ـ بابُ الصَّلاةِ على الخُمْرَةِ

1028 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ. حَدَّثَتْنِي مَيْمُونَةُ، زَوْجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْخُمْرَةِ.

1029 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى حَصِيرٍ.

1030 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنِي زَمْعَةُ بْنُ صَالِحٍ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: صَلَّى ابْنُ عَبَّاسٍ، وَهُوَ بِالْبَصْرَةِ عَلَى بِسَاطِهِ. ثُمَّ حَدَّثَ أَصْحَابَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي عَلَى بِسَاطِهِ.

64 ـ بابُ السُّجُودِ على الثِّيَابِ في الحَرِّ والبَرْدِ

1031 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ؛ قَالَ: جَاءَنَا النَّبِيُّ ﷺ، فَصَلَّى بِنَا فِي مَسْجِدِ بَنِي عَبْدِ الأَشْهَلِ، فَرَأَيْتُهُ وَاضِعاً يَدَيْهِ عَلَى ثَوْبِهِ، إِذَا سَجَدَ.

1032 ـ حدّثنا جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ. أَخْبَرَنِي إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ الأَشْهَلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَابِتِ بْنِ الصَّامِتِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي بَنِي عَبْدِ الأَشْهَلِ وَعَلَيْهِ

Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in the dwelling places of Banu Abd Al-Ashhal, and he had a garment, with which he was wrapped; and he would place his hands on it (whenever he prostrated) in order to have it protect him from the (severe) cold of the gravel.

1033- It is narrated on the authority of Anas that he said: We used to offer prayer with the Messenger of Allah "Allah's blessing and peace be upon him" (at noon) during the scorching heat; and if anyone of us was not able to fix his forehead (on the ground) he would spread his garment, in order to prostrate on it.

[65] (During The Prayer) Men Could Glorify Allah And Women Could Clap (If They Want To Draw The Attention To Anything)

1034- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(During the prayer) men could glorify Allah and women could clap (if they want to draw the attention to anything)."

1035- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(During the prayer) men could glorify Allah and women could clap (if they want to draw the attention to anything)."

1036- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave concession to women to clap and to men to glorify Allah (during the prayer in case they want to draw the attention to anything of importance).

[66] Offering Prayer While Wearing Sandals

1037- It is narrated on the authority of Ibn Abu Aws that he said: Sometimes, while Aws, my grandfather, was offering prayer, he beckoned to me to give him his sandals, and he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer while wearing his sandals.

1038- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer (sometimes) as barefooted, and (sometimes) as wearing sandals.

1039- It is narrated on the authority of Abdullah that he said: We saw the Messenger of Allah "Allah's blessing and peace be upon him" having

كِسَاءٌ مُتَلَفِّفٌ بِهِ، يَضَعُ يَدَيْهِ عَلَيْهِ، يَقِيهِ بَرْدَ الْحَصَى.

1033 ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ. حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ غَالِبٍ الْقَطَّانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فِي شِدَّةِ الْحَرِّ. فَإِذَا لَمْ يَقْدِرْ أَحَدُنَا أَنْ يُمَكِّنَ جَبْهَتَهُ، بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ.

65 ـ بابُ التَّسْبِيحِ للرِّجَالِ في الصَّلاةِ والتَّصْفِيقِ للنِّسَاءِ

1034 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**التَّسْبِيحُ لِلرِّجَالِ، وَالتَّصْفِيقُ لِلنِّسَاءِ**».

1035 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَسَهْلُ بْنُ أَبِي سَهْلٍ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**التَّسْبِيحُ لِلرِّجَالِ، والتَّصْفِيقُ لِلنِّسَاءِ**».

1036 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ. وَعُبَيْدُ اللَّهِ، عَنْ نَافِعٍ؛ أَنَّهُ كَانَ يَقُولُ: قَالَ ابْنُ عُمَرَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِلنِّسَاءِ فِي التَّصْفِيقِ، وَلِلرِّجَالِ فِي التَّسْبِيحِ.

66 ـ بابُ الصَّلاةِ في النِّعَالِ

1037 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنِ ابْنِ أَبِي أَوْسٍ؛ قَالَ: كَانَ جَدِّي، أَوْسٌ، أَحْيَاناً يُصَلِّي. فَيُشِيرُ إِلَيَّ وَهُوَ فِي الصَّلاَةِ. فَأُعْطِيهِ نَعْلَيْهِ. وَيَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي نَعْلَيْهِ.

1038 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي حَافِياً وَمُنْتَعِلاً.

1039 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: لَقَدْ رَأَيْنَا رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي النَّعْلَيْنِ وَالْخُفَّيْنِ.

prayed and (sometimes) he was wearing both his sandals and (sometimes) both his leather footwears.

[67] Tucking Up Both Hair And Garment In The Prayer

1040- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded to tuck up neither hair nor garment (while being in the posture of prostration to safeguard them from dust)."

1041- It is narrated on the authority of Abdullah that he said: We've been commanded not to tuck up hair nor garment (while being in the posture of prostration to safeguard them from dust); and not to offer ablution from (water that is) trodden (by answering the call of nature in it).

1042- It is narrated on the authority of Abu Rafi', the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that once he saw Al-Hasan Ibn Ali offering prayer and he entwined his hair, thereupon he forbade him and said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should offer prayer while plaiting his hair.

[68] Lowering Sights In The Prayer

1043- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not raise your eyes up to the sky, lest they would be taken away (within a moment)." (He means during the prayer.)

1044- It is narrated on the authority of Anas: One day, the Messenger of Allah "Allah's blessing and peace be upon him" led his companions in the prayer, and when he finished he turned his face to the people and said: "What is the matter with such as raise their eyes up to the sky?" he was severe in this statement of his and then he said: "Either they should desist (from doing so) or Allah will take away their sights."

1045- It is narrated on the authority of Jabir Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let those who raise their eyes up to the sky (during the prayer) desist (from doing that), otherwise they will lose their sights."

1046- It is narrated on the authority of Ibn Abbas that he said: There was a woman, the prettiest of people, who used to offer prayer behind the Messenger of Allah "Allah's blessing and peace be upon him". One of the people used to go forward to be in the first row, so that he would not see her, and another used to come back to the last row (so that he would be able

67 ـ بابُ كَفِّ الشَّعَرِ والثَّوْبِ في الصَّلاةِ

1040 ـ **حدّثنا** بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، وَأَبُو عَوَانَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «**أُمِرْتُ أَنْ لاَ أَكُفَّ شَعَراً وَلاَ ثَوْباً**».

1041 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: أُمِرْنَا أَلاَّ نَكُفَّ شَعَراً وَلاَ ثَوْباً. وَلاَ نَتَوَضَّأَ مِنْ مَوْطَإٍ.

1042 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ، عَنْ شُعْبَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي مُخَوَّلٌ؛ قَالَ: سَمِعْتُ أَبَا سَعْدٍ، رَجُلاً مِنْ أَهْلِ الْمَدِينَةِ، يَقُولُ: رَأَيْتُ أَبَا رَافِعٍ، مَوْلَى رَسُولِ اللَّهِ ﷺ، رَأَى الْحَسَنَ بْنَ عَلِيٍّ وَهُوَ يُصَلِّي، وَقَدْ عَقَصَ شَعْرَهُ، فَأَطْلَقَهُ، أَوْ نَهَى عَنْهُ. وَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ عَاقِصٌ شَعْرَهُ.

68 ـ بابُ الخُشُوعِ في الصَّلاةِ

1043 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَرْفَعُوا أَبْصَارَكُمْ إِلَى السَّمَاءِ أَنْ تَلْتَمِعَ**» يَعْنِي فِي الصَّلاَةِ.

1044 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْماً بِأَصْحَابِهِ. فَلَمَّا قَضَى الصَّلاَةَ أَقْبَلَ عَلَى الْقَوْمِ بِوَجْهِهِ فَقَالَ: «**مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ!؟**». حَتَّى اشْتَدَّ قَوْلُهُ فِي ذٰلِكَ: «**لَيَنْتَهُنَّ عَنْ ذٰلِكَ أَوْ لَيَخْطَفَنَّ اللَّهُ أَبْصَارَهُمْ**».

1045 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ، أَوْ لاَ تَرْجِعُ أَبْصَارُهُمْ**».

1046 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ؛ قَالاَ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ. حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَتِ امْرَأَةٌ تُصَلِّي خَلْفَ النَّبِيِّ ﷺ، حَسْنَاءُ مِنْ أَحْسَنِ النَّاسِ. فَكَانَ بَعْضُ الْقَوْمِ يَسْتَقْدِمُ فِي الصَّفِّ الأَوَّلِ لِئَلاَّ يَرَاهَا. وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ. فَإِذَا رَكَعَ قَالَ هٰكَذَا. يَنْظُرُ مِنْ تَحْتِ إِبْطِهِ. فَأَنْزَلَ اللَّهُ: ﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ﴾ [الحجر: 24] فِي شَأْنِهَا.

to see her); and whenever he bowed (and said) as such he would look (towards her) from underneath his armpit. In connection with her, Allah revealed: "To Us are known those of you who hasten forward, and those who lag behind." (Al-Hijr 24)

[69] Offering Prayer In A Single Garment

1047- It is narrated on the authority of Abu Hurairah that once a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! One of us might offer prayer in one garment. (Is it permissible?)" On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do all of you have (the wherewithal to afford for) two garments?"

1048- It is narrated on the authority of Abu Sa'id that he once entered into the Messenger of Allah "Allah's blessing and peace be upon him" and he was offering prayer in a single garment, and he crossed its ends. (I.e. he placed the left end upon his right shoulder, and the right end upon his left shoulder, in order to cover his lower and upper parts.)

1049- It is narrated on the authority of Umar Ibn Abu Salamah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer in a single garment, therewith he wrapped his body, crossing its ends around his shoulders.

1050- It is narrated on the authority of Abd Ar-Rahman Ibn Kaisan from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer in a single garment near the (area of the) Upper Well.

1051- It is narrated on the authority of Ibn Kaisan from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered both Zhuhr and Asr prayers in a single garment gathering its parts on his breast.

[70] The Prostration Of The Qur'an

1052- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the son of Adam recites (a Holy Verse in the Qur'an in which he should offer) a prostration; and he prostrates, Satan keeps weeping and says: "Woe to him (i.e. himself)! The son of Adam was commanded to prostrate, and he did accordingly, and thus the Garden is assured to him; and I was commanded to prostrate, and I rejected, and thus the fire (of Hell) is assured to me."

69 ـ بابُ الصَّلاةِ في الثَّوْبِ الوَاحِدِ

1047 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَحَدُنَا يُصَلِّي فِي الثَّوْبِ الْوَاحِدِ. فَقَالَ النَّبِيُّ ﷺ: «**أَوَ كُلُّكُمْ يَجِدُ ثَوْبَيْنِ؟**».

1048 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ.

1049 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ، وَاضِعاً طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

1050 ـ **حدّثنا** أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ. حَدَّثَنَا مُحَمَّدُ بْنُ حَنْظَلَةَ بْنِ مُحَمَّدِ بْنِ عَبَّادٍ الْمَخْزُومِيُّ، عَنْ مَعْرُوفِ بْنِ مُشْكَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَيْسَانَ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي بِالْبِئْرِ الْعُلْيَا، فِي ثَوْبٍ.

1051 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا عَمْرُو بْنُ كَثِيرٍ. حَدَّثَنَا ابْنُ كَيْسَانَ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي الظُّهْرَ وَالْعَصْرَ فِي ثَوْبٍ وَاحِدٍ، مُتَلَبِّباً بِهِ.

70 ـ بابُ سُجُودِ القُرْآنِ

1052 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَزَلَ الشَّيْطَانُ يَبْكِي. يَقُولُ: يَا وَيْلَهُ، أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ، فَسَجَدَ، فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ، فَأَبَيْتُ، فَلِيَ النَّارُ**».

1053- It is narrated on the authority of Ibn Abbas that he said: I was with the Messenger of Allah "Allah's blessing and peace be upon him" when a man (reported to be Abu Sa'id Al-Khudri) came to him and said: "I saw in a dream last night as if I was offering prayer to the root of a tree, and when I recited (a Holy Verse of the Qur'an in which there is) a prostration and then prostrated, the tree fell in prostration in imitation of my prostration; and I heard it having said: "O Allah! Remove one of my burdens for it, Write down a reward for me because of it, and make it a treasure (of good deeds) for me in Your Presence." Ibn Abbas said: Later, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having recited (a Holy Verse in which there is) a prostration, then he prostrated; and I heard him having said in his prostration the like of what the man related to him from the saying of the tree.

1054- It is narrated on the authority of Ali that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration he would supplicate: "O Allah! To You I've fallen in prostrated; and in You I have faith; and to Your (Will) I've submitted (my will): You are my Lord! I've fallen in prostration with my face to such as made (the organs of) its hearing and sight: Blessed be Allah, the best of Creators."

[71] The Number Of The (Verses Of) Prostration In The Qur'an

1055- It is narrated on the authority of Umm Ad-Darda' that she said: Abu Ad-Darda' told me that he offered with the Messenger of Allah "Allah's blessing and peace be upon him" eleven prostrations, including (that of the Surah of) the Star.

1056- It is narrated on the authority of Umm Ad-Darda' that she said: Abu Ad-Darda' said: I offered with the Messenger of Allah "Allah's blessing and peace be upon him" eleven prostrations, including none of the Mufassal; and they are (in the Surahs of) Al-A'raf, Ar-Ra'd, An-Nahl, Al-Isra', Maryam, Al-Hajj, As-Sajdah, Al-Furqan, An-Naml, Sad, and that of the Ha Mims.

1057- It is narrated on the authority of Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" made him recite fifteen (Holy Verses of) prostration in the Qur'an, including three in the Mufassal, and two prostrations in Al-Hajj.

1058- It is narrated on the authority of Abu Hurairah that he said: We offered (two) prostrations with the Messenger of Allah "Allah's blessing and peace be upon him": one in the Surah of Al-Inshiqaq, and the other in the Surah of Iqra'.

1053 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ؛ قَالَ: قَالَ لِي ابْنُ جُرَيْجٍ: يَا حَسَنُ أَخْبَرَنِي جَدُّكَ، عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ. فَأَتَاهُ رَجُلٌ فَقَالَ: إِنِّي رَأَيْتُ الْبَارِحَةَ، فِيمَا يَرَى النَّائِمُ، كَأَنِّي أُصَلِّي إِلَى أَصْلِ شَجَرَةٍ. فَقَرَأْتُ السَّجْدَةَ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي. فَسَمِعْتُهَا تَقُولُ: اللَّهُمَّ احْطُطْ عَنِّي بِهَا وِزْراً، وَاكْتُبْ لِي بِهَا أَجْراً، وَاجْعَلْهَا لِي عِنْدَكَ ذُخْراً.

قَالَ ابْنُ عَبَّاسٍ: فَرَأَيْتُ النَّبِيَّ ﷺ قَرَأَ السَّجْدَةَ فَسَجَدَ. فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ مِثْلَ الَّذِي أَخْبَرَهُ الرَّجُلُ عَنْ قَوْلِ الشَّجَرَةِ.

1054 ـ حدّثنا عَلِيُّ بْنُ عَمْرٍو الأَنْصَارِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الأُمَوِيُّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُوسَىٰ بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنِ الأَعْرَجِ، عَنْ أَبِي رَافِعٍ، عَنْ عَلِيٍّ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ قَالَ: «**اللَّهُمَّ لَكَ سَجَدْتُ. وَبِكَ آمَنْتُ. وَلَكَ أَسْلَمْتُ. أَنْتَ رَبِّي. سَجَدَ وَجْهِي لِلَّذِي شَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ**».

71 ـ بابُ عَدَدِ سُجُودِ الْقُرْآنِ

1055 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحٰرِثِ، عَنِ ابْنِ أَبِي هِلاَلٍ، عَنْ عُمَرَ الدِّمَشْقِيِّ، عَنْ أُمِّ الدَّرْدَاءِ؛ قَالَتْ: حَدَّثَنِي أَبُو الدَّرْدَاءِ أَنَّهُ سَجَدَ مَعَ النَّبِيِّ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً. مِنْهُنَّ النَّجْمُ.

1056 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ. حَدَّثَنَا عُثْمَانُ بْنُ فَائِدٍ. حَدَّثَنَا عَاصِمُ بْنُ رَجَاءِ بْنِ حَيْوَةَ، عَنِ الْمَهْدِيِّ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عُيَيْنَةَ بْنِ خَاطِرٍ. قَالَ: حَدَّثَتْنِي عَمَّتِي أُمُّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: سَجَدْتُ مَعَ النَّبِيِّ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً، لَيْسَ فِيهَا مِنَ الْمُفَصَّلِ شَيْءٌ: الأَعْرَافَ، وَالرَّعْدَ، وَالنَّحْلَ، وَبَنِي إِسْرَائِيلَ، وَمَرْيَمَ، وَالْحَجَّ، وَسَجْدَةَ الْفُرْقَانِ، وَسُلَيْمَانَ سُورَةَ النَّحْلِ، وَالسَّجْدَةَ، وَفِي ص، وَسَجْدَةَ الْحَوَامِيمِ.

1057 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، عَنْ نَافِعِ بْنِ يَزِيدَ. حَدَّثَنَا الْحٰرِثُ بْنُ سَعِيدٍ الْعُتَقِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ مُنَيْنٍ، مِنْ بَنِي عَبْدِ كِلاَلٍ، عَنْ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْرَأَهُ خَمْسَ عَشْرَةَ سَجْدَةً فِي الْقُرْآنِ. مِنْهَا ثَلاَثٌ فِي الْمُفَصَّلِ، وَفِي الْحَجِّ سَجْدَتَيْنِ.

1058 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَجَدْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾ [الانشقاق: 1] وَ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾ [الأعلى: 1].

1059- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" offered prostration in the Surah of Al-Inshiqaq. Abu Bakr Ibn Abu Shaibah said: This is from the narrations of Yahya Ibn Sa'id, and I've never heard anyone relating it other than him.

[72] Offering The Prayer Perfectly

1060- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" was sitting in one corner of the mosque when a man entered therein and offered the Prayer, and then came and paid salutation to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer." He again prayed as he had prayed before, and came to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him. The Messenger of Allah "Allah's blessing and peace be upon him" returned the salutation and said: "Go back and perform the Prayer, for you have not offered the Prayer." (This act of repeating the Prayer was done thrice and) in the third time the person said: "Then, instruct me O Messenger of Allah!" He (the Prophet) said: "When you get up to pray, perform ablution perfectly, then face the Qiblah, magnify Allah, and then recite whatever available to you from The Qur'an, then bow down until you feel at ease in that position, then raise yourself and stand erect until you feel at ease in that position, then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you are straight while sitting; and do that in all your Prayers."

1061- It is narrated on the authority of Muhammad Ibn Amr Ibn Ata that he said: I heard Abu Humaid As-Sa'idi in ten of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", including Abu Qatadah, having said: "I have the best knowledge among you of the (way of the) prayer of the Messenger of Allah "Allah's blessing and peace be upon him"." They asked him: "Why is that? By Allah! You've not had superiority over us in imitating his conduct, nor have you got the earliest companionship of him among all of us." He said: "No (I have done)." They said: "Then, show us (the way of the prayer of the Prophet if you have a true claim)." He said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the prayer, he would magnify (Allah to assume the prayer) and raise his hands until he would make them at the side of his shoulders (and remain for a moment) until every organ (of his body)

1059 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾.

قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: هٰذَا الْحَدِيثُ مِنْ حَدِيثِ يَحْيَىٰ بْنِ سَعِيدٍ، مَا سَمِعْتُ أَحَداً يَذْكُرُهُ غَيْرَهُ.

72 ـ بابُ إِتْمَامِ الصَّلاةِ

1060 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ فَصَلَّى. وَرَسُولُ اللَّهِ ﷺ فِي نَاحِيَةٍ مِنَ الْمَسْجِدِ. فَجَاءَ فَسَلَّمَ. فَقَالَ: «**وَعَلَيْكَ. فَارْجِعْ فَصَلِّ. فَإِنَّكَ لَمْ تُصَلِّ**» فَرَجَعَ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «**وَعَلَيْكَ. فَارْجِعْ فَصَلِّ. فَإِنَّكَ لَمْ تُصَلِّ بَعْدُ**». قَالَ، فِي الثَّالِثَةَ: فَعَلِّمْنِي يَا رَسُولَ اللَّهِ قَالَ: «**إِذَا قُمْتَ إِلَى الصَّلاَةِ فَأَسْبِغِ الْوُضُوءَ. ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ. ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ. ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعاً. ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ قَائِماً. ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً. ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَسْتَوِيَ قَاعِداً. ثُمَّ افْعَلْ ذٰلِكَ فِي صَلاَتِكَ كُلِّهَا**».

1061 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ؛ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فِيهِمْ أَبُو قَتَادَةَ. فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلاَةِ رَسُولِ اللَّهِ ﷺ. قَالُوا: لِمَ؟ فَوَاللَّهِ مَا كُنْتَ بِأَكْثَرِنَا لَهُ تَبَعَةً، وَلاَ أَقْدَمَنَا لَهُ صُحْبَةً. قَالَ: بَلَىٰ. قَالُوا: فَاعْرِضْ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ كَبَّرَ، ثُمَّ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. وَيَقِرَّ كُلُّ عُضْوٍ مِنْهُ فِي مَوْضِعِهِ. ثُمَّ يَقْرَأُ. ثُمَّ يُكَبِّرُ، وَيَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. ثُمَّ يَرْكَعُ وَيَضَعُ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ مُعْتَمِداً. لاَ

would rest in its place. Then, he would recite (Qur'an) and magnify (Allah), raising his hands until he would make them at the side of his shoulders. Then, he would bow, and place his palms on his knees, reclining (against them), without lowering nor raising his head, but (he would fix it) in a moderate way, and then (whenever he raised from bowing, he would) say: "Allah hears such as praises Him." Then, he would raise his hands until he would make them at the side of his shoulders (and remain for a moment) that every (part of his) bone would rest in its place. Then, he would fall (in prostration) to the ground, making a wide space between his forearms and sides. Then, he would raise his head (from prostration) and fold his left foot on which he would sit; and he would twist his toes (to the direction of the Qiblah) whenever he prostrated, and then he would prostrate and magnify (Allah) and sit on his left foot (for a while) until every (part of his) bone would return to its place. Then, he would stand and do the like of that in the coming rak'ah. When he stood after (the first) two rak'ahs,, he would raise his hands until he would make them at the side of his shoulders, the same as he did at the inauguration of the prayer, and complete the rest portion of his prayer as such, until it was the (last) prostration, after which he would conclude with the End Salutation, he would bring back one of his feet, and sit on his hip (inclined) to his left side,." They said: "You've told the truth! In this way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer."

1062- It is narrated on the authority of Amrah that she said: I asked A'ishah about the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, he would put his hand in the utensil and say: "In the Name of Allah"; then he would perform ablution perfectly. Then, he would stand facing the Qiblah, and magnify (Allah to assume the prayer), raising his hands until he would make them next to his shoulders. Then, he would bow down, placing his hands on his knees, making his forearms far (from his sides); and then he would raise his head (from bowing), and stand straight; and his standing was longer than yours to some extent. Then, he would fall in prostration, placing his hands at the direction of the Qiblah, keeping his forearms as far as he could (from his sides) as I observed. Then, he would raise his head and sit on his left foot, and hold his right foot; and he disliked to fall on his left side.

يَصُبُّ رَأْسَهُ وَلاَ يُقْنِعُ. مُعْتَدِلاً. ثُمَّ يَقُولُ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» وَيَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. حَتَّى يَقِرَّ كُلُّ عَظْمٍ إِلَى مَوْضِعِهِ. ثُمَّ يَهْوِي إِلَى الأَرْضِ وَيُجَافِي بَيْنَ يَدَيْهِ عَنْ جَنْبَيْهِ. ثُمَّ يَرْفَعُ رَأْسَهُ وَيَثْنِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ. ثُمَّ يَسْجُدُ. ثُمَّ يُكَبِّرُ وَيَجْلِسُ عَلَى رِجْلِهِ الْيُسْرَى حَتَّى يَرْجِعَ كُلُّ عَظْمٍ مِنْهُ إِلَى مَوْضِعِهِ. ثُمَّ يَقُومُ فَيَصْنَعُ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذٰلِكَ. ثُمَّ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، كَمَا صَنَعَ عِنْدَ افْتِتَاحِ الصَّلاَةِ. ثُمَّ يُصَلِّي بَقِيَّةَ صَلاَتِهِ هٰكَذَا. حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي يَنْقَضِي فِيهَا التَّسْلِيمُ أَخَّرَ إِحْدَى رِجْلَيْهِ وَجَلَسَ عَلَى شِقِّهِ الأَيْسَرِ، مُتَوَرِّكاً. قَالُوا: صَدَقْتَ. هٰكَذَا كَانَ يُصَلِّي رَسُولُ اللَّهِ ﷺ.

1062 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ حَارِثَةَ بْنِ أَبِي الرِّجَالِ، عَنْ عمْرَةَ؛ قَالَتْ: سَأَلْتُ عَائِشَةَ، كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا تَوَضَّأَ فَوَضَعَ يَدَيْهِ فِي الإِنَاءِ سَمَّى اللَّهَ. وَيُسْبِغُ الْوُضُوءَ. ثُمَّ يَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ. فَيُكَبِّرُ وَيَرْفَعُ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ. ثُمَّ يَرْكَعُ فَيَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَيُجَافِي بِعَضُدَيْهِ. ثُمَّ يَرْفَعُ رَأْسَهُ فَيُقِيمُ صُلْبَهُ. وَيَقُومُ قِيَاماً هُوَ أَطْوَلُ مِنْ قِيَامِكُمْ قَلِيلاً. ثُمَّ يَسْجُدُ فَيَضَعُ يَدَيْهِ تِجَاهَ الْقِبْلَةِ، وَيُجَافِي بِعَضُدَيْهِ مَا اسْتَطَاعَ فِيمَا رَأَيْتُ. ثُمَّ يَرْفَعُ رَأْسَهُ فَيَجْلِسُ عَلَى قَدَمِهِ الْيُسْرَى، وَيَنْصِبُ الْيُمْنَىٰ، وَيَكْرَهُ أَنْ يَسْقُطَ عَلَى شِقِّهِ الأَيْسَرِ.

[73] Shortening The Prayer On Journey

1063- It is narrated on the authority of Umar that he said: The journey prayer is (authentically) of two rak'ahs; the Friday prayer is of two rak'ahs; and the Id prayer also is of two rak'ahs: (all of them are) complete, and thus they are not shortened as it came on the tongue of (the Prophet) Muhammad "Allah's blessing and peace be upon him".

1064- It is narrated on the authority of Umar that he said: The journey prayer is (authentically) of two rak'ahs; the Friday prayer is of two rak'ahs; and the prayer of both Al-Fitr and Al-Adha (i.e. the festival of breaking fast after the month of Ramadan, and that of Sacrifice on the tenth of Dhul-Hijjah) also is of two rak'ahs: (all of them are) complete, and thus they are not shortened as it came on the tongue of (the Prophet) Muhammad "Allah's blessing and peace be upon him".

1065- It is narrated on the authority of Ya'li Ibn Umayyah that he said: I asked Umar Ibn Al-Khattab saying: (Allah says) "When you travel through the earth, there is no blame on you if you shorten your prayers, for fear the Unbelievers may attack you" (Al-Baqarah 101) and now the people live in safety. On that he said: No doubt, I wondered at the same by which you are astonished now; and when I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, he said: "This is an (object of) charity with which Allah has endowed you: so, you should accept His Charity!"

1066- It is narrated on the authority of Umayyah Ibn Abdullah Ibn Khalid that he asked Abdullah Ibn Umar: We find in the Qur'an the prayer (which is offered) on residence, and the fear prayer; but we could not find the journey prayer! On that Abdullah said to him: Verily, Allah sent to us Muhammad "Allah's blessing and peace be upon him" (as a Messenger) and we did know nothing (before him); and of a surety, we should imitate the conduct of Muhammad "Allah's blessing and peace be upon him" as we saw it.

1067- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out of this city (Medina on journey), he would keep offering no more than two rak'ahs (for each obligatory prayer, barring the Maghrib) until he would return to it.

1068- It is narrated on the authority of Ibn Abbas that he said: Allah has enjoined the prayer upon you, on the tongue of your Prophet Muhammad "Allah's blessing and peace be upon him": four rak'ahs on residence, and

73 ـ بابُ تَقْصِيرِ الصَّلاةِ في السَّفَرِ

1063 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، عَنْ زُبَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عُمَرَ؛ قَالَ: صَلاَةُ السَّفَرِ رَكْعَتَانِ. وَالْجُمُعَةُ رَكْعَتَانِ. وَالْعِيدُ رَكْعَتَانِ. تَمَامٌ غَيْرُ قَصْرٍ، عَلَى لِسَانِ مُحَمَّدٍ ﷺ.

1064 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. أَنْبَأَنَا يَزِيدُ بْنُ زِيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ زُبَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ عُمَرَ؛ قَالَ: صَلاَةُ السَّفَرِ رَكْعَتَانِ. وَصَلاَةُ الْجُمُعَةِ رَكْعَتَانِ. وَالْفِطْرُ وَالأَضْحَى رَكْعَتَانِ. تَمَامٌ غَيْرُ قَصْرٍ، عَلَى لِسَانِ مُحَمَّدٍ ﷺ.

1065 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ. قَالَ: سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ، قُلْتُ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوٓا۟﴾ [النساء: 101] وَقَدْ أَمِنَ النَّاسُ؟ فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «**صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ. فَاقْبَلُوا صَدَقَتَهُ**».

1066 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمَيَّةَ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ؛ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: إِنَّا نَجِدُ صَلاَةَ الْحَضَرِ وَصَلاَةَ الْخَوْفِ فِي الْقُرْآنِ. وَلاَ نَجِدُ صَلاَةَ السَّفَرِ؟ فَقَالَ لَهُ عَبْدُ اللَّهِ: إِنَّ اللَّهَ بَعَثَ إِلَيْنَا مُحَمَّداً ﷺ وَلاَ نَعْلَمُ شَيْئاً. فَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَا مُحَمَّداً ﷺ يَفْعَلُ.

1067 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ بِشْرِ بْنِ حَرْبٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ مِنْ هٰذِهِ الْمَدِينَةِ لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ، حَتَّى يَرْجِعَ إِلَيْهَا.

1068 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، وَجُبَارَةُ بْنُ الْمُغَلِّسِ. قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: افْتَرَضَ اللَّهُ الصَّلاَةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعاً، وَفِي السَّفَرِ رَكْعَتَيْنِ.

two on journey (except for the Maghrib prayer, which remains the same as it is on residence).

[74] Combining Two (Obligatory) Prayers On Journey

1069- It is narrated on the authority of Ibn Abbas that he told: The Messenger of Allah "Allah's blessing and peace be upon him" used to combine both Maghrib and Isha prayers on journey, even though there was nothing to make him in a hurry, nor there was enemy in his pursuit, nor was there anything to fear. (I.e. there is no reason for combining prayers on journey according to the majority of religious scholars and learnt men.)

1070- It is narrated on the authority of Mu'adh Ibn Jabal that the Messenger of Allah "Allah's blessing and peace be upon him" combined both Zhuhr and Asr prayers, and both Maghrib and Isha prayers while being on journey, (when he set out) for the holy battle of Tabuk.

[75] Offering Voluntary (Supererogatory Prayers) On Journey

1071- It is narrated on the authority of Isa Ibn Hafs Ibn Asim Ibn Umar Ibn Al-Khattab that he said: My father told me: We were in the company of Ibn Umar on journey when he led us in the prayer and then we (finished from the prayer and) turned away with him, and he also turned away. When he turned his face, he saw some people offering prayer, thereupon he asked: "What are those doing?" I said: "They are offering the supererogatory prayer." On that he said: "Were I to offer supererogatory prayer (on journey), surely, it would have been (more fitting for) me to complete my (obligatory) prayers (which we shorten during the journey). O son of my brother! I accompanied the Messenger of Allah "Allah's blessing and peace be upon him"; and he offered no more than two rak'ahs (for each obligatory prayer) while being on journey until Allah took him (unto Him by death). Then, I accompanied Abu Bakr, and he offered no more than two rak'ahs (for each obligatory prayer on journey). Then, I accompanied Umar, and he offered no more than two rak'ahs (for each obligatory prayer on journey). Then, I accompanied Uthman, and he offered no more than two rak'ahs (for each obligatory prayer on journey) until Allah took all of them (unto Him). No doubt, Allah says: "You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah." (Al-Ahzab 21)

1072- It is narrated on the authority of Usamah Ibn Zaid that he said: I asked Tawus about the supererogatory prayer on journey, and Al-Hasan Ibn Muslim Ibn Yannaq was sitting with him. He said: Tawus told me that he heard Ibn Abbas having said: The Messenger of Allah "Allah's blessing

74 ـ بابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ في السَّفَرِ

1069 ـ حدّثنا مُحرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، وَسَعِيدِ بْنِ جُبَيْرٍ، وَعَطَاءِ بْنِ أَبِي رَبَاحٍ، وَطَاوُسٍ، أَخْبَرُوهُ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ أَخْبَرَهُمْ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ، مِنْ غَيْرِ أَنْ يُعْجِلَهُ شَيْءٌ، وَلاَ يَطْلُبَهُ عَدُوٌّ، وَلاَ يَخَافَ شَيْئاً.

1070 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ الطُّفَيْلِ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ أَنَّ النَّبِيَّ ﷺ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ فِي غَزْوَةِ تَبُوكَ، فِي السَّفَرِ.

75 ـ بابُ التَّطَوُّعِ في السَّفَرِ

1071 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا أَبُو عَامِرٍ، عَنْ عِيسَى بْنِ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ. حَدَّثَنِي أَبِي؛ قَالَ: كُنَّا مَعَ ابْنِ عُمَرَ فِي سَفَرٍ. فَصَلَّى بِنَا، ثُمَّ انْصَرَفْنَا مَعَهُ وَانْصَرَفَ. قَالَ فَالْتَفَتَ فَرَأَى أُنَاساً يُصَلُّونَ. فَقَالَ: مَا يَصْنَعُ هٰؤُلاَءِ؟ قُلْتُ: يُسَبِّحُونَ. قَالَ: لَوْ كُنْتُ مُسَبِّحاً لأَتْمَمْتُ صَلاَتِي. يَا ابْنَ أَخِي إِنِّي صَحِبْتُ رَسُولَ اللَّهِ ﷺ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ فِي السَّفَرِ، حَتَّى قَبَضَهُ اللَّهُ. ثُمَّ صَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ. ثُمَّ صَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ. ثُمَّ صَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ، حَتَّى قَبَضَهُمُ اللَّهُ. وَاللَّهُ يَقُولُ: ﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: 21].

1072 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، قَالَ: سَأَلْتُ طَاوُساً عَنِ السُّبْحَةِ فِي السَّفَرِ، وَالْحَسَنُ بْنُ مُسْلِمِ بْنِ يَنَّاقٍ جَالِسٌ عِنْدَهُ. فَقَالَ: حَدَّثَنِي طَاوُسٌ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَلاَةَ الْحَضَرِ

and peace be upon him" enjoined the prayer on residence and the prayer on journey. On residence we used to offer (supererogatory) prayer before and after it (i.e. each obligatory prayer); and on journey, we used to offer (supererogatory) prayer before and after it.

[76] How Long Could A Traveler Keep Shortening The Prayer During His Stay In A Town

1073- It is narrated on the authority of Az-Zuhri that he said: I asked As-Sa'ib Ibn Yazid: what have you heard concerning the residence in Mecca? He said: I heard Al-Ala' Ibn Al-Hadrami having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Emigrant is given three days after finishing (from ceremonies to stay in Mecca)."

Comment: (After this period, he should depart since he migrated from it in the Cause of Allah Almighty, and thus he had no right to live in it. The point here is to say that if a traveler stays less than four days in a town, he should put the concession of shortening the prayer to practice; and if he stays more than that, he would become a resident, to whom such a concession does not apply).

1074- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Mecca in the morning of the fourth day of Dhul-Hijjah.

Comment: (It is known that he left Mecca for Mina on the eighth of Dhul-Hijjah; and thus, he stayed their four nights, during which he shortened the prayer,. This narration might seem to contradict the previous one; but it might be said that the Messenger of Allah "Allah's blessing and peace be upon him" left Mecca before the completion of the fourth day, and in this way, he did not go beyond the due limit.)

1075- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed nineteen days (in Mecca) during which he offered two rak'ahs (for each obligatory prayer, i.e. he shortened the prayer). For this reason, if we stayed nineteen days (as travelers in a certain town) we should offer two rak'ahs (for each obligatory prayer, i.e. shorten the prayer); and if we stayed more than that, we should offer four rak'ahs (for Zhuhr, Asr and Isha prayers, i.e. to offer the prayer in full as it is on residence).

1076- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" stayed in Mecca fifteen nights in the year of the conquest, during which he shortened the prayer.

وَصَلاَةَ السَّفَرِ. فَكُنَّا نُصَلِّي فِي الْحَضَرِ قَبْلَهَا وَبَعْدَهَا. وَكُنَّا نُصَلِّي فِي السَّفَرِ قَبْلَهَا وَبَعْدَهَا.

76 ـ بابٌ كَمْ يَقْصُرُ الصَّلاةَ المُسَافِرُ إذا أَقَامَ ببَلْدَةٍ

1073 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ الزُّهْرِيِّ؛ قَالَ: سَأَلْتُ السَّائِبَ بْنَ يَزِيدَ، مَاذَا سَمِعْتَ فِي سُكْنَى مَكَّةَ؟ قَالَ: سَمِعْتُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «**ثَلاَثاً لِلْمُهَاجِرِ بَعْدَ الصَّدَرِ**».

1074 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو عَاصِمٍ. وَقَرَأْتُهُ عَلَيْهِ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. أَخْبَرَنِي عَطَاءٌ. حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، فِي أُنَاسٍ مَعِي. قَالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ صُبْحَ رَابِعَةٍ مَضَتْ مِنْ شَهْرِ ذِي الْحِجَّةِ.

1075 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ تِسْعَةَ عَشَرَ يَوْماً يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ. فَنَحْنُ إِذَا أَقَمْنَا تِسْعَةَ عَشَرَ يَوْماً، نُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ. فَإِذَا أَقَمْنَا أَكْثَرَ مِنْ ذٰلِكَ، صَلَّيْنَا أَرْبَعاً.

1076 ـ **حدّثنا** أَبُو يُوسُفَ بْنُ الصَّيْدَلاَنِيِّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ عَامَ الْفَتْحِ خَمْسَ عَشْرَةَ لَيْلَةً، يَقْصُرُ الصَّلاَةَ.

1077- It is narrated on the authority of Anas that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca, and he kept offering two rak'ahs (for each obligatory prayer, i.e. he shortened the prayer) until we returned (to Medina). I (Abu Ishaq, the sub-narrator) said: How long did he stay in Mecca? He said: Ten (nights).

[77] Concerning Such As Leaves The Prayer

1078- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What stands between a servant and disbelief is (not) to leave the prayer."

Comment: (The prayer here should be understood in its wider sense of faith in general)

1079- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pledge that is between us and these (who gave it for Islam) is the prayer: whoever leaves it, has indeed rejected faith."

1080- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing stands to keep a servant far from polytheism but (not) to leave the prayer: when he leaves it (the prayer), he has, indeed, (become like him who) ascribed partners to Allah (in worship)."

[78] The Obligation Of Friday (Prayer)

1081- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us in a sermon in which he said: "O people! Turn in repentance to Allah before you die, and hasten to do righteous deeds before you are occupied (from that by illness and the like of it), and stick to that which is between you and your Lord (i.e. His Right upon you) by celebrating Him so much, and spending in charity (out of what He has given you) in secret and public, so that you would be given sustenance, help and your affairs would be amended. It should be known to you that Allah has made Friday (prayer) obligatory upon you as of this station of me (on the pulpit), on this day of me, in this month of me, in this year of me to the Day of Judgement. So, whoever leaves it, and he has a just or unjust (ruler and) imam, whether during my lifetime or after my death, out of regarding it as slight or by way of denial of it, might Allah not reunite him (to such as he loves), and might Allah not bless him! Furthermore, there is no prayer, nor charity, nor Hajj, nor fasting, nor kindness (to be accepted from him) until he turns (to Allah)

1077 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، وَعَبْدُ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ. فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى رَجَعْنَا.

قُلْتُ: كَمْ أَقَامَ بِمَكَّةَ؟ قَالَ: عَشْراً.

77 ـ بابُ ما جَاءَ فيمَنْ تَرَكَ الصَّلاةَ

1078 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلاَةِ**».

1079 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْبَالِسِيُّ. حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ. حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلاَةُ. فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ**».

1080 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ عَمْرِو بْنِ سَعْدٍ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَيْسَ بَيْنَ الْعَبْدِ وَالشِّرْكِ إِلاَّ تَرْكُ الصَّلاَةِ. فَإِذَا تَرَكَهَا فَقَدْ أَشْرَكَ**».

78 ـ بابٌ في فَرْضِ الجُمُعَةِ

1081 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا الْوَلِيدُ بْنُ بُكَيْرٍ، أَبُو جَنَّابٍ (خَبَّابٍ)، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَدَوِيُّ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى اللَّهِ قَبْلَ أَنْ تَمُوتُوا. وَبَادِرُوا بِالأَعْمَالِ الصَّالِحَةِ قَبْلَ أَنْ تُشْغَلُوا. وَصِلُوا الَّذِي بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ بِكَثْرَةِ ذِكْرِكُمْ لَهُ، وَكَثْرَةِ الصَّدَقَةِ فِي السِّرِّ وَالْعَلاَنِيَةِ، تُرْزَقُوا وَتُنْصَرُوا وَتُجْبَرُوا. وَاعْلَمُوا أَنَّ اللَّهَ قَدِ افْتَرَضَ عَلَيْكُمُ الْجُمُعَةَ فِي مَقَامِي هٰذَا، فِي يَوْمِي هٰذَا، فِي شَهْرِي هٰذَا، مِنْ عَامِي هٰذَا إِلَى يَوْمِ الْقِيَامَةِ. فَمَنْ تَرَكَهَا فِي حَيَاتِي أَوْ بَعْدِي، وَلَهُ إِمَامٌ عَادِلٌ أَوْ جَائِرٌ، اسْتِخْفَافاً بِهَا، أَوْ جُحُوداً لَهَا، فَلاَ جَمَعَ اللَّهُ لَهُ شَمْلَهُ، وَلاَ بَارَكَ لَهُ فِي أَمْرِهِ. أَلاَ، وَلاَ صَلاَةَ لَهُ، وَلاَ زَكَاةَ لَهُ، وَلاَ حَجَّ لَهُ، وَلاَ صَوْمَ لَهُ، وَلاَ بِرَّ لَهُ حَتَّى يَتُوبَ. فَمَنْ تَابَ، تَابَ اللَّهُ عَلَيْهِ. أَلاَ، لاَ**

in repentance: if he repents, Allah then will turn in kindness and mercy to him. Behold! Let no woman lead a man in the prayer; and let no Bedouin lead an Emigrant (Muhajir) in the prayer; and let no wicked (ruler) lead a faithful believer in the prayer, unless he overpowers him with his authority and frightens him with his sword and whip."

1082- It is narrated on the authority of Abd Ar-Rahman Ibn Ka'b Ibn Malik that he said: I used to lead my father after he had lost his sight. Whenever I came out with him on Friday (prayer), and he heard the Adhan, he would go on asking for (Allah's) Forgiveness and invoke good upon Abu Umamah: As'ad Ibn Zurarah. I kept hearing that from him for a period of time, and then I said to my self: "By Allah! It is out of failure (not to ask him about the reason for that)! Whenever he hears the Adhan of Friday (prayer), I hear him asking for (Allah's) Forgiveness for Abu Umamah, and invoke good upon him; and even though, I do not ask him about the reason for that." I came out with him for Friday (prayer) as I used to do, and when he heard the Adhan, he asked for (Allah's) Forgiveness as it was his habit. On that I asked him: "O my father! Tell me: what is the reason for your asking for (Allah's) prayer upon As'ad Ibn Zurarah whenever you heard the Adhan of Friday (prayer)?" he said: "O my son! He was the first to lead us in the Friday prayer at (a placed known as) Naqi' Al-Hadmat, on a plain rocky ground belonging to Banu Bayadah, before the coming of Allah's Messenger "Allah's blessing and peace be upon him" to us from Mecca." I asked him: "How many were you by then?" he said: "Forty men."

1083- It is narrated on the authority of both Hudhaifah and Abu Hazim from Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah caused those (nations) before us to deviate from (observing prayer on) Friday. In this way, they also (i.e. both the Jews and the Christians) are to come after us until The Day of Judgement. We would be the last from among the people of this world, and the first to be judged among them before all the creatures (of the other nations on the Day of Judgement)."

[79] The Superiority Of Friday (Prayer)

1084- It is narrated on the authority of Abu Lubabah Ibn Abd Al-Mundhir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Friday is the chief and the greatest of all days (of the week) in the sight of Allah; and it is much greater in the Sight of Allah than even Id Al-Adha and Id Al-Fitr. It has five merits: on it Adam was created by Allah; on it Adam was driven (from the Garden) down to the earth; on it

تَؤُمَّنَّ امْرَأَةٌ رَجُلاً، وَلاَ يَؤُمَّ أَعْرَابِيٌّ مُهَاجِراً. وَلاَ يَؤُمَّ فَاجِرٌ مُؤْمِناً، إِلاَّ أَنْ يَقْهَرَهُ بِسُلْطَانٍ، يَخَافُ سَيْفَهُ وَسَوْطَهُ».

1082 ـ **حدّثنا** يَحْيَىٰ بْنُ خَلَفٍ، أَبُو سَلَمَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ أَبِي أُمَامَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ؛ قَالَ: كُنْتُ قَائِدَ أَبِي حِينَ ذَهَبَ بَصَرُهُ. فَكُنْتُ إِذَا خَرَجْتُ بِهِ إِلَى الْجُمُعَةِ فَسَمِعَ الأَذَانَ اسْتَغْفَرَ لِأَبِي أُمَامَةَ، أَسْعَدَ بْنِ زُرَارَةَ، وَدَعَا لَهُ. فَمَكَثْتُ حِيناً أَسْمَعُ ذٰلِكَ مِنْهُ. ثُمَّ قُلْتُ فِي نَفْسِي: وَاللَّهِ، إِنَّ ذَا لَعَجْزٌ. إِنِّي أَسْمَعُهُ كُلَّمَا سَمِعَ أَذَانَ الْجُمُعَةِ يَسْتَغْفِرُ لِأَبِي أُمَامَةَ وَيُصَلِّي عَلَيْهِ، وَلاَ أَسْأَلُهُ عَنْ ذٰلِكَ لِمَ هُوَ؟ فَخَرَجْتُ بِهِ كَمَا كُنْتُ أَخْرُجُ بِهِ إِلَى الْجُمُعَةِ. فَلَمَّا سَمِعَ الأَذَانَ اسْتَغْفَرَ كَمَا كَانَ يَفْعَلُ. فَقُلْتُ لَهُ: يَا أَبَتَاهُ أَرَأَيْتَكَ صَلاَتَكَ عَلَى أَسْعَدَ بْنِ زُرَارَةَ كُلَّمَا سَمِعْتَ النِّدَاءَ بِالْجُمُعَةِ لِمَ هُوَ؟ قَالَ: أَيْ بُنَيَّ كَانَ أَوَّلَ مَنْ صَلَّى بِنَا صَلاَةَ الْجُمُعَةِ قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ، فِي نَقِيعِ الْخَضَمَاتِ، فِي هَزْمٍ مِنْ حَرَّةِ بَنِي بَيَاضَةَ. قُلْتُ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَرْبَعِينَ رَجُلاً.

1083 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا ابْنُ فُضَيْلٍ. حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ. وَعَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا. كَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ. وَالأَحَدُ لِلنَّصَارَى. فَهُمْ لَنَا تَبَعٌ إِلَى يَوْمِ الْقِيَامَةِ. نَحْنُ الآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالأَوَّلُونَ الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلاَئِقِ»**.

79 ـ بابٌ في فَضْلِ الجُمُعَةِ

1084 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ الأَنْصَارِيِّ، عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: **«إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الأَيَّامِ، وَأَعْظَمُهَا عِنْدَ اللَّهِ. وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَوْمِ الأَضْحَى وَيَوْمِ الْفِطْرِ. فِيهِ خَمْسُ خِلاَلٍ. خَلَقَ اللَّهُ فِيهِ آدَمَ. وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الأَرْضِ. وَفِيهِ تَوَفَّى اللَّهُ**

Allah took Adam unto Him (by death); on it, there is an hour, in which, no (believing) servant asks Allah but that he will be given that (which he asks for), as long as he asks for nothing unlawful; and on it the Day of Judgement will be established. There is no angel (of those) nearest (to Allah), nor sky firmament, nor earth, nor wind, nor mountain nor ocean but that they are in awe of Friday (on which the Day of Judgement will be established)."

1085- It is narrated on the authority of Shaddad Ibn Aws that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your days is Friday: on it Adam was created, and on it there will be the (second) sounding (of the trumpet pertaining to resurrection) and the (first sounding of the) swoon. So, invoke for (Allah's) prayer upon me so much on it, for your prayers (upon me) will be shown to me." A man asked: "O Messenger of Allah! How should our prayers be shown to you and you will have (died and become bones) decomposed?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has forbidden the earth to eat up the bodies of the Prophets."

1086- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Friday (prayer) to the coming Friday (prayer) is to plot out whatever (sins and mistakes committed in the interval) between them, as long as the major sins are avoided."

[80] Concerning Bathing On Friday

1087- It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath on Friday; then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; (and goes) walking not riding; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): will have, with every step he takes (to and from the mosque) the reward of the deeds of a whole year, including both fasting and standing (for supererogatory night prayer) in it."

1088- It is narrated on the authority of Ibn Umar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He who comes to (the mosque to attend the prayer of) Friday, let him take a bath (before he comes)!"

آدَمَ. وَفِيهِ سَاعَةٌ لاَ يَسْأَلُ اللَّهَ فِيهَا الْعَبْدُ شَيْئاً إِلاَّ أَعْطَاهُ. مَا لَمْ يَسْأَلْ حَرَاماً. وَفِيهِ تَقُومُ السَّاعَةُ. مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلاَ سَمَاءٍ وَلاَ أَرْضٍ وَلاَ رِيَاحٍ وَلاَ جِبَالٍ وَلاَ بَحْرٍ إِلاَّ وَهُنَّ يُشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ».

1085 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ شَدَّادِ بْنِ أَوْسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ. فِيهِ خُلِقَ آدَمُ. وَفِيهِ النَّفْخَةُ. وَفِيهِ الصَّعْقَةُ. فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فِيهِ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ»** فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ كَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ، يَعْنِي بَلِيتَ؟ فَقَالَ: **«إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ»**.

1086 ـ حدّثنا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«الْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَةُ مَا بَيْنَهُمَا. مَا لَمْ تُغْشَ الْكَبَائِرُ»**.

80 ـ بابُ ما جَاءَ في الغُسْلِ يَوْمَ الجُمُعَةِ

1087 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنِ الأَوْزَاعِيِّ. حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ. حَدَّثَنِي أَبُو الأَشْعَثِ حَدَّثَنِي أَوْسُ بْنُ أَوْسٍ الثَّقَفِيُّ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«مَنْ غَسَّلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ، وَبَكَّرَ وَابْتَكَرَ، وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الإِمَامِ، فَاسْتَمَعَ، وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خَطْوَةٍ عَمَلُ سَنَةٍ، أَجْرُ صِيَامِهَا وَقِيَامِهَا»**.

1088 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، عَلَى الْمِنْبَرِ: **«مَنْ أَتَى الْجُمُعَةَ فَلْيَغْتَسِلْ»**.

1089- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking a bath on Friday is binding upon everyone who has attained the age of puberty."

[81] Concerning The Concession Of That

1090- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly, and comes to (the mosque to attend the prayer of) Friday, (as early as to be able to) sit close (to the imam), and keeps silent and pays his attention (to the sermon), whatever (sins and mistakes committed in the interval) between it and the coming Friday, in addition to three days more will be forgiven for him; and he who touches the gravel (during the sermon) has indeed committed falsity."

1091- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers ablution (perfectly) on Friday (to attend the prayer), this is good since it is sufficient (to get him do) what has been enjoined upon him; and he who takes a bath (for it: it should be known that) bathing is better."

[82] Going To (Attend The Prayer Of) Friday At The Earliest Portion Of Its Due Time

1092- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is Friday, there come at every gate of the mosque many angels to record the first and then the next (to come). If the imam sat down (for delivering the sermon), they would fold up the records and come to listen to the sermon. The (example of the) one who comes early is like the one who offers a camel (as a sacrifice), then the (example of the) one who comes next is like the one who offers a cow, then the (example of the) one who comes next is like him, who offers a ram...(until he mentioned the hen and the egg)."

In the narration of Sahl, there is the following addition: "Then, if one comes after that, he will have come to receive only the reward of the prayer (he is going to offer)."

1093- It is narrated on the authority of Samurah Ibn Jundub that the Messenger of Allah "Allah's blessing and peace be upon him" set a parable for (going to the mosque to attend the prayer on) Friday, (telling that the example of) going in the earliest portion of its due time is like slaughtering a camel, then (the example of going next is) like slaughtering a cow, (then

1089 ـ حدّثنا سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ**».

81 ـ بابُ ما جَاءَ في الرُّخْصَةِ في ذلك

1090 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ، فَدَنَا وَأَنْصَتَ وَاسْتَمَعَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى، وَزِيَادَةُ ثَلاثَةِ أَيَّامٍ. وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا**».

1091 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْمَكِّيُّ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ، فَبِهَا وَنِعْمَتْ. يُجْزِىءُ عَنْهُ الْفَرِيضَةُ وَمَنِ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ**».

82 ـ بابُ ما جَاءَ في التَّهْجِيرِ إلى الجُمُعَةِ

1092 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ، وَسَهْلُ بْنُ أَبِي سَهْلٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا كَانَ يَوْمُ الْجُمُعَةِ، كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلائِكَةٌ يَكْتُبُونَ النَّاسَ عَلَى قَدْرِ مَنَازِلِهِمْ. الأَوَّلَ فَالأَوَّلَ. فَإِذَا خَرَجَ الإِمَامُ طَوَوُا الصُّحُفَ، وَاسْتَمَعُوا الْخُطْبَةَ. فَالْمُهَجِّرُ إِلَى الصَّلاةِ كَالْمُهْدِي بَدَنَةً. ثُمَّ الَّذِي يَلِيهِ كَمُهْدِي بَقَرَةٍ. ثُمَّ الَّذِي يَلِيهِ كَمُهْدِي كَبْشٍ**». حَتَّى ذَكَرَ الدَّجَاجَةَ وَالْبَيْضَةَ. زَادَ سَهْلٌ فِي حَدِيثِهِ: «**فَمَنْ جَاءَ بَعْدَ ذٰلِكَ فَإِنَّمَا يَجِيءُ بِحَقٍّ إِلَى الصَّلاةِ**».

1093 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا وَكِيعٌ. عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ضَرَبَ مَثَلَ الْجُمُعَةِ ثُمَّ التَّبْكِيرِ، كَنَاحِرِ الْبَدَنَةِ، كَنَاحِرِ الْبَقَرَةِ، كَنَاحِرِ الشَّاةِ، حَتَّى ذَكَرَ الدَّجَاجَةَ.

that of going next is) like slaughtering a goat...until he made a mention of (slaughtering) a hen.

1094- It is narrated on the authority of Alqamah that he said: I set out to (attend the prayer on) Friday in the company of Abdullah (Ibn Mas'ud) and then he found three men having preceded him, thereupon he said: "I'm the fourth of four, and by no means could a fourth of four men be far! Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, the people will sit on the Day of Judgement (and they will be near in position) to Allah according to (the earliness of) their going to (the mosques to attend the prayer on) Fridays: the first, then the second, and then the third." Then he commented: "I'm the fourth of four, and by no means could a fourth of four men be far!"

[83] Concerning The Adornment On Friday

1095- It is narrated on the authority of Abdullah Ibn Salam that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said from over the pulpit on Friday: "There is no blame on anyone of you to buy two garments for (attending the prayer on) Friday, other than the garment in which he does his job."

(...) It is narrated on the authority of Yusuf Ibn Abdullah Ibn Salam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us...and he mentioned the same.

1096- It is narrated on the authority of A'ishah that she said: Once the Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon on Friday when he saw people having garments of coarse wool on them, thereupon he said: "There is no harm on such of you as finds the wherewithal to get two garments for (attending the prayer on) Friday other than these two garments in which he does his job."

1097- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes a bath perfectly on Friday, offers ablution well, wears the best of his clothes, applies some of the perfume of his family, as it is made lawful for him by Allah, then goes to (the mosque to attend the prayer on) Friday, on which he commits no falsehood, nor does he part two men from one another (to sit in the place between them), whatever (sins committed in the interval) between it and the coming Friday will be forgiven for him."

1098- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This

1094 ـ حدّثنا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ. حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ، عَنْ مَعْمَرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ؛ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللَّهِ إِلَى الْجُمُعَةِ، فَوَجَدَ ثَلاثَةً، وَقَدْ سَبَقُوهُ. فَقَالَ: رَابِعُ أَرْبَعَةٍ. وَمَا رَابِعُ أَرْبَعَةٍ بِبَعِيدٍ. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ النَّاسَ يَجْلِسُونَ مِنَ اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ رَوَاحِهِمْ إِلَى الْجُمُعَاتِ. الأَوَّلَ وَالثَّانِيَ وَالثَّالِثَ**». ثُمَّ قَالَ: رَابِعُ أَرْبَعَةٍ. وَمَا رَابِعُ أَرْبَعَةٍ بِبَعِيدٍ.

83 ـ بابُ ما جاءَ في الزِّينَةِ يَوْمَ الجُمُعَةِ

1095 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحٰرِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُوسَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلاَّمٍ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ، عَلَى الْمِنْبَرِ فِي يَوْمِ الْجُمُعَةِ: «**مَا عَلَى أَحَدِكُمْ لَوِ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ، سِوَى ثَوْبِ مِهْنَتِهِ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَيْخٌ لَنَا، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلاَّمٍ، عَنْ أَبِيهِ؛ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ فَذَكَرَ ذٰلِكَ.

1096 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ زُهَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَ النَّاسَ يَوْمَ الْجُمُعَةِ. فَرَأَى عَلَيْهِمْ ثِيَابَ النِّمَارِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا عَلَى أَحَدِكُمْ، إِنْ وَجَدَ سَعَةً، أَنْ يَتَّخِذَ ثَوْبَيْنِ لِجُمُعَتِهِ، سِوَى ثَوْبَيْ مِهْنَتِهِ**».

1097 ـ حدّثنا سَهْلُ بْنُ أَبِي سَهْلٍ، وَحَوْثَرَةُ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ وَدِيعَةَ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ فَأَحْسَنَ غُسْلَهُ، وَتَطَهَّرَ فَأَحْسَنَ طُهُورَهُ، وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ، وَمَسَّ مَا كَتَبَ اللَّهُ لَهُ مِنْ طِيبِ أَهْلِهِ، ثُمَّ أَتَى الْجُمُعَةَ وَلَمْ يَلْغُ وَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى**».

1098 ـ حدّثنا عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ. حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ، عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ هٰذَا يَوْمُ عِيدٍ. جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ. فَمَنْ جَاءَ إِلَى**

(Friday) is a day of festival (of celebration) which Allah has fixed for the Muslims: so, he, who comes to (the mosque to attend the prayer on) Friday, let him take a bath, and if there is perfume available to him, let him apply it to his body; and I commend Siwak (teeth-cleansing stick) for you (to use)."

[84] The Time Of Friday (Prayer)

1099- It is narrated on the authority of Sahl Ibn Sa'd that he said: (On Friday) we never took our siesta nor did we have lunch except after (finishing from) Friday (prayer).

1100- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that he said: We used to offer the Friday prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then return to find no shadow on the walls, therewith we would take shade.

Comment: (This means they always finished from the Friday prayer before the sun would pass the meridian)

1101- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd that he said: My father told me from his father from his grandfather, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him" that he used to pronounce the Adhan of Friday (prayer) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" whenever the shadow became (as little as) a strap. (I.e. before the sun decline)

1102- It is narrated on the authority of Anas Ibn Malik that he said: We used to perform the Friday (prayer), then return to have our siesta.

[85] Concerning The Sermon On Friday

1103- It is narrated on the authority of Ibn Umar that he said: (On Friday) The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver two sermons, between which he would sit (for a short while). In the narration of Bishr (He used to deliver his speech) while he was standing.

1104- It is narrated on the authority of Ja'far Ibn Amr Ibn Huraith from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" delivering his sermon on the pulpit, having a black turban over his (head).

1105- It is narrated on the authority of Jabir Ibn Samurah that he said: Allah's Messenger "Allah's blessing and peace be upon him" used to

الْجُمُعَةِ فَلْيَغْتَسِلْ. وَإِنْ كَانَ طِيبٌ فَلْيَمَسَّ مِنْهُ. وَعَلَيْكُمْ بِالسِّوَاكِ».

84 ـ بابُ ما جَاءَ في وَقْتِ الجُمُعَةِ

1099 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي، عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: مَا كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلاَّ بَعْدَ الْجُمُعَةِ.

1100 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا يَعْلَىٰ بْنُ الْحٰرِثِ؛ قَالَ: سَمِعْتُ إِيَاسَ بْنَ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ ثُمَّ نَرْجِعُ، فَلاَ نَرَى لِلْحِيطَانِ فَيْئاً نَسْتَظِلُّ بِهِ.

1101 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ مُؤَذِّنِ النَّبِيِّ ﷺ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ كَانَ يُؤَذِّنُ يَوْمَ الْجُمُعَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِذَا كَانَ الْفَيْءُ مِثْلَ الشِّرَاكِ.

1102 ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: كُنَّا نُجَمِّعُ ثُمَّ نَرْجِعُ فَنَقِيلُ.

85 ـ بابُ ما جَاءَ في الخُطْبَةِ يَوْمَ الجُمُعَةِ

1103 ـ حدّثنا مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. ح وَحَدَّثَنَا يَحْيَـىٰ بْنُ خَلَفٍ، أَبُو سَلَمَةَ. حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ خُطْبَتَيْنِ. يَجْلِسُ بَيْنَهُمَا جَلْسَةً. زَادَ بِشْرٌ: وَهُوَ قَائِمٌ.

1104 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

1105 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ؛ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ قَائِماً. غَيْرَ أَنَّهُ كَانَ يَقْعُدُ قَعْدَةً، ثُمَّ يَقُومُ.

deliver his sermon while standing. But he would sit (in the interval between both sermons), after which he would stand (to give the other sermon).

1106- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver his sermon while standing and (after the first speech) he would sit (for a short while before) he would stand once again, recite some of the Holy Verses (from the Qur'an) and celebrate (the Praises of) Allah. Verily, he was moderate in both his sermon and prayer.

1107- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd that he said: My father told me from his father from his grandfather that whenever the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon while being at war, he would do while reclining on a bow; and whenever he delivered a speech on Friday, he would do while being on the sticks (of which the pulpit was made).

1108- It is narrated on the authority of Alqamah that Abdullah (Ibn Mas'ud) was asked whether the Messenger of Allah "Allah's blessing and peace be upon him" used to deliver his sermons while standing or sitting, thereupon he said: Do you not recite (Allah's saying): "But when they see some bargain or some amusement, they disperse headlong to it, and leave you standing" (Al-Jumu'ah 11)? (Abu Abdullah says: this narration is strange, and none barring Ibn Abu Shaibah relates it.)

1109- It is narrated on the authority of Jabir Ibn Abdullah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came up the pulpit (to deliver his speech), he would pay salutation (to the sitting people).

[86] Paying Attention To The Sermon

1110- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you (talk even as little as to) say to your companion (who sits by your side) on Friday, while the imam is delivering his sermon: "Keep silent", you will have then committed falsity" (which deprives you of the reward).

1111- It is narrated on the authority of Ubai Ibn Ka'b that he said: On one Friday the Messenger of Allah "Allah's blessing and peace be upon him" recited (in the sermon) the Surah of Al-Mulk (the Dominion) and reminded us of Allah's Days (i.e. the ancient events which the old generations had received). Then, Abu Dharr or Abu Ad-Darda' poked me and said: "When has this Surah been revealed? I've never heard it before now!" I beckoned to him to keep silent. When they (finished the prayer

1106 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِماً. ثُمَّ يَجْلِسُ. ثُمَّ يَقُومُ فَيَقْرَأُ آيَاتٍ. وَيَذْكُرُ اللَّهَ. وَكَانَتْ خُطْبَتُهُ قَصْداً، وَصَلاَتُهُ قَصْداً.

1107 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَطَبَ فِي الْحَرْبِ، خَطَبَ عَلَى قَوْسٍ. وَإِذَا خَطَبَ فِي الْجُمُعَةِ، خَطَبَ عَلَى عَصاً.

1108 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ أَنَّهُ سُئِلَ: أَكَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِماً أَوْ قَاعِداً؟ قَالَ: أَوَ مَا تَقْرَأُ ﴿وَتَرَكُوكَ قَآئِمًاۚ﴾ [الجمعة: 11]؟

قَالَ أَبُو عَبْدِ اللَّهِ: غَرِيبٌ. لاَ يُحَدِّثُ بِهِ إِلاَّ ابْنُ أَبِي شَيْبَةَ وَحْدَهُ.

1109 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ مُهَاجِرٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَعِدَ الْمِنْبَرَ سَلَّمَ.

86 ـ بابُ ما جَاءَ في الاسْتِمَاعِ للخُطْبَةِ والإنْصَاتِ لها

1110 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ**».

1111 ـ حدّثنا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ يَوْمَ الْجُمُعَةِ تَبَارَكَ، وَهُوَ قَائِمٌ. فَذَكَّرَنَا بِأَيَّامِ اللَّهِ. وَأَبُو الدَّرْدَاءِ أَوْ أَبُو ذَرٍّ يَغْمِزُنِي. فَقَالَ: مَتَى أُنْزِلَتْ هٰذِهِ السُّورَةُ. إِنِّي لَمْ أَسْمَعْهَا

and) turned away, he said: "I asked you when this Surah had been revealed; and you did not tell me (what is the reason?)" Ubai said to him: "You will receive nothing from (the reward of) your prayer today (more than the sin of) your vain talk." When he went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and told him of what Ubai said, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ubai has told the truth."

[87] Concerning Such As Enters The Mosque While The Imam Is Delivering His Sermon

1112- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, Sulaik Al-Ghatfani entered the mosque, while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering his speech, thereupon he asked him: "Have you offered (a two-rak'ah) prayer?" he answered in the negative. He told him to offer a two-rak'ah prayer.

1113- It is narrated on the authority of Abu Sa'id that he said: Once, a man came in while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering his speech, thereupon he asked him: "Have you offered (a two-rak'ah) prayer?" he answered in the negative. He told him to offer a two-rak'ah prayer.

1114- It is narrated on the authority of both Abu Hurairah and Jabir Ibn Abdullah that Sulaik Al-Ghatfani entered the mosque, while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering his speech, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you offered a two-rak'ah prayer before you come here?" he answered in the negative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Offer a two-rak'ah prayer even briefly."

[88] It Is Forbidden To Pass Over The People (In The Mosque) On Friday

1115- It is narrated on the authority of Jabir Ibn Abdullah that a man entered the mosque on Friday while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering his speech. he started passing over the (sitting) people (to have his seat in the front of the mosque), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sit down (in your place): indeed, you have caused harm (to the sitting people), even though you have come lately."

1116- It is narrated on the authority of Sahl Ibn Mu'adh Ibn Anas from his father that he said: The Messenger of Allah "Allah's blessing and peace

إِلاَّ الآنَ. فَأَشَارَ إِلَيْهِ، أَنِ اسْكُتْ. فَلَمَّا انْصَرَفُوا قَالَ: سَأَلْتُكَ مَتَى أُنْزِلَتْ هٰذِهِ السُّورَةُ فَلَمْ تُخْبِرْنِي؟ فَقَالَ أُبَيٌّ: لَيْسَ لَكَ مِنْ صَلاَتِكَ الْيَوْمَ إِلاَّ مَا لَغَوْتَ. فَذَهَبَ إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ. وَأَخْبَرَهُ بِالَّذِي قَالَ أُبَيٌّ. فَقَالَ رَسُولُ اللَّهِ ﷺ **«صَدَقَ أُبَيٌّ»**.

87 ـ بابُ ما جَاءَ فِيمَنْ دَخَلَ الْمَسْجِدَ والإِمَامُ يَخْطُبُ

1112 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ جَابِراً. وَأَبُو الزُّبَيْرِ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: دَخَلَ سُلَيْكٌ الْغَطَفَانِيُّ الْمَسْجِدَ وَالنَّبِيُّ ﷺ يَخْطُبُ. فَقَالَ: **«أَصَلَّيْتَ؟»** قَالَ: لاَ. قَالَ: **«فَصَلِّ رَكْعَتَيْنِ»**.

وَأَمَّا عَمْرٌو فَلَمْ يَذْكُرْ سُلَيْكاً.

1113 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: **«أَصَلَّيْتَ؟»** قَالَ: لاَ. قَالَ: **«فَصَلِّ رَكْعَتَيْنِ»**.

1114 ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالاَ: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ. فَقَالَ لَهُ النَّبِيُّ: **«أَصَلَّيْتَ رَكْعَتَيْنِ قَبْلَ أَنْ تَجِيءَ؟»** قَالَ: لاَ. قَالَ: **«فَصَلِّ رَكْعَتَيْنِ وَتَجَوَّزْ فِيهِمَا»**.

88 ـ بابُ ما جَاءَ في النَّهْيِ عَنْ تَخَطِّي النَّاسِ يَوْمَ الْجُمُعَةِ

1115 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ. فَجَعَلَ يَتَخَطَّى النَّاسَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اجْلِسْ فَقَدْ آذَيْتَ وَآنَيْتَ»**.

1116 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَخَطَّى رِقَابَ**

be upon him" said: "He, who passes over the necks of the people (sitting in the mosque) on Friday, will be made a bridge leading to the fire (of Hell)."

[89] Concerning The Talk After The Imam Descends From The Pulpit

1117- It is narrated on the authority of Anas Ibn Malik that on Friday, (whenever somebody had a certain need to be fulfilled, he would wait until) The Messenger of Allah "Allah's blessing and peace be upon him" would descend from the pulpit to be talked to pertaining to the need.

[90] Reciting (Qur'an) In The Prayer On Friday

1118- It is narrated on the authority of Ubaidullah Ibn Abu Rafi' that he said: When Marwan (Ibn Al-Hakam) left for Mecca, he appointed Abu Hurairah as his successor (to look after the affairs of the people) in Medina. On Friday, Abu Hurairah led the prayer, in which he recited the Surah of Al-Jumu'ah (Friday) in the first rak'ah, and Al-Munafiqun (the Hypocrites) in the other. Ubaidullah resumed: I caught up with Abu Hurairah when he (finished the prayer and) turned away, and said to him: "No doubt, you recited two Surahs, which Ali used to recite in Kufah (On Friday prayer)." On that Abu Hurairah said: "Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having recited them (on Friday prayer)."

1119- It is narrated on the authority of Ubaidullah Ibn Abdullah that he said: Ad-Dahhak Ibn Qais wrote (a message) to An-Nu'man Ibn Bashir saying: "Tell us which (Surah) The Messenger of Allah "Allah's blessing and peace be upon him" used to recite on Friday (prayer) in addition to the Surah of Al-Jumu'ah." On that he replied: "He used to recite the Surah of Al-Ghashiyah (Overwhelming (Event))."

1120- It is narrated on the authority of Abu Inabah Al-Khawlani that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite on Friday (prayer) both Surahs of Al-A'la (the Most High) and Al-Ghashiyah (Overwhelming (Event)).

[91] Concerning Him Who Catches Up Only A Single Rak'ah Of The Friday (Prayer)

1121- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (succeeds to) catch up a single rak'ah of the Friday (prayer), let him offer another one in addition to it (after the imam concludes the prayer with the End Salutation)."

النَّاسِ يَوْمَ الْجُمُعَةِ اتُّخِذَ جِسْراً إِلَى جَهَنَّمَ».

89 ـ بابُ ما جَاءَ في الكَلامِ بَعْدَ نُزُولِ الإِمَامِ عَنِ المِنْبَرِ

1117 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُكَلَّمُ فِي الْحَاجَةِ، إِذَا نَزَلَ عَنِ الْمِنْبَرِ يَوْمَ الْجُمُعَةِ.

90 ـ بابُ ما جَاءَ في القِرَاءَةِ في الصَّلاةِ يَوْمَ الجُمُعَةِ

1118 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ الْمَدَنِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ؛ قَالَ: اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ. فَخَرَجَ إِلَى مَكَّةَ. فَصَلَّى بِنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ. فَقَرَأَ بِسُورَةِ الْجُمُعَةِ فِي السَّجْدَةِ الأُولَى، وَفِي الآخِرَةِ: إِذَا جَاءَكَ الْمُنَافِقُونَ.

قَالَ عُبَيْدُ اللَّهِ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ. فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيٌّ يَقْرَأُ بِهِمَا بِالْكُوفَةِ. فَقَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهِمَا.

1119 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ. أَنْبَأَنَا ضَمْرَةُ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَتَبَ الضَّحَّاكُ بْنُ قَيْسٍ إِلَى النُّعْمَانِ بْنِ بَشِيرٍ: أَخْبِرْنَا، بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ، مَعَ سُورَةِ الْجُمُعَةِ؟ قَالَ: كَانَ يَقْرَأُ فِيهَا ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾ [الغاشية: 1].

1120 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي عِنَبَةَ الْخَوْلَانِيِّ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْجُمُعَةِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ [الأعلى: 1] وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾.

91 ـ بابُ ما جَاءَ فيمَنْ أدرَكَ مِنَ الجُمُعَةِ رَكْعَةً

1121 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عُمَرُ بْنُ حَبِيبٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلْيَصِلْ إِلَيْهَا أُخْرَى».

1122- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (could manage to) catch up a single rak'ah of the Friday (prayer) has, indeed, caught up" (the whole prayer provided that he should complete it, i.e. offer the other rak'ah after the End Salutation).

1123- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (could manage to) catch up a single rak'ah of the Friday prayer or any other (obligatory) prayer has, indeed, caught up" (the whole prayer provided that he should complete it).

[92] From Where Do People Come To Attend The Friday (Prayer)

1124- It is narrated on the authority of Ibn Umar that he said: The people of Quba' used to offer the Friday (prayer) with the Messenger of Allah "Allah's blessing and peace be upon him" (i.e. in his mosque of Medina) on Friday.

[93] Concerning Him Who Leaves (Offering The) Friday (Prayer) With No Legal Excuse

1125- It is narrated on the authority of Abu Al-Ja'd Ad-Damri, and he had a portion of companionship with the Messenger of Allah "Allah's blessing and peace be upon him", that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves (offering the) Friday (prayer) thrice out of regarding it insignificant, then his heart will be sealed up."

1126- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves (offering the) Friday (prayer) thrice with no necessity (or legal excuse that forces him to do so), then Allah puts a seal upon his heart."

1127- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is not good for you that) anyone of you might take a herd of sheep (and walk with them in search for pasture as long as) a mile or two, and when it is difficult for him to find grass (to feed them) he would go further (to get it); and, at the same time, when the Friday (prayer) is due, he would not come (to the mosque to) attend it, and then the (next Friday prayer) comes, and he would not (go to the mosque to) attend it, and then the (third Friday prayer) comes and he would not (go to the mosque to) attend it until a seal is placed upon his heart."

1122 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَدْرَكَ مِنَ الصَّلاَةِ رَكْعَةً فَقَدْ أَدْرَكَ»**.

1123 ـ حدّثنا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ. حَدَّثَنَا يُونُس بْنُ يَزِيدَ الأَيْلِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلاَةِ الْجُمُعَةِ أَوْ غَيْرِهَا، فَقَدْ أَدْرَكَ الصَّلاَةَ»**.

92 ـ بَابُ ما جَاءَ مِنْ أَيْنَ تُؤْتَى الجُمُعَةُ

1124 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَـىٰ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: إِنَّ أَهْلَ قُبَاءٍ كَانُوا يُجَمِّعُونَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ.

93 ـ بَابٌ فِيمَنْ تَرَكَ الجُمُعَةَ مِنْ غَيْرِ عُذْرٍ

1125 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَيَزِيدُ بْنُ هَارُونَ، وَمُحَمَّدُ بْنُ بِشْرٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو. حَدَّثَنِي عُبَيْدَةُ بْنُ سُفْيَانَ الْحَضْرَمِيُّ، عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ، وَكَانَ لَهُ صُحْبَةٌ، قَالَ: قَالَ النَّبِيُّ ﷺ: **«مَنْ تَرَكَ الْجُمُعَةَ ثَلاَثَ مَرَّاتٍ، تَهَاوُناً بِهَا، طُبِعَ عَلَى قَلْبِهِ»**.

1126 ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا زُهَيْرٌ، عَنْ أَسِيدِ بْنِ أَبِي أَسِيدٍ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ عِيسَىٰ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ أَسِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَرَكَ الْجُمُعَةَ، ثَلاَثاً، مِنْ غَيْرِ ضَرُورَةٍ، طَبَعَ اللَّهُ عَلَى قَلْبِهِ»**.

1127 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مَعْدِيُّ بْنُ سُلَيْمَانَ. حَدَّثَنَا ابْنُ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَلاَ هَلْ عَسَى أَحَدُكُمْ أَنْ يَتَّخِذَ الصُّبَّةَ مِنَ الْغَنَمِ عَلَى رَأْسِ مِيلٍ أَوْ مِيلَيْنِ، فَيَتَعَذَّرَ عَلَيْهِ الْكَلأُ، فَيَرْتَفِعَ. ثُمَّ تَجِيءُ الْجُمُعَةُ فَلاَ يَجِيءُ وَلاَ يَشْهَدُهَا. وَتَجِيءُ الْجُمُعَةُ فَلاَ يَشْهَدُهَا. وَتَجِيءُ الْجُمُعَةُ فَلاَ يَشْهَدُهَا. حَتَّى يُطْبَعَ عَلَى قَلْبِهِ»**.

1128- It is narrated on the authority of Samurah Ibn Jundub that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves (offering the prayer on) Friday intentionally, let him give a Dinar in charity; and if he could not find it, let it be half a Dinar."

[94] Offering (Supererogatory) Prayer Before The Friday (Obligatory Prayer)

1129- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer a four-rak'ah prayer with no break between them before the Friday (obligatory prayer).

[95] Offering (Supererogatory) Prayer After The Friday (Obligatory Prayer)

1130- It is narrated on the authority of Nafi' from Abdullah Ibn Umar that whenever he finished from the Friday (prayer in the mosque), he would turn away and offer a two-rak'ah prayer in his house, telling that the Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.

1131- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer after (finishing from the) Friday (obligatory prayer).

1132- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you (intend to) offer (supererogatory) prayer after the Friday (obligatory prayer, it is desirable to) pray four (rak'ahs)."

[96] What About Sitting In Circles On Friday Before Offering The Prayer; And What About Ihtiba' While The Imam Is Delivering The Sermon

(To sit on buttocks with knees close to abdomen and feet apart and the hands circling the knees)

1133- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade sitting in circles (even for religious study) in the mosque on Friday before offering the prayer.

1134- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade sitting on buttocks with knees close to Abdomen and feet apart and the hands circling the knees on Friday, i.e. while the imam is delivering his sermon.

1128 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ أَخِيهِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ تَرَكَ الْجُمُعَةَ مُتَعَمِّداً، فَلْيَتَصَدَّقْ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ، فَبِنِصْفِ دِينَارٍ**».

94 ـ بابُ ما جَاءَ في الصَّلاةِ قَبْلَ الجُمُعَةِ

1129 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ. حَدَّثَنَا بَقِيَّةُ، عَنْ مُبَشِّرِ بْنِ عُبَيْدٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَرْكَعُ قَبْلَ الْجُمُعَةِ أَرْبعاً. لاَ يَفْصِلُ فِي شَيْءٍ مِنْهُنَّ.

95 ـ بابُ ما جَاءَ في الصَّلاةِ بَعْدَ الجُمُعَةِ

1130 ـ **حدّثنا** مُحَمَّدُ بْنَ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ كَانَ، إِذَا صَلَّى الْجُمُعَةَ، انْصَرَفَ، فَصَلَّى سَجْدَتَيْنِ فِي بَيْتِهِ، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ ذٰلِكَ.

1131 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ.

1132 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا صَلَّيْتُمْ بَعْدَ الْجُمعَةِ، فَصَلُّوا أَرْبَعاً**».

96 ـ بابُ ما جَاءَ في الحَلْقِ يَوْمَ الجُمُعَةِ قَبْلَ الصَّلاةِ، والاحْتِبَاءِ والإمَامُ يَخْطُبُ

1133 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا ابْنُ لَهِيعَةَ، جَمِيعاً عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُحَلَّقَ فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلاَةِ.

1134 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الاحْتِبَاءِ يَوْمَ الْجُمُعَةِ، يَعْنِي وَالإِمَامُ يَخْطُبُ.

[97] Concerning The Adhan On Friday

1135- It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never had but one Mu'adhdhin (Caller for the prayer): whenever he came out (from the house), he would pronounce the call (for the prayer), and whenever he descended (from the pulpit), he would pronounce the call for prayer establishment; and so did both Abu Bakr and Umar. When it was (the time of the caliphate of) Uthman, and the people increased in number, he added the third call (to be pronounced from) over (the roof of) a house in the market called Az-Zawra'; and whenever he came out (from the house), he (the Mu'adhdhin) would pronounce the call (for the prayer), and whenever he descended (from the pulpit) he would pronounce the call for prayer establishment.

[98] Facing The Imam While He Is Delivering The Sermon

1136- It is narrated on the authority of Adi Ibn Thabit from his father that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood on the pulpit (to deliver the sermon), his companions would turn their faces to him

[99] The Hour (In Which Answering The Invocations) Is Expected On Friday

1137- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour, and no Muslim person gets it while offering the prayer, and asks Allah for good but that He gives it to him." He (the Prophet) beckoned with his hand to its shortness.

1138- It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf Al-Muzani from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour of the day, and no servant asks Allah during it to give him anything but that he will be given it." It was said: "Which hour is it?" he said: "It lies (in the period) from the time the prayer is established until it is finished (and the people turn away) from it."

1139- It is narrated on the authority of Abdullah Ibn Salam that he said: I said while the Messenger of Allah "Allah's blessing and peace be upon him" was sitting: "We find in Allah's Book a certain hour on Friday, and no believing servant asks Allah during it for anything but that He will fulfill his need." The Messenger of Allah "Allah's blessing and peace be upon him" hinted to me (saying): "Or a portion of an hour!" I said: "You've told

97 ـ بابُ ما جَاءَ في الأَذَانِ يَوْمَ الجُمُعَةِ

1135 ـ **حدّثنا** يُوسُفُ بْنُ مُوسَىٰ الْقَطَّانُ. حَدَّثَنَا جَرِيرٌ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، جَمِيعاً عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ؛ قَالَ: مَا كَانَ لِرَسُولِ اللَّهِ ﷺ إِلاَّ مُؤَذِّنٌ وَاحِدٌ. إِذَا خَرَجَ أَذَّنَ، وَإِذَا نَزَلَ أَقَامَ. وَأَبُو بَكْرٍ وَعُمَرُ كَذٰلِكَ. فَلَمَّا كَانَ عُثْمَانُ، وَكَثُرَ النَّاسُ، زَادَ النِّدَاءَ الثَّالِثَ عَلَى دَارٍ فِي السُّوقِ، يُقَالُ لَهَا الزَّوْرَاءُ. فَإِذَا خَرَجَ أَذَّنَ، وَإِذَا نَزَلَ أَقَامَ.

98 ـ بابُ ما جَاءَ في اسْتِقْبَالِ الإِمَامِ وهُوَ يَخْطُبُ

1136 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ. حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا قَامَ عَلَى الْمِنْبَرِ، اسْتَقْبَلَهُ أَصْحَابُهُ بِوُجُوهِهِمْ.

99 ـ بابُ ما جَاءَ في السَّاعَةِ الَّتي تُرْجَى في الجُمُعَةِ

1137 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ فِي الْجُمُعَةِ سَاعَةً، لاَ يُوَافِقُهَا رَجُلٌ مُسْلِمٌ، قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ فِيهَا خَيْراً، إِلاَّ أَعْطَاهُ**» وقَلَّلَهَا بِيَدِهِ.

1138 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**فِي يَوْمِ الْجُمُعَةِ سَاعَةٌ مِنَ النَّهَارِ. لاَ يَسْأَلُ اللَّهَ فِيهَا الْعَبْدُ شَيْئاً إِلاَّ أُعْطِيَ سُؤْلَهُ**» قِيلَ: أَيُّ سَاعَةٍ؟ قَالَ: «**حِينَ تُقَامُ الصَّلاَةُ إِلَى الانْصِرَافِ مِنْهَا**».

1139 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلاَمٍ؛ قَالَ: قُلْتُ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ: إِنَّا لَنَجِدُ فِي كِتَابِ اللَّهِ: فِي يَوْمِ الْجُمُعَةِ سَاعَةٌ لاَ يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يُصَلِّي يَسْأَلُ اللَّهَ فِيهَا شَيْئاً إِلاَّ قَضَى لَهُ حَاجَتَهُ.

the truth: or a portion of an hour." Then I asked: "Which hour is it?" he said: "The last hour of the day." I said: "But it is not an hour of prayer." On that he said: "Nay! If a believing servant offers the (obligatory) prayer and sat in expectation for the (coming) prayer, and nothing causes him to remain but (waiting) the prayer, he is then regarded to be in prayer."

[100] What About Offering Twelve Rak'ahs As Sunnah(Everyday)

1140- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly as sunnah (everyday), a house will be constructed for him in the Garden: four before the Zhuhr (obligatory prayer), and two after it; two after the Maghrib (obligatory prayer); two after the Isha (obligatory prayer); and two before the Fajr (obligatory prayer)."

1141- It is narrated on the authority of Umm Habibah, the daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs (other than the rak'ahs of the obligatory prayers) regularly every day and night (i.e. every twenty-four hours), a house will be constructed for him in the Garden."

1142- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs (as sunnah other than the rak'ahs of the obligatory prayers) regularly everyday, a house will be constructed for him in the Garden: two rak'ahs before the Fajr (prayer), two rak'ahs before the Zhuhr (prayer), and two after it, two rak'ahs (I think he said) before the Asr (prayer), two rak'ahs after the Maghrib (prayer), and (I think he said) two rak'ahs after the Isha (prayer)."

[101] What About Offering Two Rak'ahs Before The Fajr (Prayer)

1143- It is narrated on the authority of Ibn Umar that whenever the dawn appeared to the Messenger of Allah "Allah's blessing and peace be upon him", he would offer a two-rak'ah prayer (before the obligatory prayer).

1144- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer before the Fajr (obligatory prayer, and he used to cut them short so much) as if the (voice of the) call for prayer was in his ears.

1145- It is narrated on the authority of Hafsah Bint Umar that whenever the call for the Morning prayer was pronounced, the Messenger of Allah "Allah's blessing and peace be upon him" would pray two light rak'ahs before he would stand to offer the (obligatory) prayer.

قَالَ عَبْدُ اللَّهِ: فَأَشَارَ إِلَيَّ رَسُولُ اللَّهِ ﷺ: أَوْ بَعْضِ سَاعَةٍ. فَقُلْتُ: صَدَقْتَ، أَوْ بَعْضُ سَاعَةٍ. قُلْتُ: أَيُّ سَاعَةٍ هِيَ؟ قَالَ: «**هِيَ آخِرُ سَاعَاتِ النَّهَارِ**». قُلْتُ: إِنَّهَا لَيْسَتْ سَاعَةَ صَلاَةٍ قَالَ: «**بَلَىٰ. إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا صَلَّى ثُمَّ جَلَسَ، لاَ يَحْبِسُهُ إِلاَّ الصَّلاَةُ، فَهُوَ فِي الصَّلاَةِ**».

100 ـ بابُ ما جَاءَ في ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ

1140 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ ثَابَرَ عَلَى ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ. أَرْبَعٍ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ**».

1141 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ**».

1142 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الأَصْبَهَانِيِّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَلَّى، فِي يَوْمٍ، ثِنْتَيْ عَشْرَةَ رَكْعَةً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ. رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَرَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكْعَتَيْنِ (أَظُنُّهُ قَالَ) قَبْلَ الْعَصْرِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ (أَظُنُّهُ قَالَ) وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ الآخِرَةِ**».

101 ـ بابُ ما جَاءَ في الرَّكْعَتَيْنِ قَبْلَ الفَجْرِ

1143 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ.

1144 ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الرَّكْعَتَيْنِ قَبْلَ الْغَدَاةِ، كَأَنَّ الأَذَانَ بِأُذُنَيْهِ.

1145 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ بِنْتِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا نُودِيَ لِصَلاَةِ الصُّبْحِ، رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، قَبْلَ أَنْ يَقُومَ إِلَى الصَّلاَةِ.

1146- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, he would offer two (light) rak'ahs (in the house) and then he would come out to (the mosque to lead) the prayer.

1147- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray two rak'ahs (as sunnah) just (a short while) before the prayer establishment.

[102] What Might Be Recited In The Two Rak'ahs Offered Before The Fajr (Obligatory Prayer)

1148- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" recited (in addition to Al-Fatihah) in the two rak'ahs he offered before the Fajr (obligatory prayer) both Surahs of Al-Kafirun and Al-Ikhlas.

1149- It is narrated on the authority of Ibn Umar that he said: I watched the Messenger of Allah "Allah's blessing and peace be upon him" for a month, during which he kept reciting (in addition to Al-Fatihah) in the two rak'ahs he offered before the Fajr (obligatory prayer) both Surahs of Al-Kafirun and Al-Ikhlas.

1150- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer before the Fajr (obligatory prayer), and he said: "What good Surahs both are, which might be recited in the two-rak'ah prayer offered before Fajr (prayer): Al-Ikhlas and Al-Kafirun!"

[103] When The Prayer Is Established, Let No Prayer Be Offered Barring The Obligatory One (To Which The Iqamah Refers)

1151- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, let no prayer be offered barring the obligatory one (to which the call for establishment refers)."

(...) The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him".

1152- It is narrated on the authority of Abdullah Ibn Sarjis that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was offering (the Fajr) prayer when he saw a man offering the two-rak'ah which should be performed before the Fajr prayer. When he finished the prayer he said to him (out of rejecting his act): "Which of both your prayers have you intended (when you came out of your house to the mosque)?"

1146 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا تَوَضَّأَ صَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ.

1147 ـ حدّثنا الْخَلِيلُ بْنُ عَمْرٍو، أَبُو عَمْرٍو. حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحرِثِ، عَنْ عَلِيٍّ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الرَّكْعَتَيْنِ عِنْدَ الإِقَامَةِ.

102 ـ بابُ ما جاءَ فيما يَقْرَأُ في الرَّكْعَتَيْنِ قَبْلَ الفَجْرِ

1148 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَرَأَ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

1149 ـ حدّثنا أَحْمَدُ بْنُ سِنَانٍ، وَمُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيَّانِ، قَالاَ: حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا سُفْيَانُ، عَنْ إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: رَمَقْتُ النَّبِيَّ ﷺ شَهْراً. فَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

1150 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكْعَتَيْنِ قَبْلَ الْفَجْرِ. وَكَانَ يَقُولُ: «**نِعْمَ السُّورَتَانِ هُمَا، يُقْرَأُ بِهِمَا فِي رَكْعَتَي الْفَجْرِ** ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾».

103 ـ بابُ ما جَاءَ في إذا أُقِيمَتِ الصَّلاةُ فلا صَلاةَ إلا المَكْتُوبَةُ

1151 ـ حدّثنا مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا زَهْرُ بْنُ الْقَاسِمِ. ح وَحَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. قَالاَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا أُقِيمَتِ الصَّلاَةُ، فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةُ**».

حدّثنا مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

1152 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً يُصَلِّي الرَّكْعَتَيْنِ قَبْلَ صَلاَةِ الْغَدَاةِ، وَهُوَ فِي الصَّلاَةِ. فَلَمَّا صَلَّى قَالَ لَهُ: «**بِأَيِّ صَلاَتَيْكَ اعْتَدَدْتَ؟**».

1153- It is narrated on the authority of Abdullah Ibn Malik Ibn Buhainah that he said: When the Fajr prayer was established, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was praying (the two rak'ahs that should be offered before Fajr obligatory prayer); and he said to him something which I did not know. When he (the Prophet finished the prayer and) turned away, we surrounded him (the man) and asked: "What did the Messenger of Allah "Allah's blessing and peace be upon him" say to you?" he said: "He said to me: "One of you is about to offer four rak'ahs (instead of two) for the Fajr (prayer)."

Comment: (He means that since those two rak'ahs, even though they belonged to sunnah, were offered just by the time the obligatory prayer was established, they seemed as if they belonged to them; and this is, to be sure, to break the rule according to which the Fajr obligatory prayer consists of no more than two rak'ahs)

[104] If The Two-Rak'ah Prayer Before Fajr is Missed, When Will it Be Prayed In Lieu

1154- It is narrated on the authority of Qais Ibn Amr that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a man offering a two-rak'ah prayer after he had offered the Fajr (obligatory prayer), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Is the Fajr prayer offered twice?" the man said: "I did not offer these two rak'ahs before it (the Fajr obligatory prayer). So, I offered them after it." The Messenger of Allah "Allah's blessing and peace be upon him" gave no reply (as if he approved).

1155- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" slept (and thus was hindered) from offering the two rak'ahs before the Fajr (obligatory prayer), thereupon he offered (two rak'ahs) in lieu of them when the sun rose.

[105] Concerning The Four Rak'ahs Offered Before Zhuhr (Obligatory Prayer)

1156- It is narrated on the authority of Qabus from his father that he said: My father sent (a message in which he asked) A'ishah: "Which one of the (supererogatory) prayers the Messenger of Allah "Allah's blessing and peace be upon him" liked most to offer regularly?" on that she said: "He used to offer a four-rak'ah prayer before the Zhuhr (obligatory prayer), in which he would prolong his standing, and offer both bowings and prostrations perfectly."

1153 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ بْنِ بُحَيْنَةَ. قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ وَقَدْ أُقِيمَتْ صَلاَةُ الصُّبْحِ، وَهُوَ يُصَلِّي. فَكَلَّمَهُ بِشَيْءٍ لاَ أَدْرِي مَا هُوَ. فَلَمَّا انْصَرَفَ أَحَطْنَا بِهِ نَقُولُ لَهُ: مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: قَالَ لِي: «**يُوشِكُ أَحَدُكُمْ أَنْ يُصَلِّيَ الْفَجْرَ أَرْبَعاً**».

104 ـ بابُ ما جَاءَ فِيمَنْ فَاتَتْهُ الرَّكْعَتَانِ قَبْلَ صَلاةِ الفَجْرِ مَتَى يَقْضِيهِمَا

1154 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ. حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ قَيْسِ بْنِ عَمْرٍو؛ قَالَ: رَأَى النَّبِيُّ ﷺ رَجُلاً يُصَلِّي بَعْدَ صَلاَةِ الصُّبْحِ رَكْعَتَيْنِ. فَقَالَ النَّبِيُّ ﷺ: «**أَصَلاَةَ الصُّبْحِ مَرَّتَيْنِ؟**» فَقَالَ لَهُ الرَّجُلُ: إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا. قَالَ: فَسَكَتَ النَّبِيُّ ﷺ.

1155 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ؛ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ نَامَ عَنْ رَكْعَتَيِ الْفَجْرِ. فَقَضَاهُمَا بَعْدَمَا طَلَعَتِ الشَّمْسُ.

105 ـ بابٌ في الأَرْبَعِ الرَّكَعَاتِ قَبْلَ الظُّهْرِ

1156 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسَ، عَنْ أَبِيهِ؛ قَالَ: أَرْسَلَ أَبِي إِلَى عَائِشَةَ: أَيُّ صَلاَةِ رَسُولِ اللَّهِ ﷺ كَانَ أَحَبَّ إِلَيْهِ أَنْ يُوَاظِبَ عَلَيْهَا؟ قَالَتْ: كَانَ يُصَلِّي أَرْبَعاً قَبْلَ الظُّهْرِ. يُطِيلُ فِيهِنَّ الْقِيَامَ، وَيُحْسِنُ فِيهِنَّ الرُّكُوعَ وَالسُّجُودَ.

1157- It is narrated on the authority of Abu Ayyub that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a four-rak'ah prayer before the Zhuhr (obligatory prayer) once the sun passed the meridian, with no End Salutation to divide them; and he said: "The gates of the heaven are opened whenever the sun decline."

[106] Concerning Such As Misses The Four Rak'ahs Before The Zhuhr

1158- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" failed to offer the four rak'ahs before the Zhuhr (obligatory prayer), he would offer them after the two rak'ahs following the Zhuhr. (Abu Abdullah says: None other than Qais related it from Shu'bah.)

[107] Concerning Such As Fails To Offer The Two Rak'ahs After Zhuhr

1159- It is narrated on the authority of Abdullah Ibn Al-Harith: Mu'awiyah sent (somebody) to Umm Salamah (to ask her about the prayer of the Prophet), and I set out with the messenger who asked Umm Salamah and she said: The Messenger of Allah "Allah's blessing and peace be upon him" was performing ablution in my house for the Zhuhr prayer and he had sent a courier (to bring something) and there were great number of Emigrants with him, with whose affairs he was mainly concerned, when the door was knocked, and he soon came out to him, and led the Zhuhr prayer and sat to distribute what was brought by the courier. He kept so until the Asr was due. (After he had offered the Asr prayer in the mosque) he came into my house and offered two rak'ahs (in lieu of those he failed to offer before the Zhuhr), and said: "I was occupied by the matter of the courier from offering them after the Zhuhr. So, I offered them after the Asr."

[108] Concerning Such As Offers Four Rak'ahs Before And Four After Zhuhr

1160- It is narrated on the authority of Umm Habibah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a four-rak'ah prayer before Zhuhr (obligatory prayer) and four-rak'ah prayer after it, Allah will forbid his body to the fire (of Hell)."

[109] The Voluntary Prayers That Are Desirable During The Day

1161- It is narrated on the authority of Asim Ibn Damrah As-Saluli that he said: We asked Ali about the voluntary (prayers) the Messenger of Allah "Allah's blessing and peace be upon him" used to offer during the day, thereupon he said: "You have no power to do it." We said: "Inform us of it, so that we would take from it as much as is within our capacity." On that he

1157 ـ **حدثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ عُبَيْدَةَ بْنِ مُعَتِّبٍ الضَّبِّيِّ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِنْجَابٍ، عَنْ قَزْعَةَ، عَنْ قَرْثَعٍ، عَنْ أَبِي أَيُّوبَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعاً إِذَا زَالَتِ الشَّمْسُ. لاَ يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ. وَقَالَ: «**إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ إِذَا زَالَتِ الشَّمْسُ**».

106 ـ بابُ مَنْ فَاتَتْهُ الأَرْبَعُ قَبْلَ الظُّهْرِ

1158 ـ **حدثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَزَيْدُ بْنُ أَخْزَمَ، وَمُحَمَّدُ بْنُ مَعْمَرٍ. قَالُوا: حَدَّثَنَا مُوسَىٰ بْنُ دَاوُدَ الْكُوفِيُّ. حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ، عَنْ شُعْبَةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا فَاتَتْهُ الأَرْبَعُ قَبْلَ الظُّهْرِ، صَلاَّهَا بَعْدَ الرَّكْعَتَيْنِ بَعْدَ الظُّهْرِ.

قَالَ أَبُو عَبْدِ اللَّهِ: لَمْ يُحَدِّثْ بِهِ إِلاَّ قَيْسٌ عَنْ شُعْبَةَ.

107 ـ بابٌ فِيمَنْ فَاتَتْهُ الرَّكْعَتَانِ بَعْدَ الظُّهْرِ

1159 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ؛ قَالَ: أَرْسَلَ مُعَاوِيَةُ إِلَى أُمِّ سَلَمَةَ. فَانْطَلَقْتُ مَعَ الرَّسُولِ فَسَأَلَ أُمَّ سَلَمَةَ. فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ يَتَوَضَّأُ فِي بَيْتِي لِلظُّهْرِ، وَكَانَ قَدْ بَعَثَ سَاعِياً. وَكَثُرَ عِنْدَهُ الْمُهَاجِرُونَ. وَقَدْ أَهَمَّهُ شَأْنُهُمْ، إِذْ ضُرِبَ الْبَابُ، فَخَرَجَ إِلَيْهِ فَصَلَّى الظُّهْرَ، ثُمَّ جَلَسَ يَقْسِمُ مَا جَاءَ بِهِ. قَالَتْ: فَلَمْ يَزَلْ كَذٰلِكَ حَتَّى الْعَصْرِ. ثُمَّ دَخَلَ مَنْزِلِي فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ: «**شَغَلَنِي أَمْرُ السَّاعِي أَنْ أُصَلِّيَهُمَا بَعْدَ الظُّهْرِ. فَصَلَّيْتُهُمَا بَعْدَ الْعَصْرِ**».

108 ـ بابُ ما جَاءَ فِيمَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعاً وبَعْدَهَا أَرْبَعاً

1160 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشُّعَيْثِيُّ، عَنْ أَبِيهِ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعاً، وَبَعْدَهَا أَرْبَعاً، حَرَّمَهُ اللَّهُ عَلَى النَّارِ**».

109 ـ بابُ ما جَاءَ فيما يُسْتَحَبُّ مِنَ التَّطَوُّعِ بالنَّهَارِ

1161 ـ **حدثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، وَأَبِي، وَإِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ السَّلُولِيِّ، قَالَ: سَأَلْنَا عَلِيًّا عَنْ تَطَوُّعِ رَسُولِ اللَّهِ ﷺ بِالنَّهَارِ فَقَالَ: إِنَّكُمْ لاَ تُطِيقُونَهُ. فَقُلْنَا: أَخْبِرْنَا بِهِ نَأْخُذْ مِنْهُ مَا اسْتَطَعْنَا. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْفَجْرَ يُمْهِلُ. حَتَّى إِذَا كَانَتِ الشَّمْسُ

said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Fajr prayer, he would remain until the sun would rise from here, i.e. from the East as much as it would be at the time of Asr prayer, i.e. from the West, so that he would stand and offer a two-rak'ah prayer. (This refers nearly to the time of the Duha prayer) Then, he would remain (for some time) until sun would become from here, i.e. the East as much as it would be at the time of Zhuhr prayer from here, (i.e. a short period before the sun would decline), and offer a four-rak'ah prayer twice before the Zhuhr prayer, just when the sun would pass the meridian, and offer a two-rak'ah prayer after it, in addition to a four-rak'ah prayer before the Asr (prayer), making a break between each two of those with (the testification, i.e. the Tashahhud in which) he would greet with peace the angels who are hearest to Allah, the Prophets and the Messengers and their followers from amongst the Muslims and faithful believers." Ali commented: "Those are sixteen rak'ahs, which constitute the voluntary prayers the Messenger of Allah "Allah's blessing and peace be upon him" used to offer during the day, and how few are those who could offer that regularly!" Waki' said: My father made the following addition: Habib Ibn Abu Thabit said: O Abu Ishaq! I would not like to have as much gold as this mosque of yours contains instead of this narration.

[110] Concerning The Two-Rak'ah Prayer Before The Maghrib

1162- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Between every two Adhans (the call for prayer and the call for prayer establishment, i.e. Iqamah) there is a (supererogatory) prayer (to be offered)." He said that thrice, and in the third time he said: "For him who so wills."

1163- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Mu'adhdhin pronounced the call for the (Maghrib) prayer during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we would think it was the call for prayer establishment (Iqamah) because of the great number of people who would stand and offer a two-rak'ah prayer before the Maghrib (obligatory prayer).

[111] Concerning The Two-Rak'ah Prayer After The Maghrib

1164- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered

مِنْ هٰهُنَا، يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ بِمِقْدَارِهَا مِنْ صَلاَةِ الْعَصْرِ مِنْ هٰهُنَا، يَعْنِي مِنْ قِبَلِ الْمَغْرِبِ، قَامَ فَصَلَّى رَكْعَتَيْنِ. ثُمَّ يُمْهِلُ حَتَّى إِذَا كَانَتِ الشَّمْسُ مِنْ هٰهُنَا، يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ مِقْدَارَهَا مِنْ صَلاَةِ الظُّهْرِ مِنْ هٰهُنَا قَامَ فَصَلَّى أَرْبَعاً. وَأَرْبَعاً قَبْلَ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ. وَرَكْعَتَيْنِ بَعْدَهَا. وَأَرْبَعاً قَبْلَ الْعَصْرِ. يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلاَئِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ. وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ.

قَالَ عَلِيٌّ: فَتِلْكَ سِتَّ عَشْرَةَ رَكْعَةً. تَطَوُّعُ رَسُولِ اللَّهِ ﷺ بِالنَّهَارِ. وَقَلَّ مَنْ يُدَاوِمُ عَلَيْهَا.

قَالَ وَكِيعٌ: زَادَ فِيهِ أَبِي: فَقَالَ حَبِيبُ بْنُ أَبِي ثَابِتٍ: يَا أَبَا إِسْحَاقَ مَا أُحِبُّ أَنَّ لِي بِحَدِيثِكَ هٰذَا مِلْءَ مَسْجِدِكَ هٰذَا ذَهَباً.

110 ـ بابُ ما جَاءَ في الرَّكْعَتَيْنِ قَبْلَ المَغْرِبِ

1162 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ وَوَكِيعٌ، عَنْ كَهْمَسٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «**بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ**» قَالَهَا ثَلاَثاً. قَالَ فِي الثَّالِثَةِ: «**لِمَنْ شَاءَ**».

1163 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ؛ قَالَ: سَمِعْتُ عَلِيَّ بْنَ زَيْدِ بْنِ جُدْعَانَ؛ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنْ كَانَ الْمُؤَذِّنُ لَيُؤَذِّنُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَيُرَى أَنَّهَا الإِقَامَةُ، مِنْ كَثْرَةِ مَنْ يَقُومُ فَيُصَلِّي الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ.

111 ـ بابُ ما جَاءَ في الرَّكْعَتَيْنِ بَعْدَ المَغْرِبِ

1164 ـ **حدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الْمَغْرِبَ، ثُمَّ يَرْجِعُ إِلَى بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ.

the Maghrib prayer (in the mosque), he would return to my house and offer a two-rak'ah prayer.

1165- It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" visited us in (the dwelling places of) Banu Abd Al-Ashhal and led us in the Maghrib prayer in our mosque, and then he said: "Offer those two rak'ahs (after the Maghrib obligatory prayer) in your houses."

[112] What One Recites In The Two-Rak'ah Prayer After The Maghrib

1166- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the two-rak'ah prayer he offered after the Maghrib both Surahs of Al-Kafirun and Al-Ikhlas.

[113] What About The Six-Rak'ah Prayer Offered After The Maghrib

1167- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a six-rak'ah prayer after the Maghrib, during which he never speaks evil, (the reward he receives) will be equal to (that of) the service of twelve years."

[114] Concerning The Witr

1168- It is narrated on the authority of Kharijah Ibn Hudhafah Al-Adawi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and said: "No doubt, Allah has supplied you with a prayer, which is much better for you (in reward) than (to gain and spend in charity) the red camels (the most valuable of property in their sight): It is the Witr, which Allah has permitted you (to offer)from the time of the Isha prayer until the rise of the dawn."

1169- It is narrated on the authority of Ali that he said: Verily, the Witr (prayer) is not binding (upon you), nor is it (obligatory) like your written prayers: but the Messenger of Allah "Allah's blessing and peace be upon him" offered the Witr (prayer) and then he said: "O men of Qur'an! Offer the Witr (prayer), for indeed, Allah is (One, and this number is) odd, and He Almighty loves the odd number (of rak'ahs therewith to conclude the daily prayers, for which he gives reward)."

1170- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah is (One, and this number is) odd, and He Almighty loves the odd number. O men of Qur'an! Offer the Witr (prayer)!" a desert dweller (i.e. a Bedouin) said: "What has the Messenger of Allah "Allah's blessing

1165 ـ **حدّثنا** عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي بَنِي عَبْدِ الأَشْهَلِ. فَصَلَّى بِنَا الْمَغْرِبَ فِي مَسْجِدِنَا. ثُمَّ قَالَ: «**ارْكَعُوا هَاتَيْنِ الرَّكْعَتَيْنِ فِي بُيُوتِكُمْ**».

112 ـ باب ما يَقْرَأُ في الرَّكْعَتَيْنِ بَعْدَ المَغْرِبِ

1166 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ وَاقِدٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُؤَمَّلِ بْنِ الصَّبَّاحِ. حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ. قَالاَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الْوَلِيدِ. حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ زِرٍّ وَأَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ صَلاَةِ الْمَغْرِبِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

113 ـ بابُ ما جَاءَ في السِّتِّ رَكَعَاتٍ بَعْدَ المَغْرِبِ

1167 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ الْعُكْلِيُّ. أَخْبَرَنِي عُمَرُ بْنُ أَبِي خَثْعَمٍ الْيَمَامِيُّ. أَنْبَأَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ بَيْنَهُنَّ بِسُوءٍ، عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً**».

114 ـ بابُ ما جَاءَ في الوِتْرِ

1168 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ الزَّوْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُرَّةَ الزَّوْفِيِّ، عَنْ خَارِجَةَ بْنِ حُذَافَةَ الْعَدَوِيِّ؛ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ فَقَالَ: «**إِنَّ اللَّهَ قَدْ أَمَدَّكُمْ بِصَلاَةٍ، لَهِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ. الْوِتْرُ، جَعَلَهُ اللَّهُ لَكُمْ فِيمَا بَيْنَ صَلاَةِ الْعِشَاءِ إِلَى أَنْ يَطْلُعَ الْفَجْرُ**».

1169 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ السَّلُولِيِّ؛ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: إِنَّ الْوِتْرَ لَيْسَ بِحَتْمٍ. وَلاَ كَصَلاَتِكُمُ الْمَكْتُوبَةِ. وَلٰكِنْ رَسُولُ اللَّهِ ﷺ أَوْتَرَ، ثُمَّ قَالَ: «**يَا أَهْلَ الْقُرْآنِ أَوْتِرُوا. فَإِنَّ اللَّهَ وِتْرٌ يُحِبُّ الْوِتْرَ**».

1170 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو حَفْصٍ الأَبَّارُ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ:

and peace be upon him" said?" He said: "This is not particular to you nor to your companions."

[115] What Is Recited In The Witr (Prayer)

1171- It is narrated on the authority of Ubai Ibn Ka'b that Allah's Messenger "Allah's blessing and peace be upon him" used to offer the Witr (prayer) with the Surahs of Al-A'la, Al-Kafirun and Al-Ikhlas.

1172- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Witr (prayer) with the Surahs of Al-A'la, Al-Kafirun and Al-Ikhlas.

(...) The same is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

1173- It is narrated on the authority of Abd Al-Aziz Ibn Juraij that he said: We asked A'ishah: "With the help of which (Surahs) did the Messenger of Allah "Allah's blessing and peace be upon him" offer the Witr (prayer)?" she said: "He used to recite in the first rak'ah the Surah of Al-A'la; in the second rak'ah the Surah of Al-Kafirun; and in the third rak'ah, he used to recite the Surahs of Al-Ikhlas, and both Surahs of seeking with Allah (from the evil of Satan, i.e. Al-Falaq and An-Nas)."

[116] Offering A Single Rak'ah For The Witr (Prayer)

1174- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the night (supererogatory) prayer two by two, and then conclude with a single rak'ah for the Witr.

1175- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is offered in pairs (of rak'ahs), and the Witr prayer is a single rak'ah (at minimum)." I (a sub-narrator) said: "Tell me if my eye overpowers me (before I could conclude)! Tell me if I fall asleep (before offering the Witr)!" he said to me: "Make (the expression) "Tell me" at this star!" I raised my sight and behold! It was the Arcturus. Then, he repeated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is offered in pairs (of rak'ahs), and the Witr prayer is a single rak'ah (at minimum) to be offered before the Morning (prayer)."

1176- It is narrated on the authority of Al-Muttalib Ibn Abdullah that a man asked Ibn Umar: "How should I offer the Witr (prayer)?" he said:

«**إِنَّ اللَّهَ وَتْرٌ يُحِبُّ الْوِتْرَ. أَوْتِرُوا يَا أَهْلَ الْقُرْآنِ**». فَقَالَ أَعْرَابِيٌّ: مَا يَقُولُ رَسُولُ اللَّهِ ﷺ؟ قَالَ: «**لَيسَ لَكَ وَلاَ لِأَصْحَابِكَ**».

115 ـ بابُ ما جَاءَ فيما يَقْرَأُ في الوِتْرِ

1171 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو حَفْصٍ الأَبَّارُ. حَدَّثَنَا الأَعْمَشُ، عَنْ طَلْحَةَ وَزُبَيْدٍ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى، وَقُلْ يَا أَيُّهَا الكافِرُونَ، وَقُلْ هُوَ الله أَحَدٌ.

1172 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾، وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

حدّثنا أَحْمَدُ بْنُ مَنْصُورٍ، أَبُو بَكْرٍ. قَالَ: حَدَّثَنَا شَبَابَةُ. قَالَ: حَدَّثَنَا يُونُسُ بْنُ إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

1173 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو يُوسُفَ الرَّقِّيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الصَّيْدَلاَنِيُّ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ خُصَيْفٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ؛ قَالَ: سَأَلْنَا عَائِشَةَ، بِأَيِّ شَيْءٍ كَانَ يُوتِرُ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: كَانَ يَقْرَأُ فِي الرَّكْعَةِ الأُولَى بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَفِي الثَّانِيَةِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾، وَفِي الثَّالِثَةِ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ.

116 ـ بابُ ما جَاءَ في الوِتْرِ بِرَكْعَةٍ

1174 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى. وَيُوتِرُ بِرَكْعَةٍ.

1175 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي مِجْلَزٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى. وَالْوِتْرُ رَكْعَةٌ**». قُلْتُ: أَرَأَيْتَ إِنْ غَلَبَتْنِي عَيْنِي، أَرَأَيْتَ إِنْ نِمْتُ؛ قَالَ: اجْعَلْ (أَرَأَيْتَ) عِنْدَ ذٰلِكَ النَّجْمِ. فَرَفَعْتُ رَأْسِي، فَإِذَا السِّمَاكُ. ثُمَّ أَعَادَ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى. وَالْوِتْرُ رَكْعَةٌ قَبْلَ الصُّبْحِ**».

1176 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ. قَالَ: سَأَلَ ابْنَ عُمَرَ رَجُلٌ فَقَالَ: كَيْفَ أُوتِرُ؟ قَالَ: أَوْتِرْ بِوَاحِدَةٍ. قَالَ: إِنِّي أَخْشَى أَنْ يَقُولَ النَّاسُ: الْبُتَيْرَاءُ. فَقَالَ: سُنَّةُ اللَّهِ

"Offer it by a single rak'ah." He said: "I fear the people might say that this (prayer) is cut off." On that Ibn Umar said: "This is the tradition of Allah and His Messenger "Allah's blessing and peace be upon him"."

1177- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to utter the End Salutation after every two rak'ahs (of the night supererogatory prayer); and he used to offer Witr with the help of a single rak'ah (to conclude his prayers).

[117] Concerning The Qunut In The Witr

1178- It is narrated on the authority of Al-Hasan Ibn Ali that he said: My grandfather, the Messenger of Allah "Allah's blessing and peace be upon him" taught me some statements therewith to supplicate during the Witr (prayer, and they go as follows): "O Allah! Provide me with health (and power) among such as You give health (and power); take care of my affairs among such as You take care of theirs; guide me (to the truth) among such as You guide (to the truth); save me from the evil of what You have decreed; and bless me in whatever (gifts) You give me: verily You always decide (all the matters) and none could decide anything pertaining to You; and indeed, whomever You take as friend never is put to humiliation (as well as whomever You take as enemy never is honoured)! Glory be to You our Lord! Blessed and Exalted be You Almighty!"

1179- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" used to say at the conclusion of his Witr prayer: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

[118] When One Does Not Raise His Hands During The Supplication

1180- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" never raised his hands during any of his supplications, except whenever he invoked Allah for water: by then, he would raise both his hands so much that the whiteness of his armpits would be visible.

[119] Concerning Such As Raises His Hands During The Supplication, Which He Passes Over His Face

1181- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When

وَرَسُولِهِ. يُرِيدُ: هٰذِهِ سُنَّةُ اللَّهِ وَرَسُولِهِ ﷺ.

1177 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ فِي كُلِّ ثِنْتَيْنِ، وَيُوتِرُ بِوَاحِدَةٍ.

117 ـ بابُ ما جَاءَ في القُنُوتِ في الوِتْرِ

1178 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ؛ قَالَ: عَلَّمَنِي جَدِّي، رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي قُنُوتِ الْوِتْرِ «اللَّهُمَّ عَافِنِي فِيمَنْ عَافَيْتَ. وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ. وَاهْدِنِي فِيمَنْ هَدَيْتَ. وَقِنِي شَرَّ مَا قَضَيْتَ. وَبَارِكْ لِي فِيمَا أَعْطَيْتَ. إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ. إِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ. سُبْحَانَكَ رَبَّنَا تَبَارَكْتَ وَتَعَالَيْتَ».

1179 ـ **حدّثنا** أَبُو عُمَرَ، حَفْصُ بْنُ عُمَرَ. حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. حَدَّثَنِي هِشَامُ بْنُ عَمْرٍو الْفَزَارِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ الْمَخْزُومِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ، فِي آخِرِ الْوِتْرِ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ بِرِضَاكَ مِنْ سُخْطِكَ. وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ. وَأَعُوذُ بِكَ مِنْكَ. لاَ أُحْصِي ثَنَاءً عَلَيْكَ. أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ»**.

118 ـ بابُ مَنْ كَانَ لا يَرْفَعُ يَدَيْهِ في القُنُوتِ

1180 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ لاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلاَّ عِنْدَ الاِسْتِسْقَاءِ. فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

119 ـ بابُ مَنْ رَفَعَ يَدَيْهِ في الدُّعَاءِ وَمَسَحَ بهما وَجْهَهُ

1181 ـ **حدّثنا** أَبُو كُرَيْبٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ، عَنْ صَالِحِ بْنِ حَسَّانَ الأَنْصَارِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا دَعَوْتَ اللَّهَ فَادْعُ بِبَاطِنِ كَفَّيْكَ. وَلاَ تَدْعُ**

you supplicate Allah, supplicate with (raising) the inside of your palms, and not the back of your hands; and when you finish (from supplication) pass them over your faces."

[120] What About Qunut Before And After Bowing

1182- It is narrated on the authority of Ubai Ibn Ka'b that whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered Witr (prayer) he would supplicate Allah before bowing.

1183- It is narrated on the authority of Humaid from Anas Ibn Malik that he was asked about Qunut in the Morning prayer, thereupon he said: "We performed Qunut (sometimes) before and (sometimes) after bowing."

1184- It is narrated on the authority of Muhammad that he said: I asked Anas Ibn Malik about Qunut, thereupon he said: "The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut after bowing."

[121] Offering The Witr (Prayer) At The Last Portion Of The Night

1185- It is narrated on the authority of Masruq that he asked A'ishah about (the time of offering) the Witr (prayer) of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to pray the Witr at every portion of the night: the first, the middle and the last, and the utmost point of time at which he prayed the Witr before he died was the last portion of the night (a short while before dawn).

1186- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to pray the Witr at every portion of the night: the first, the middle and the last, and the utmost point of time at which he prayed the Witr was the last portion of the night (a short while before dawn).

1187- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you fears he might not get up at the last portion of the night, let him offer the Witr (prayer) at the first portion of the night and then he could sleep; and if anyone of you expects to get up at the last portion of the night, let him offer the Witr (prayer) at the last portion of the night, seeing that the recitation (of the Qur'an during the prayer) at the last portion of the night is attended (by the angels): and of a surety, this is much better."

بِظُهُورِهِمَا. فَإِذَا فَرَغْتَ فَامْسَحْ بِهِمَا وَجْهَكَ».

120 ـ بابُ ما جَاءَ في القُنُوتِ قَبْلَ الرُّكُوعِ وبَعْدَهُ

1182 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ الْيَامِيِّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ فَيَقْنُتُ قَبْلَ الرُّكُوعِ.

1183 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ. حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سُئِلَ عَنِ الْقُنُوتِ فِي صَلَاةِ الصُّبْحِ، فَقَالَ: كُنَّا نَقْنُتُ قَبْلَ الرُّكُوعِ وَبَعْدَهُ.

1184 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ؛ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوتِ، فَقَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ.

121 ـ بابُ ما جَاءَ في الوِتْرِ آخِرَ اللَّيْلِ

1185 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ ابْنِ حُصَيْنٍ، عَنْ يَحْيَىٰ، عَنْ مَسْرُوقٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ. مِنْ أَوَّلِهِ وَأَوْسَطِهِ، وَانْتَهَى وِتْرُهُ، حِينَ مَاتَ، فِي السَّحَرِ.

1186 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ؛ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ. مِنْ أَوَّلِهِ وَأَوْسَطِهِ، وَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ.

1187 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ. حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ خَافَ مِنْكُمْ أَنْ لاَ يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ، فَلْيُوتِرْ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ لْيَرْقُدْ. وَمَنْ طَمِعَ مِنْكُمْ أَنْ يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ، فَلْيُوتِرْ مِنْ آخِرِ اللَّيْلِ. فَإِنَّ قِرَاءَةَ آخِرِ اللَّيْلِ مَحْضُورَةٌ. وَذٰلِكَ أَفْضَلُ»**.

[122] Concerning Such As Sleeps (And Is Hindered) From Offering The Witr (Prayer) Or Such As Forgets To Offer It

1188- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one sleeps (and fails) to offer the Witr (prayer), or even forgets it, let him offer prayer when he gets up, or once he remembers it."

1189- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer the Witr (prayer) before the morning comes upon you." Muhammad Ibn Yahya says: This narration gives a proof for the fact that the narration of Abd Ar-Rahman is weak.

[123] Offering Three, Or Five, Or Seven, Or Nine For The Witr (Prayer)

1190- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, (offering) Witr is a fact: so, if one wills, let him offer five (rak'ahs) for the Witr (prayer); and if one wills, let him offer three for the Witr (prayer); and if one wills, let him offer only one for the Witr (prayer)."

1191- It is narrated on the authority of Hisham Ibn Sa'd that he said: I said to A'ishah: "O Mother of the Believers! Tell me about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"." She said: "We used to bring the teeth-cleansing stick for him, water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth-cleansing stick, perform ablution, and offer nine Rak'ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would get up without uttering the salutation and pray the ninth Rak'ah. Then, he would sit, celebrate Allah, praise and supplicate Him, ask for His Prayer and Blessing upon His Prophet, and then utter the salutation so loud that we would hear it. Then, he would pray two Rak'ahs in a sitting position, after uttering the salutation. The total then was eleven Rak'ahs. When the Messenger of Allah "Allah's blessing and peace be upon him" grew old and put on flesh, he offered seven (Rak'ahs instead of nine) for the Witr, and then offered two other Rak'ahs after uttering the End Salutation."

1192- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer seven or even five (rak'ahs) for the Witr (prayer), with no break by salutation or talk (i.e. sitting to recite the testification or even half of it) between them.

122 ـ بابُ مَنْ نَامَ عَنْ وِتْرٍ أَوْ نَسِيَهُ

1188 ـ **حدّثنا** أَبُو مُصْعَبٍ، أَحْمَدُ بْنُ أَبِي بَكْرٍ الْمَدِينِيُّ، وَسُوَيْدُ بْنُ سَعِيدٍ؛ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَامَ عَنِ الْوِتْرِ أَوْ نَسِيَهُ، فَلْيُصَلِّ إِذَا أَصْبَحَ، أَوْ ذَكَرَهُ**».

1189 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَأَحْمَدُ بْنُ الأَزْهَرِ؛ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا**».

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: فِي هٰذَا الْحَدِيثَ دَلِيلٌ عَلَى أَنَّ حَدِيثَ عَبْدِ الرَّحْمٰنِ وَاهٍ.

123 ـ بابُ ما جَاءَ في الوِتْرِ بثَلاثٍ وخَمْسٍ وسَبْعٍ وتِسْعٍ

1190 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْفِرْيَابِيُّ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْوِتْرُ حَقٌّ. فَمَنْ شَاءَ فَلْيُوتِرْ بِخَمْسٍ. وَمَنْ شَاءَ فَلْيُوتِرْ بِثَلاَثٍ. وَمَنْ شَاءَ فَلْيُوتِرْ بِوَاحِدَةٍ**».

1191 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا سَعِيدُ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ، قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ أَفْتِينِي عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ. فَيَبْعَثُهُ اللَّهُ فِيمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ. فَيَتَسَوَّكُ وَيَتَوَضَّأُ ثُمَّ يُصَلِّي تِسْعَ رَكَعَاتٍ. لاَ يَجْلِسُ فِيهَا إِلاَّ عِنْدَ الثَّامِنَةِ. فَيَدْعُو رَبَّهُ. فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ. ثُمَّ يَنْهَضُ وَلاَ يُسَلِّمُ. ثُمَّ يَقُومُ فَيُصَلِّي التَّاسِعَةَ. ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهِ، وَيَحْمَدُهُ وَيَدْعُو رَبَّهُ وَيُصَلِّي عَلَى نَبِيِّهِ. ثُمَّ يُسَلِّمُ تَسْلِيماً يُسْمِعُنَا. ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَعْدَمَا يُسَلِّمُ وَهُوَ قَاعِدٌ. فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً. فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ ﷺ، وَأَخَذَ اللَّحْمُ، أَوْتَرَ بِسَبْعٍ وَصَلَّى رَكْعَتَيْنِ، بَعْدَمَا سَلَّمَ.

1192 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ زُهَيْرٍ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِسَبْعٍ أَوْ بِخَمْسٍ. لاَ يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ وَلاَ كَلاَمٍ.

[124] Offering Witr (Prayer) On Journey

1193- It is narrated on the authority of Salim from his father that he said: On journey, the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rak'ahs (for each obligatory prayer) and no more; and he further used to perform Tahajjud (prayer) at night. I (the sub-narrator) asked: Did he use to offer Witr (prayer at night)? He answered in the affirmative.

1194- It is narrated on the authority of both Ibn Abbas and Ibn Umar that they said: The Messenger of Allah "Allah's blessing and peace be upon him" set two rak'ahs to be offered on journey (for each obligatory prayer); and in this way they are authentically complete, and not shortened (nor reduced from four to two, i.e. from the residence prayer). Moreover, offering Witr (prayer) on journey is out of the sunnah (i.e. it is not binding).

[125] What About Offering Two-Rak'ah Prayer In Sitting Posture After The Witr

1195- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two light rak'ahs in the sitting posture after offering the Witr (prayer).

1196- It is narrated on the authority of Abu Salamah that he said: A'ishah told me: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer one rak'ah for the Witr (prayer), after which he would offer two rak'ahs in which he would recite while sitting, and when he intended to bow, he would stand and offer bowing.

[126] What About Lying After Offering The Witr And The Two Rak'ahs Before The Fajr (Obligatory Prayer)

1197- It is narrated on the authority of A'ishah that she said: I've never saw the Messenger of Allah "Allah's blessing and peace be upon him" at the last portion of the night but sleeping in my house. Waki' said: She meant after offering the Witr (prayer).

1198- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the two rak'ahs before the Fajr (obligatory prayer), he would lie on his right side (before the prayer establishment would be pronounced).

1199- It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the two rak'ahs before the Fajr (obligatory prayer), he would lie (before the prayer establishment would be pronounced).

124 ـ بابُ ما جَاءَ في الوِتْرِ في السَّفَرِ

1193 ـ **حدّثنا** أَحْمَدُ بْنِ سِنَانٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ؛ قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شُعْبَةُ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي السَّفَرِ رَكْعَتَيْنِ. لاَ يَزِيدُ عَلَيْهِمَا. وَكَانَ يَتَهَجَّدُ مِنَ اللَّيْلِ. قُلْتُ: وَكَانَ يُوتِرُ؟ قَالَ: نَعَمْ.

1194 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَىٰ. حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ؛ قَالاَ: سَنَّ رَسُولُ اللَّهِ ﷺ صَلاَةَ السَّفَرِ رَكْعَتَيْنِ. وَهُمَا تَمَامٌ غَيْرُ قَصْرٍ. وَالْوِتْرُ فِي السَّفَرِ سُنَّةٌ.

125 ـ بابُ ما جَاءَ في الرَّكْعَتَيْنِ بَعْدَ الوِتْرِ جَالِساً

1195 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ. حَدَّثَنَا مَيْمُونُ بْنُ مُوسَىٰ الْمَرَئِيُّ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْوِتْرِ رَكْعَتَيْنِ خَفِيفَتَيْنِ، وَهُوَ جَالِسٌ.

1196 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ؛ قَالَ: حَدَّثَتْنِي عَائِشَةُ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِوَاحِدَةٍ. ثُمَّ يَرْكَعُ رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا وَهُوَ جَالِسٌ. فَإِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ فَرَكَعَ.

126 ـ بابُ ما جَاءَ في الضَّجعَةِ بَعْدَ الوِتْرِ وبَعْدَ رَكْعَتَي الفَجْرِ

1197 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا كُنْتُ أُلْفِي (أَوْ أَلْقَى) النَّبِيَّ ﷺ مِنْ آخِرِ اللَّيْلِ إِلاَّ وَهُوَ نَائِمٌ عِنْدِي.

قَالَ وَكِيعٌ: تَعْنِي بَعْدَ الْوِتْرِ.

1198 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتَي الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ.

1199 ـ **حدّثنا** عُمَرُ بْنُ هِشَامٍ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. أَنْبَأَنَا شُعْبَةُ. حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى رَكْعَتَي الْفَجْرِ اضْطَجَعَ.

[127] Offering The Witr (Prayer) While Being On The Mount

1200- It is narrated on the authority of Sa'id Ibn Yasar that he said: I was (on journey) in the company of Ibn Umar when I remained behind (for some time during which) I offered the Witr (prayer). (When I returned) Ibn Umar asked me: "What did make you remain behind (for some time)?" I said: "I offered the Witr (prayer)." On that he said: "Should you not have a good pattern in the Messenger of Allah "Allah's blessing and peace be upon him"?" I said: "Yes." He said: "Then, the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Witr prayer while being on his camel (whenever he was on journey)."

1201- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) offered the Witr (prayer) while being on his mount.

[128] Offering The Witr (Prayer) At The First Portion Of The Night

1202- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" asked Abu Bakr: "At which part of the night do you offer the Witr (prayer)?" he said: "At the first portion, just after (the coming of) darkness." He asked Umar: "What about you O Umar?" he said: "At the last portion of the night." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As for you O Abu Bakr, you've stuck to the trustworthy (principle of religious service); and as for you O Umar, you've stuck to the resolute power (which standing for the night supererogatory prayer requires)."

Comment: (This refers to the superiority of offering the Witr prayer at the last portion of the night; and we should not forget here that the Messenger of Allah said earlier that the recitation of the Qur'an in the prayer at the last portion of the night is always attended by the angels.)

(...) The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

[129] What About Forgetfulness During The Prayer

1203- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer, in which he made an increase, or from which he made a reduction (of one or two rak'ahs: Ibrahim said: The doubt is from my part). It was said to him: "O Messenger of Allah! Has there been any increase in the prayer?" he said: "(No) but I'm a human being: I forget as

127 ـ بابُ ما جَاءَ في الوِتْرِ على الرَّاحِلَةِ

1200 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ؛ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ. فَتَخَلَّفْتُ فَأَوْتَرْتُ. فَقَالَ: مَا خَلَفَكَ؟ قُلْتُ: أَوْتَرْتُ. فَقَالَ: أَمَا لَكَ فِي رَسُولِ اللَّهِ ﷺ أُسْوَةٌ حَسَنَةٌ؟ قُلْتُ: بَلَىٰ. قَالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى بَعِيرِهِ.

1201 ـ **حدّثنا** مُحَمَّدُ بْنُ يَزِيدَ الأَسْفَاطِيُّ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ عَلَى رَاحِلَتِهِ.

128 ـ بابُ ما جَاءَ في الوِتْرِ أَوَّلَ اللَّيْلِ

1202 ـ **حدّثنا** أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ تَوْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زَائِدَةُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي بَكْرٍ: «**أَيَّ حِينٍ تُوتِرُ؟**» قَالَ: أَوَّلَ اللَّيْلِ، بَعْدَ الْعَتَمَةِ. قَالَ: «**فَأَنْتَ يَا عُمَرُ؟**» فَقَالَ: آخِرَ اللَّيْلِ. فَقَالَ النَّبِيُّ ﷺ: «**أَمَّا أَنْتَ يَا أَبَا بَكْرٍ، فَأَخَذْتَ بِالْوُثْقَى. وَأَمَّا أَنْتَ يَا عُمَرُ، فَأَخَذْتَ بِالْقُوَّةِ**».

حدّثنا أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ تَوْبَةَ. أَنْبَأَنَا مُحَمَّدُ بْنُ عَبَّادٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَلِيمٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي بَكْرٍ. فَذَكَرَ نَحْوَهُ.

129 ـ بابُ السَّهْوِ في الصَّلاةِ

1203 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ فَزَادَ أَوْ نَقَصَ (قَالَ إِبْرَاهِيمُ: وَالْوَهَمُ مِنِّي) فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ أَزِيدَ فِي الصَّلاَةِ شَيْءٌ؟ قَالَ: «**إِنَّمَا أَنَا بَشَرٌ. أَنْسَى كَمَا تَنْسَوْنَ. فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ**

you forget. So, if anyone of you forgets (anything in the prayer) let him offer two prostrations while sitting." Then, the Messenger of Allah "Allah's blessing and peace be upon him" turned (to the direction of the Qiblah) and offered two prostrations.

1204- It is narrated on the authority of Iyad that he asked Abu Sa'id: One of us might offer prayer, in which he does not know (out of forgetfulness) how many (rak'ahs) he has offered. On that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you offers prayer in which he does not know (out of forgetfulness) how much has he prayed, let him offer two prostrations while sitting (at the conclusion of the prayer)."

[130] Concerning Him Who Offers Five Rak'ahs For The Zhuhr Prayer Forgetfully

1205- It is narrated on the authority of Abdullah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" prayed The Zhuhr as five rak'ahs. When they asked him: "Did any increase happen in the (rak'ahs of the Zhuhr) prayer?" He said (surprisingly): "(No). what happened?" When it was said to him ("You prayed it as five") he bent his legs and offered two prostrations (of forgetfulness).

[131] When One Stands After Two (Rak'ahs) Forgetfully

1206- It is narrated on the authority of Ibn Buhainah that once, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer (I think it was the Zhuhr), and when it was the conclusion of the second rak'ah, he stood before he would sit (to recite the testification). So, when it was just before the End Salutation, he offered two prostrations.

1207- It is narrated on the authority of Ibn Buhainah that once, the Messenger of Allah "Allah's blessing and peace be upon him" stood after the second rak'ah of the Zhuhr prayer out of his forgetting to sit (to recite half the testification). Then, when it was (the conclusion of the prayer, and it remained) only the End Salutation to finish from his prayer, he offered two prostrations of forgetfulness, after which he uttered the End Salutation.

1208- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands after the second rak'ah (instead of sitting) and does not complete his standing, let him then sit (to recite half the testification); and if he completes standing, let not him sit, and rather let him offer two prostrations of forgetfulness (at the conclusion of the prayer, just before the End Salutation)."

جَالِسٌ» ثُمَّ تَحَوَّلَ النَّبِيُّ ﷺ فَسَجَدَ سَجْدَتَيْنِ.

1204 - **حدثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ هِشَامٍ. حَدَّثَنِي يَحْيَىٰ. حَدَّثَنِي عِيَاضٌ؛ أَنَّهُ سَأَلَ أَبَا سَعِيدٍ الْخُدْرِيَّ، فَقَالَ: أَحَدُنَا يُصَلِّي فَلاَ يَدْرِي كَمْ صَلَّى. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ كَمْ صَلَّى، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ»**.

130 - بابُ مَنْ صَلَّى الظُّهْرَ خَمْساً وَهُوَ سَاهٍ

1205 - **حدثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ، قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، حَدَّثَنِي الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ خَمْساً. فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلاَةِ؟ قَالَ: **«وَمَا ذَاكَ؟»**. فَقِيلَ لَهُ. فَثَنَى رِجْلَهُ، فَسَجَدَ سَجْدَتَيْنِ.

131 - بابُ ما جَاءَ فيمَنْ قَامَ مِنَ اثْنَتَيْنِ سَاهِياً

1206 - **حدثنا** عُثْمَانُ وَأَبُو بَكْرٍ، ابْنَا أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ؛ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى صَلاَةً، أَظُنُّ أَنَّهَا الظُّهْرُ (الْعَصْرُ). فَلَمَّا كَانَ فِي الثَّانِيَةِ قَامَ قَبْلَ أَنْ يَجْلِسَ. فَلَمَّا كَانَ قَبْلَ أَنْ يُسَلِّمَ سَجَدَ سَجْدَتَيْنِ.

1207 - **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ نُمَيْرٍ، وَابْنُ فُضَيْلٍ، وَيَزِيدُ بْنُ هَارُونَ. ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، وَيَزِيدُ بْنُ هَارُونَ، وَأَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ؛ أَنَّ ابْنَ بُحَيْنَةَ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ قَامَ فِي ثِنْتَيْنِ مِنَ الظُّهْرِ نَسِيَ الْجُلُوسَ. حَتَّى إِذَا فَرَغَ مِنْ صَلاَتِهِ إِلاَّ أَنْ يُسَلِّمَ، سَجَدَ سَجْدَتَي السَّهْوِ وَسَلَّمَ.

1208 - **حدثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ. حَدَّثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنِ الْمُغِيرَةِ بْنِ شُبَيْلٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا قَامَ أَحَدُكُمْ مِنَ الرَّكْعَتَيْنِ فَلَمْ يَسْتَتِمَّ قَائِماً فَلْيَجْلِسْ. فَإِذَا اسْتَتَمَّ قَائِماً فَلاَ يَجْلِسْ وَيَسْجُدْ سَجْدَتَي السَّهْوِ»**.

[132] Concerning Him Who Falls In Doubt About His Prayer And Then Depends Upon What Is Certain

1209- It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When anyone of you has doubt (whether he has prayed) two or one (rak'ah), let it be one (which he has offered); and if he has doubt (whether he has prayed) two or three, let it be two (which he has offered); and if he has doubt (whether he has prayed) three or four, let it be three (which he has offered). Then let him complete the remaining portion of his prayer, so that the doubt would be exclusive to what is more; and then, let him offer two prostrations (of forgetfulness) while sitting before he utters the End Salutation."

1210- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt (as to how much he has offered) in his prayer, let him avert the doubt (that he has offered the more) with the certainty (that he has offered the less); and when he is sure of having his prayer complete, let him offer two prostrations (of forgetfulness before the End Salutation): if his prayer is complete (without the additional rak'ah he has offered because of his doubt), then, such (additional) rak'ah would act as supererogatory for him; and if his prayer is incomplete, the (additional) rak'ah (he has offered) would make perfect his prayer; and the two prostrations would thus be offered against the will of Satan."

[133] Concerning Him Who Doubts In His Prayer, And Then Depends Upon What Is (Closer To The) Right

1211- It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer and we did not know whether he omitted from it or increased in it. (When the companions talked about that and) he asked, we told him. He (the Prophet) turned his feet, faced the Qiblah and performed two prostrations after which he uttered the end salutation. Then he turned his face towards us and said: "If there is anything new about the Prayer I will inform you of it. But I am a human being and I forget as you forget, so when I forget, remind me. Furthermore, when anyone of you is in doubt about his Prayer, he should aim at what is closer to the truth (upon which he should act), and complete his Prayer in that respect and then offer two prostrations (of forgetfulness)."

132 ـ بابُ ما جَاءَ فيمَنْ شَكَّ في صَلاتِهِ فَرَجَعَ إلى اليَقِينِ

1209 ـ **حدّثنا** أَبُو يُوسُفَ الرَّقِّيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الصَّيْدَلاَنِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا شَكَّ أَحَدُكُمْ فِي الثِّنْتَيْنِ وَالْوَاحِدَةِ، فَلْيَجْعَلْهَا وَاحِدَةً. وَإِذَا شَكَّ فِي الثِّنْتَيْنِ وَالثَّلاَثِ فَلْيَجْعَلْهَا ثِنْتَيْنِ. وَإِذَا شَكَّ فِي الثَّلاَثِ وَالأَرْبَعِ فَلْيَجْعَلْهَا ثَلاَثاً. ثُمَّ لِيُتِمَّ مَا بَقِيَ مِنْ صَلاَتِهِ حَتَّى يَكُونَ الْوَهْمُ فِي الزِّيَادَةِ. ثُمَّ يَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ**».

1210 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيُلْغِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ. فَإِذَا اسْتَيْقَنَ التَّمَامَ سَجَدَ سَجْدَتَيْنِ. فَإِنْ كَانَتْ صَلاَتُهُ تَامَّةً، كَانَتِ الرَّكْعَةُ نَافِلَةً. وَإِنْ كَانَتْ نَاقِصَةً، كَانَتِ الرَّكْعَةُ لِتَمَامِ صَلاَتِهِ، وَكَانَتِ السَّجْدَتَانِ رَغْمَ أَنْفِ الشَّيْطَانِ**».

133 ـ بابُ ما جَاءَ فيمَنْ شَكَّ في صَلاتِهِ فَتَحَرَّى الصَّوَابَ

1211 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ؛ قَالَ شُعْبَةُ: كَتَبَ إِلَيَّ وَقَرَأْتُهُ عَلَيْهِ. قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلاَةً لاَ نَدْرِي أَزَادَ أَوْ نَقَصَ. فَسَأَلَ. فَحَدَّثْنَاهُ فَثَنَى رِجْلَهُ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ. ثُمَّ سَلَّمَ. ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «**لَوْ حَدَثَ فِي الصَّلاَةِ شَيْءٌ لأَنْبَأْتُكُمُوهُ. وَإِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ. فَإِذَا نَسِيتُ فَذَكِّرُونِي. وَأَيُّكُمْ مَا شَكَّ فِي الصَّلاَةِ فَلْيَتَحَرَّ أَقْرَبَ ذٰلِكَ مِنَ الصَّوَابِ، فَيُتِمَّ عَلَيْهِ وَيُسَلِّمَ وَيَسْجُدَ سَجْدَتَيْنِ**».

1212- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt in his prayer, let him act upon what is (closer to the) right, and offer two prostrations (before he utters the End Salutation)." At-Tanafisi said: This is the principal fundament which none has the power to reject.

[134] Concerning Him Who Utters The End Salutation After Two Or Three (Rak'ahs) Forgetfully

1213- It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" fell into forgetfulness, and uttered the End Salutation just at the conclusion of two rak'ahs. (A long-handed man called) Dhul-Yadain said to him: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" replied: "Neither I have forgotten nor has the prayer been reduced." He said: "No! You have prayed only two rak'ahs." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "is what Dhul-Yadain said true?" They said: "Yes, it is true." The Messenger of Allah "Allah's blessing and peace be upon him" went forward (to the direction of the Qiblah) and offered two rak'ahs. Then, he uttered the end salutation, and offered two prostrations of forgetfulness.

1214- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers. He prayed two rak'ahs and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque, against which he leaned. The hasty among the people went out and said: "The prayer has been reduced!" Amongst the people were Abu Bakr and Umar, but they hesitated to ask (The Prophet). A long-handed man called Dhul-Yadain asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" said: "Neither I have forgotten nor has the prayer been reduced." He said: "No! You have prayed only two rak'ahs." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "is what Dhul-Yadain said true?" They said: "Yes, it is true." The Messenger of Allah "Allah's blessing and peace be upon him" stood up again and offered two rak'ahs. Then, he uttered the end salutation, offered two prostrations (of forgetfulness), after which he uttered the end salutation once again.

1212 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا شَكَّ أَحَدُكُمْ فِي الصَّلاَةِ، فَلْيَتَحَرَّ الصَّوَابَ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ**».

قَالَ الطَّنَافِسِيُّ: هٰذَا الأَصْلُ، وَلاَ يَقْدِرُ أَحَدٌ يَرُدُّهُ.

134 ـ بابٌ فيمَنْ سَلَّمَ مِنْ ثِنْتَيْنِ أو ثَلاثٍ سَاهِياً

1213 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَأَبُو كُرَيْبٍ، وَأَحْمَدُ بْنُ سِنَانٍ. قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَهَا فَسَلَّمَ فِي الرَّكْعَتَيْنِ. فَقَالَ لَهُ رَجُلٌ يُقَالُ لَهُ ذُو الْيَدَيْنِ: يَا رَسُولَ اللَّهِ أَقَصُرَتْ أَوْ نَسِيتَ؟ قَالَ: «**مَا قَصُرَتْ وَمَا نَسِيتُ**» قَالَ: إِذاً، فَصَلَّيْتَ رَكْعَتَيْنِ. قَالَ: «**أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟**» قَالُوا: نَعَمْ. فَتَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ. ثُمَّ سَجَدَ سَجْدَتَي السَّهْوِ.

1214 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلاَتَي الْعَشِيِّ رَكْعَتَيْنِ. ثُمَّ سَلَّمَ. ثُمَّ قَامَ إِلَى خَشَبَةٍ كَانَتْ فِي الْمَسْجِدِ يَسْتَنِدُ إِلَيْهَا. فَخَرَجَ سَرَعَانُ النَّاسِ يَقُولُونَ: قَصُرَتِ الصَّلاَةُ. وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ. فَهَابَاهُ أَنْ يَقُولاَ لَهُ شَيْئاً وَفِي الْقَوْمِ رَجُلٌ طَوِيلُ الْيَدَيْنِ، يُسَمَّى ذَا الْيَدَيْنِ. فَقَالَ: يَا رَسُولَ اللَّهِ أَقَصُرَتِ الصَّلاَةُ أَمْ نَسِيتَ؟ فَقَالَ: «**لَمْ تَقْصُرْ وَلَمْ أَنْسَ**» قَالَ: فَإِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ. فَقَالَ: «**أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟**» قَالُوا: نَعَمْ. قَالَ: فَقَامَ فَصَلَّى رَكْعَتَيْنِ. ثُمَّ سَلَّمَ. ثُمَّ سَجَدَ سَجْدَتَيْنِ. ثُمَّ سَلَّمَ.

1215- It is narrated on the authority of Imran Ibn Husain that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered the Asr prayer, and uttered the end salutation after three rak'ahs. Then, he (left the mosque and) entered into his home. A long-handed man called Al-Khirbaq stood up to him and said: "O Messenger of Allah! Has the prayer been reduced?" He (The Prophet) went out angrily, dragging his garment, and asked (the people about that), and he was told. Then, he offered the rak'ah which he left (out of forgetfulness), uttered the salutation, offered two prostrations, and then said salutation once again.

[135] Offering The Two Prostrations Of Forgetfulness Before The End Salutation

1216- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you during his prayer, and enters between his aim and his soul (with its desires, i.e. distracts his mind) to the extent that he would not know whether he prayed more or less (than what is due). If it is so, let him offer two prostrations before he utters the end salutation, and then, let him utter the salutation!"

1217- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan enters between (the real aim of) the son of Adam and his soul (with its desires, i.e. distracts his mind during his prayer) to the extent that he would not know how much he has prayed. So, if anyone of you finds that, let him offer two prostrations before he utters the end salutation!"

[136] Offering Both Prostrations (Of Forgetfulness) After The End Salutation

1218- It is narrated on the authority of Alqamah that Ibn Mas'ud offered the two prostrations of forgetfulness after uttering the end salutation, and mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" had done so.

1219- It is narrated on the authority of Thawban that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There are two prostrations in (case one is given to) forgetfulness, to be offered after uttering the end salutation."

[137] Completing (The Remaining Portion Of The Prayer) Upon (What Has Been Offered Of) The Prayer

1220- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to

1215 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلاَثِ رَكَعَاتٍ مِنَ الْعَصْرِ. ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ. فَقَامَ الْخِرْبَاقُ، رَجُلٌ بَسِيطُ الْيَدَيْنِ، فَنَادَى: يَا رَسُولَ اللَّهِ أَقَصُرَتِ الصَّلاَةُ؟ فَخَرَجَ مُغْضَباً يَجُرُّ إِزَارَهُ. فَسَأَلَ، فَأُخْبِرَ. فَصَلَّى تِلْكَ الرَّكْعَةَ الَّتِي كَانَ تَرَكَ. ثُمَّ سَلَّمَ. ثُمَّ سَجَدَ سَجْدَتَيْنِ. ثُمَّ سَلَّمَ.

135 ـ بابُ ما جَاءَ في سَجْدَتَي السَّهْوِ قَبْلَ السَّلامِ

1216 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا ابْنُ إِسْحَاقَ. حَدَّثَنِي الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ فِي صَلاَتِهِ، فَيَدْخُلُ بَيْنَهُ وَبَيْنَ نَفْسِهِ حَتَّى لاَ يَدْرِي زَادَ أَوْ نَقَصَ. فَإِذَا كَانَ ذٰلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ. ثُمَّ يُسَلِّمْ**».

1217 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا ابْنُ إِسْحَاقَ. أَخْبَرَنِي سَلَمَةُ بْنُ صَفْوَانَ بْنِ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ الشَّيْطَانَ يَدْخُلُ بَيْنَ ابْنِ آدَمَ وَبَيْنَ نَفْسِهِ. فَلاَ يَدْرِي كَمْ صَلَّى. فَإِذَا وَجَدَ ذٰلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ**».

136 ـ بابُ ما جَاءَ فيمَنْ سَجَدَهُمَا بَعْدَ السَّلامِ

1218 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ أَنَّ ابْنَ مَسْعُودٍ سَجَدَ سَجْدَتَي السَّهْوِ بَعْدَ السَّلاَمِ. وَذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَ ذٰلِكَ.

1219 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ زُهَيْرِ بْنِ سَالِمٍ الْعَنْسِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**فِي كُلِّ سَهْوٍ سَجْدَتَانِ، بَعْدَمَا يُسَلِّمُ**».

137 ـ بابُ ما جَاءَ في البِنَاءِ على الصَّلاةِ

1220 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى التَّيْمِيُّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ، عَنْ

(lead) the prayer, and when he magnified Allah (to assume the prayer), he beckoned to them to be (as they were in their places); and they did accordingly. Then he went and took a bath (and when he returned) his head was dribbling water. He led them in the prayer and when he finished and turned away he said: "No doubt, I came to you while being in the state of ceremonial impurity, (out of forgetfulness), and did not remember that until I assumed the prayer."

1221- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is befallen by vomit, ejection, nosebleed, or pre-seminal fluid (during the prayer), let him turn away, offer ablution, and then complete (the remaining portion) upon (what has been offered of) his prayer, provided that he should not speak (to anyone) during that (interval)."

[138] If One Breaks Ablution During The Prayer: What Should He Do

1222- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone is offering the prayer during which he breaks ablution, let him catch hold of his nose and then turn away!"

(...) The same is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[139] The Prayer Of The Sick Person

1223- It is narrated on the authority of Imran Ibn Husain that he said: I had fistula, (and I could not offer prayer while standing), thereupon I asked the Messenger of Allah "Allah's blessing and peace be upon him" about (how to offer) the prayer. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You could pray while standing; and if you could not do that, pray while sitting; and if you could not do so, pray while lying on your side."

1224- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered the prayer while he was sitting (reclining) against his right side; and (at that time) he was suffering the pain (of illness).

[140] Offering The Supererogatory Prayer While Sitting

1225- It is narrated on the authority of Umm Salamah that she said: By Him, Who took unto Him the soul of the Messenger of Allah "Allah's blessing and peace be upon him"! He did not die before he offered the

مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى الصَّلاَةِ وَكَبَّرَ. ثُمَّ أَشَارَ إِلَيْهِمْ، فَمَكَثُوا. ثُمَّ انْطَلَقَ فَاغْتَسَلَ. وَكَانَ رَأْسُهُ يَقْطُرُ مَاءً. فَصَلَّى بِهِمْ. فَلَمَّا انْصَرَفَ قَالَ: «**إِنِّي خَرَجْتُ إِلَيْكُمْ جُنُباً. وَإِنِّي نَسِيتُ حَتَّى قُمْتُ فِي الصَّلاَةِ**».

1221 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَصَابَهُ قَيْءٌ أَوْ رُعَافٌ أَوْ قَلَسٌ أَوْ مَذْيٌ، فَلْيَنْصَرِفْ، فَلْيَتَوَضَّأْ. ثُمَّ لْيَبْنِ عَلَى صَلاَتِهِ، وَهُوَ فِي ذٰلِكَ لاَ يَتَكَلَّمُ**».

138 ـ بابُ ما جَاءَ فيمَنْ أَحْدَثَ في الصَّلاةِ كَيْفَ يَنْصَرِفُ

1222 ـ **حدّثنا** عُمَرُ بْنُ شَبَّةَ بْنِ عَبِيدَةَ بْنِ زَيْدٍ. حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «**إِذَا صَلَّى أَحَدُكُمْ فَأَحْدَثَ، فَلْيُمْسِكْ عَلَى أَنْفِهِ، ثُمَّ لِيَنْصَرِفْ**».

حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنَا عُمَرُ بْنُ قَيْسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

139 ـ بابُ ما جَاءَ في صَلاةِ المَرِيضِ

1223 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ قَالَ: كَانَ بِي النَّاصُورُ. فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلاَةِ. فَقَالَ: «**صَلِّ قَائِماً. فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِداً. فَإِنْ لَمْ تَسْتَطِعْ، فَعَلَى جَنْبٍ**».

1224 ـ **حدّثنا** عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ. حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي حَرِيزٍ، عَنْ وَائِلِ بْنِ حُجْرٍ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ صَلَّى جَالِساً عَلَى يَمِينِهِ، وَهُوَ وَجِعٌ.

140 ـ بابٌ في صَلاةِ النَّافِلَةِ قَاعِداً

1225 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: وَالَّذِي ذَهَبَ بِنَفْسِهِ، ﷺ مَا مَاتَ حَتَّى كَانَ أَكْثَرُ صَلاَتِهِ وَهُوَ جَالِسٌ. وَكَانَ أَحَبَّ الأَعْمَالِ إِلَيْهِ الْعَمَلُ الصَّالِحُ الَّذِي

greater portion of his (supererogatory) prayers while sitting. However, the righteous deed that was the dearest to him was that which a servant would do regularly, no matter little it might be.

1226- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite (the Qur'an during the supererogatory prayers) while he was sitting; and whenever he intended to bow, he would stand a period (before his bowing, as short as is) enough for one to recite forty Holy Verses.

1227- It is narrated on the authority of A'ishah that she said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" offering anything of the (supererogatory) night prayer but as standing until he grew old (and put on flesh): by then he offered (the supererogatory) prayer while sitting until there would remain only forty or thirty Holy Verses to recite, he would stand, recite them and then fall in prostration.

1228- It is narrated on the authority of Abdullah Ibn Shaqiq Al-Uqaili that he said: I asked A'ishah about the (supererogatory night) prayer of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon she said: (Sometimes) he offered prayer for a long time during the night while standing and (sometimes) he offered prayer for a long time during the night while sitting; and if he recited (the Qur'an during the prayer) while standing, he would bow as standing, and if he recited while sitting, he would bow as sitting.

[141] The Prayer Of One While Sitting Is Half The Prayer Of One While Standing (In Reward)

1229- It is narrated on the authority of Abdullah Ibn Amr that once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon him while he was praying as sitting, thereupon he said: "The prayer of one as sitting is half the prayer of one as standing (in reward)."

1230- It is narrated on the authority of Anas Ibn Malik that once, the Messenger of Allah "Allah's blessing and peace be upon him" set out and came upon some people and they were praying as sitting, thereupon he said: "The prayer of one as sitting is half the prayer of one as standing (in reward)."

1231- It is narrated on the authority of Imran Ibn Husain that he asked the Messenger of Allah "Allah's blessing and peace be upon him" about the prayer of one while sitting, thereupon he said: "No doubt, whoever prays while standing is the best (in the reward he receives); and whoever prays

يَدُومُ عَلَيْهِ الْعَبْدُ، وَإِنْ كَانَ يَسِيراً.

1226 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ. فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً.

1227 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي شَيْءٍ مِنْ صَلاَةِ اللَّيْلِ إِلاَّ قَائِماً. حَتَّى دَخَلَ فِي السِّنِّ. فَجَعَلَ يُصَلِّي جَالِساً. حَتَّى إِذَا بَقِيَ عَلَيْهِ مِنْ قِرَاءَتِهِ أَرْبَعُونَ آيَةً، أَوْ ثَلاَثُونَ آيَةً، قَامَ فَقَرَأَهَا وَسَجَدَ.

1228 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ، فَقَالَتْ: كَانَ يُصَلِّي لَيْلاً طَوِيلاً قَائِماً. وَلَيْلاً طَوِيلاً قَاعِداً. فَإِذَا قَرَأَ قَائِماً رَكَعَ قَائِماً. وَإِذَا قَرَأَ قَاعِداً رَكَعَ قَاعِداً.

141 ـ بابُ صَلاةُ القَاعِدِ على النِّصْفِ مِنْ صَلاةِ القَائِمِ

1229 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا قُطْبَةُ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ يُصَلِّي جَالِساً. فَقَالَ: «**صَلاَةُ الْجَالِسِ عَلَى النِّصْفِ مِنْ صَلاَةِ الْقَائِمِ**».

1230 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ. حَدَّثَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فَرَأَى أُنَاساً يُصَلُّونَ قُعُوداً. فَقَالَ: «**صَلاَةُ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلاَةِ الْقَائِمِ**».

1231 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يُصَلِّي قَاعِداً. قَالَ: «**مَنْ صَلَّى قَائِماً فَهُوَ أَفْضَلُ. وَمَنْ صَلَّى قَاعِداً فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ. وَمَنْ صَلَّى نَائِماً فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ**».

while sitting receives only half the reward of such as prays while standing; and whoever prays while lying receives half the reward of such as prays while sitting."

[142] The Prayer Of The Messenger Of Allah During His Fatal Illness

1232- It is narrated on the authority of A'ishah that she said: When Allah's Apostle became fatally ill, Bilal came to inform him (that the prayer was due). He said: "Tell Abu Bakr to lead the people in the prayer." I said: "O Allah's Apostle! Abu Bakr is a softhearted man and if he stands in your place, he could not help weeping, and thus he would not be able (to make the people hear him). Would that you order Umar to lead the prayer!" The Prophet "Allah's blessing and peace be upon him" said: "Tell Abu Bakr to lead the people in the prayer: Verily you (women) are the companions of Joseph." So we sent to Abu Bakr (to inform him of the command of the Prophet) and he led the prayer. In the meantime Allah's Apostle "Allah's blessing and peace be upon him" felt better and came out with the help of two persons with both of his legs dragging on the ground till he entered the mosque. When Abu Bakr felt his coming, he tried to retreat but Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to remain in his place (and carry on). The Prophet was brought and was helped to sit by his side. Abu Bakr was following the Prophet and the people were following Abu Bakr (in the prayer).

1233- It is narrated on the authority of A'ishah that she said: During his fatal illness, Allah's Apostle ordered that Abu Bakr should lead the people in the prayer. Abu Bakr led the prayer. In the meantime Allah's Apostle "Allah's blessing and peace be upon him" felt better and came out (to the mosque) and behold! Abu Bakr was leading the people in the prayer! When Abu Bakr saw him coming, he tried to retreat but Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to remain in his place (and carry on). The Prophet "Allah's blessing and peace be upon him" sat at the side of Abu Bakr. Abu Bakr was following the prayer of the Prophet "Allah's blessing and peace be upon him" and the people were following the prayer of Abu Bakr.

1234- It is narrated on the authority of Salim Ibn Ubaid that he said: During his fatal illness, the Messenger of Allah "Allah's blessing and peace be upon him" fell unconscious, and when he recovered he asked: "Is the prayer due?" they answered in the affirmative, thereupon he said: "Tell Bilal to pronounce the Adhan, and tell Abu Bakr to lead the prayer." Then,

142 ـ بابُ ما جَاءَ في صَلاةِ رَسُولِ الله ﷺ في مَرَضِهِ

1232 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ (وَقَالَ أَبُو مُعَاوِيَةَ: لَمَّا ثَقُلَ) جَاءَ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ. فَقَالَ: «**مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**» قُلْنَا: يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ. تَعْنِي رَقِيقٌ. وَمَتَى مَا يَقُومُ مُقَامَكَ يَبْكِي فَلاَ يَسْتَطِيعُ. فَلَوْ أَمَرْتَ عُمَرَ فَصَلَّى بِالنَّاسِ. فَقَالَ: «**مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبَاتُ يُوسُفَ**». قَالَتْ: فَأَرْسَلْنَا إِلَى أَبِي بَكْرٍ، فَصَلَّى بِالنَّاسِ. فَوَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَّةً. فَخَرَجَ إِلَى الصَّلاَةِ يُهَادَى بَيْنَ رَجُلَيْنِ. وَرِجْلاَهُ تَخُطَّانِ فِي الأَرْضِ. فَلَمَّا أَحَسَّ بِهِ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ. فَأَوْمَى إِلَيْهِ النَّبِيُّ ﷺ أَنْ مَكَانَكَ. قَالَ، فَجَاءَ حَتَّى أَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ. فَكَانَ أَبُو بَكْرٍ يَأْتَمُّ بِالنَّبِيِّ ﷺ. وَالنَّاسُ يَأْتَمُّونَ بِأَبِي بَكْرٍ.

1233 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ. فَكَانَ يُصَلِّي بِهِمْ. فَوَجَدَ رَسُولُ اللَّهِ ﷺ خِفَّةً. فَخَرَجَ. وَإِذَا أَبُو بَكْرٍ يَؤُمُّ النَّاسَ. فَلَمَّا رَآهُ أَبُو بَكْرٍ اسْتَأْخَرَ. فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، أَيْ كَمَا أَنْتَ. فَجَلَسَ رَسُولُ اللَّهِ ﷺ حِذَاءَ أَبُو بَكْرٍ، إِلَى جَنْبِهِ. فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلاَةِ رَسُولِ اللَّهِ ﷺ. وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ.

1234 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، مِنْ كِتَابِهِ فِي بَيْتِهِ، قَالَ سَلَمَةُ بْنُ نُبَيْطٍ. أَنْبَأَنَا عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ نُبَيْطِ بْنِ شَرِيطٍ، عَنْ سَالِمِ بْنِ عُبَيْدٍ؛ قَالَ: أُغْمِيَ عَلَى رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ. ثُمَّ أَفَاقَ. فَقَالَ: «**أَحَضَرَتِ الصَّلاَةُ؟**» قَالُوا: نَعَمْ. قَالَ: «**مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**». ثُمَّ أُغْمِيَ عَلَيْهِ، فَأَفَاقَ. فَقَالَ: «**أَحَضَرَتِ الصَّلاَةُ؟**» قَالُوا: نَعَمْ. قَالَ: «**مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**» ثُمَّ أُغْمِيَ عَلَيْهِ.

he fell unconscious once again, and when he recovered he asked: "Is the prayer due?" they answered in the affirmative, thereupon he said: "Tell Bilal to pronounce the Adhan, and tell Abu Bakr to lead the prayer." Then, (for the third time) he fell unconscious, and when he recovered he asked: "Is the prayer due?" they answered in the affirmative, thereupon he said: "Tell Bilal to pronounce the Adhan, and tell Abu Bakr to lead the prayer." A'ishah said: "My father is a softhearted man and if he stands in your place, he could not help weeping, and thus he would not be able (to make the people hear him). Would that you order somebody else (to lead the prayer)!" The Prophet "Allah's blessing and peace be upon him" fell unconscious and when he recovered he said: "Tell Bilal to pronounce the call for the prayer, and tell Abu Bakr to lead the prayer: Verily you (women) are the companions of Joseph." Bilal was ordered to pronounce the call for the prayer, and Abu Bakr to lead the prayer. Later, the Messenger of Allah "Allah's blessing and peace be upon him" felt better and said: "Find two persons for me so that I would recline upon them (and come out to the mosque)." Barirah came first followed by another man, and he reclined upon them (and went to the mosque). When Abu Bakr saw him, he intended to retreat, but the Messenger of Allah "Allah's blessing and peace be upon him" beckoned to him to remain in his place (and carry on the prayer). The Messenger of Allah "Allah's blessing and peace be upon him" came forward and sat by the side of Abu Bakr until he finished the prayer. Then, the Messenger of Allah "Allah's blessing and peace be upon him" (died and) was taken (unto Allah Almighty). Abu Abd Allah says: This is a strange narration, and none barring Nasr Ibn Ali relates it.

1235- It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" became fatally ill, he was in the house of A'ishah. He said: "Invite Ali to me!" A'ishah said: "O Messenger of Allah! Should we invite Abu Bakr to you?" he said: "Yes, invite him." Hafsah said: "O Messenger of Allah! Should we invite Umar to you?" he said: "Yes, invite him." Umm Al-Fadl said: "O Messenger of Allah! Should we invite Al-Abbas to you?" he answered in the affirmative. When they gathered, the Messenger of Allah "Allah's blessing and peace be upon him" raised his head and kept silent, thereupon Umar said: "Let's stand (and leave) The Messenger of Allah "Allah's blessing and peace be upon him" (perchance he would take rest)." When the prayer was due, Bilal came to pronounce the Adhan. He said: "Tell Abu Bakr to lead the prayer." A'ishah said: "O Allah's Apostle! Abu Bakr is a softhearted man and he could not recite (the Qur'an because of his

فَأَفَاقَ، فَقَالَ: «**أَحَضَرَتِ الصَّلاَةُ؟**» قَالُوا: نَعَمْ. قَالَ: «**مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**» فَقَالَتْ عَائِشَةُ: إِنَّ أَبِي رَجُلٌ أَسِيفٌ. فَإِذَا قَامَ ذٰلِكَ الْمُقَامَ يَبْكِي، لاَ يَسْتَطِيعُ. فَلَوْ أَمَرْتَ غَيْرَهُ. ثُمَّ أُغْمِيَ عَلَيْهِ. فَأَفَاقَ، فَقَالَ: «**مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ. فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ. أَوْ صَوَاحِبَاتُ يُوسُفَ**» قَالَ، فَأُمِرَ بِلاَلٌ فَأَذَّنَ. وَأُمِرَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ خِفَّةً، فَقَالَ: «**انْظُرُوا لِي مَنْ أَتَّكِىءُ عَلَيْهِ**» فَجَاءَتْ بَرِيرَةُ وَرَجُلٌ آخَرُ، فَاتَّكَأَ عَلَيْهِمَا. فَلَمَّا رَآهُ أَبُو بَكْرٍ، ذَهَبَ لِيَنْكِصَ. فَأَوْمَأَ إِلَيْهِ، أَنِ اثْبُتْ مَكَانَكَ. ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى جَلَسَ إِلَى جَنْبِ أَبِي بَكْرٍ. حَتَّى قَضَى أَبُو بَكْرٍ صَلاَتَهُ. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ.

قَالَ أَبُو عَبْدِ اللَّهِ: هٰذَا حَدِيثٌ غَرِيبٌ. لَمْ يُحَدِّثْ بِهِ غَيْرُ نَصْرِ بْنِ عَلِيٍّ.

1235 ـ حدثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَرْقَمِ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ، كَانَ فِي بَيْتِ عَائِشَةَ. فَقَالَ: «**ادْعُوا لِي عَلِيًّا**» قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ نَدْعُو لَكَ أَبَا بَكْرٍ؟ قَالَ: «**ادْعُوهُ**» قَالَتْ حَفْصَةُ: يَا رَسُولَ اللَّهِ نَدْعُو لَكَ عُمَرَ؟ قَالَ: «**ادْعُوهُ**» قَالَتْ أُمُّ الْفَضْلِ: يَا رَسُولَ اللَّهِ نَدْعُو لَكَ الْعَبَّاسَ؟ قَالَ: نَعَمْ. فَلَمَّا اجْتَمَعُوا رَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ. فَنَظَرَ فَسَكَتَ. فَقَالَ عُمَرُ: قُومُوا عَنْ رَسُولِ اللَّهِ ﷺ. ثُمَّ جَاءَ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ. فَقَالَ: «**مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**» فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ حَصِرٌ. وَمَتَى لاَ يَرَاكَ، يَبْكِي، وَالنَّاسُ يَبْكُونَ.

excessive weeping) and if he (stands in your place and) does not see you, he could not help weeping, and thus he would make people (behind him) weep too. Would that you order Umar to lead the prayer!" but Abu Bakr led the prayer. In the meantime Allah's Apostle "Allah's blessing and peace be upon him" felt better and came out with the help of two persons and both his legs were dragging on the ground (till he entered the mosque). When the people saw him, they glorified Allah to notify Abu Bakr (of his coming). Abu Bakr tried to retreat but Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to remain in his place (and carry on). The Prophet came and sat on his right side while Abu Bakr was standing. Abu Bakr was following the prayer of the Prophet "Allah's blessing and peace be upon him" and the people were following the prayer of Abu Bakr. Ibn Abbas resumed: The Messenger of Allah "Allah's blessing and peace be upon him" started reciting just from the very point at which Abu Bakr had stopped. Waki' said: This is the right way of the sunnah. He (Ibn Abbas) said: The Messenger of Allah "Allah's blessing and peace be upon him" then died as a result of this illness he was suffering.

[143] The Prayer Of The Messenger Of Allah Behind One Of His Nation

1236- It is narrated on the authority of Hamzah Ibn Al-Mughirah Ibn Shu'bah from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" delayed (to come to the mosque because of his being occupied by some affairs of the people living in the precincts of Medina), and we reached the (praying) people, a rak'ah after (the beginning of the prayer) which Abd Ar-Rahman Ibn Awf had been leading. When he felt (the coming of) The Messenger of Allah "Allah's blessing and peace be upon him", he intended to retreat, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gestured to him to carry on the prayer, and (when he finished the prayer) he said to him: "You've done well: as such you should do."

[144] The Imam Is Made To Be Followed (In The Prayer)

1237- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" grew ill, and some of his companions came to visit him. The Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer as sitting, and they followed him while standing in the prayer but he gestured to them to sit (and offer prayer as sitting). When he (finished the prayer and) turned away he said: "No doubt, the imam is made to be followed: if he bows

فَلَوْ أَمَرْتَ عُمَرَ يُصَلِّي بِالنَّاسِ. فَخَرَجَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ. فَوَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَّةً. فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ. وَرِجْلاَهُ تَخُطَّانِ فِي الأَرْضِ. فَلَمَّا رَآهُ النَّاسُ سَبَّحُوا بِأَبِي بَكْرٍ. فَذَهَبَ لِيَسْتَأْخِرَ. فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَيْ مَكَانَكَ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ عَنْ يَمِينِهِ. وَقَامَ أَبُو بَكْرٍ. وَكَانَ أَبُو بَكْرٍ يَأْتَمُّ بِالنَّبِيِّ ﷺ، وَالنَّاسُ يَأْتَمُّونَ بِأَبِي بَكْرٍ. قَالَ ابْنُ عَبَّاسٍ: وَأَخَذَ رَسُولُ اللَّهِ ﷺ مِنَ الْقِرَاءَةِ مِنْ حَيْثُ كَانَ بَلَغَ أَبُو بَكْرٍ.

قَالَ وَكِيعٌ: وَكَذَا السُّنَّةُ.

قَالَ: فَمَاتَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ ذٰلِكَ.

143 ـ بابُ ما جَاءَ في صَلاةِ رَسُولِ الله ﷺ خَلْفَ رَجُلٍ مِنْ أُمَّتِهِ

1236 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ؛ قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ. فَانْتَهَيْنَا إِلَى الْقَوْمِ وَقَدْ صَلَّى بِهِمْ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رَكْعَةً. فَلَمَّا أَحَسَّ بِالنَّبِيِّ ﷺ ذَهَبَ يَتَأَخَّرُ. فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ يُتِمَّ الصَّلاَةَ. قَالَ: «**وَقَدْ أَحْسَنْتَ. كَذٰلِكَ فَافْعَلْ**».

144 ـ بابُ ما جَاءَ في إِنَّما جُعِلَ الإِمَامُ لِيُؤْتَمَّ به

1237 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: اشْتَكَى رَسُولُ اللَّهِ ﷺ. فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ. فَصَلَّى النَّبِيُّ ﷺ جَالِساً. فَصَلَّوْا بِصَلاَتِهِ قِيَاماً. فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا. فَلَمَّا انْصَرَفَ قَالَ: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا رَكَعَ فَارْكَعُوا. وَإِذَا رَفَعَ فَارْفَعُوا. وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً**».

down, you should bow down (after him), and if he raises (his head from bowing or prostration) you should raise (your head after him); and if he prays as sitting you should also pray as sitting."

1238- It is narrated on the authority of Anas that once the Messenger of Allah "Allah's blessing and peace be upon him" fell from a horse thereupon his right side was wounded. We visited him (to enquire about his health); and when the prayer was due, he led us in the prayer as sitting, and we prayed behind him as sitting. When he finished the prayer he said: "No doubt, the imam is made to be followed: when he magnifies (Allah) you should also magnify (Allah after him); when he bows down, you should bow down (after him); when he says: "Allah hears such as praises Him" you should reply: "O Allah our Lord! To You be All the praises!"; when he falls in prostration, you should also fall in prostration; and when he prays as sitting, you all should pray as sitting."

1239- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the imam is made to be followed: when he magnifies (Allah) you should also magnify (Allah after him); when he bows down, you should bow down (after him); when he says: "Allah hears such as praises Him" you should reply: "O Allah our Lord! To You be All the praises!"; when he prays as standing, you should also pray as standing; and when he prays as sitting, you should pray as sitting."

1240- It is narrated on the authority of Jabir: When the Messenger of Allah "Allah's blessing and peace be upon him" became ill, he led the prayer while he was sitting, and we offered the prayer behind him. Abu Bakr was magnifying loudly so that the people (praying behind The Prophet) would listen. When he (The Prophet) turned to us, he saw us standing. He beckoned to us (to pray as sitting) and we sat and prayed following him while sitting. When he finished with the end salutation, he said: "A while ago, you were about to do the same as the Persians and the Romans used to do: i.e. to stand for their kings who were sitting. So, do not do that, and follow your imams. If he (your imam) prays while standing, then you should pray while standing; and if he prays while sitting, then you should pray while sitting."

[145] Practicing Qunut In The Fajr Prayer

1241- It is narrated on the authority of Abu Malik Al-Ashja'i: Sa'd Ibn Tariq that he said (to his father): O my father! You had (the honour to) offer prayer behind the Messenger of Allah "Allah's blessing and peace be upon

1238 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ صُرِعَ عَنْ فَرَسٍ فَجُحِشَ شِقُّهُ الأَيْمَنُ. فَدَخَلْنَا نَعُودُهُ. وَحَضَرَتِ الصَّلاَةُ. فَصَلَّى بِنَا قَاعِداً، وَصَلَّيْنَا وَرَاءَهُ قُعُوداً. فَلَمَّا قَضَى الصَّلاَةَ، قَالَ: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا رَكَعَ فَارْكَعُوا. وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا سَجَدَ فَاسْجُدُوا. وَإِذَا صَلَّى قَاعِداً فَصَلُّوا قُعُوداً أَجْمَعِينَ**».

1239 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا رَكَعَ فَارْكَعُوا. وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ. وَإِنْ صَلَّى قَائِماً فَصَلُّوا قِيَاماً. وَإِنْ صَلَّى قَاعِداً فَصَلُّوا قُعُوداً**».

1240 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: اشْتَكَى رَسُولُ اللَّهِ ﷺ. فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ، وَأَبُو بَكْرٍ يُكَبِّرُ يُسْمِعُ النَّاسَ تَكْبِيرَهُ. فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَاماً. فَأَشَارَ إِلَيْنَا فَقَعَدْنَا فَصَلَّيْنَا بِصَلاَتِهِ قُعُوداً. فَلَمَّا سَلَّمَ قَالَ: «**إِنْ كِدْتُمْ أَنْ تَفْعَلُوا فِعْلَ فَارِسَ وَالرُّومِ. يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ. فَلاَ تَفْعَلُوا. ائْتَمُّوا بِأَئِمَّتِكُمْ. إِنْ صَلَّى قَائِماً فَصَلُّوا قِيَاماً. وَإِنْ صَلَّى قَاعِداً فَصَلُّوا قُعُوداً**».

145 ـ بابُ ما جَاءَ في القُنُوتِ في صَلاةِ الفَجْرِ

1241 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَحَفْصُ بْنُ غِيَاثٍ، وَيَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، سَعْدِ بْنِ طَارِقٍ؛

him", then Abu Bakr, then Umar, then Uthman, and then Ali for five years here in Kufah: did all of them practice Qunut in the Fajr prayer? He said: O my son! This was in accordance with the events.

1242- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was forbidden (by Allah) to invoke (evil against anyone) in the Fajr prayer.

Comment: (It is well-known that the Messenger of Allah "Allah's blessing and peace be upon him" kept for a month invoking evil against some tribes until Allah Almighty revealed: "Not for you, (but for Allah), is the decision: whether He turns in Mercy to them, or punishes them; for they are indeed wrong-doers." (Al Imran 128)

1243- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" practiced Qunut in the Morning prayer, according to which he invoked evil against one of the Arab tribes for a month before he left it.

1244- It is narrated on the authority of Abu Hurairah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" raised his head (from bowing) in the Morning prayer, he invoked saying: "O Allah! Save Al-Walid Ibn Al-Walid, Salamah Ibn Hisham, Ayyash Ibn Rabie'ah, and all the oppressed people in Mecca! O Allah! Be hard on (those of the tribe of) Mudar, and make them (suffer from) famine years as these (at the time) of Joseph!"

[146] Killing A Female-Snake Or A Scorpion During The Prayer

1245- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that both black (animals), the female-snake and the scorpion, should be killed even during the prayer.

1246- It is narrated on the authority of A'ishah that once a scorpion stung the Messenger of Allah "Allah's blessing and peace be upon him" during the prayer. (When he finished the prayer) he said: "Allah's Curse be upon the scorpion! It leaves neither the praying nor the non-praying person: kill it (whenever and wherever you are) within or outside the sanctuary, (whether you are or are not in the state of Ihram)."

1247- It is narrated on the authority of Ibn Abu Rafi' from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" killed a scorpion while he was in his prayer.

قَالَ، قُلْتُ لِأَبِي: يَا أَبَتِ إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وعَلِيٍّ هٰهُنَا بِالْكُوفَةِ، نَحْواً مِنْ خَمْسِ سِنِينَ. فَكَانُوا يَقْنُتُونَ فِي الْفَجْرِ؟ فَقَالَ: أَيْ بُنَيَّ! مُحْدَثٌ.

1242 ـ حدّثنا حَاتِمُ بْنُ نَصْرٍ الضَّبِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَى، زُنْبُورٌ، حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: نُهِيَ رَسُولُ اللَّهِ ﷺ عَنِ الْقُنُوتِ فِي الْفَجْرِ.

1243 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَقْنُتُ فِي صَلاَةِ الصُّبْحِ. يَدْعُو عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، شَهْراً. ثُمَّ تَرَكَ.

1244 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: لَمَّا رَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ مِنْ صَلاَةِ الصُّبْحِ قَالَ: «**اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ بِمَكَّةَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ**».

146 ـ بابُ ما جَاءَ في قَتْلِ الحَيَّةِ والعَقْرَبِ في الصَّلاةِ

1245 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْضَمِ بْنِ جَوْسٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِ الأَسْوَدَيْنِ فِي الصَّلاَةِ: الْعَقْرَبِ وَالْحَيَّةِ.

1246 ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ، وَالْعَبَّاسُ بْنُ جَعْفَرٍ؛ قَالاَ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ الدَّهَّانُ. حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَدَغَتِ النَّبِيَّ ﷺ عَقْرَبٌ وَهُوَ فِي الصَّلاَةِ. فَقَالَ: «**لَعَنَ اللَّهُ الْعَقْرَبَ. مَا تَدَعُ الْمُصَلِّيَ وَغَيْرَ الْمُصَلِّي. اقْتُلُوهَا فِي الْحِلِّ وَالْحَرَمِ**».

1247 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ. حَدَّثَنَا مَنْدَلٌ، عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَتَلَ عَقْرَباً وَهُوَ فِي الصَّلاَةِ.

[147] It Is Forbidden To Offer Prayer After Both Fajr And Asr

1248- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (people to offer) two prayers: to pray after Fajr (prayer) until the sun rises, and after Asr (prayer) until the sun sets.

1249- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be offered) after the Asr (prayer) until the sun sets; and there is no prayer (to be performed)after the Fajr (prayer) until the sun rises."

1250- It is narrated on the authority of Ibn Abbas that he said: Many reliable men, including Umar Ibn Al-Khattab, and the most trustworthy of them in my sight is Umar bore testimony that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be offered) after the Fajr (prayer) until the sun rises; and there is no prayer (to be performed) after the Asr (prayer) until the sun sets."

[148] At Which Time Offering Prayer Is Undesirable

1251- It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Is there a time (during the day and night) much dearer to Allah than another (pertaining to prayer)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes: it is the middle of the night, in which (it is desirable that) you would pray as much as you like until the morning appears; and then stop until the sun rises (and keep stopping) as long as it is like a shield (whose heat is light); and when it grows, you might pray as much as you like until the pillar (seems to) stand on its shade (i.e. until the shade shrinks as possible as it could be); and then stop until the sun declines: indeed, the (fire of) Hell always goes in flames at the middle of the day. Then, you could pray as much as you like until you offer the Asr prayer; and then stop until the sun sets: indeed it (the sun) sets between both horns of the Devil, as well as it rises between both horns of the Devil."

1252- It is narrated on the authority of Abu Hurairah that Safwan Ibn Al-Mu'attal asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! I'm going to ask you about a thing, of which you have knowledge, and of which I'm ignorant." He said: "What is that?" he said: "Are there, from amongst the hours of night and day, some at which prayer is undesirable?" he said: "Yes: when you offer the Morning

147 ـ بابُ النَّهْيِ عَنِ الصَّلاةِ بَعْدَ الفَجْرِ وبَعْدَ العَصْرِ

1248 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صَلاَتَيْنِ: عَنِ الصَّلاَةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

1249 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ يَعْلَىٰ التَّيْمِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَلاَ صَلاَةَ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ**».

1250 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا هَمَّامٌ. حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ صَلاَةَ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ. وَلاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ**».

148 ـ بابُ ما جَاءَ في السَّاعَاتِ الَّتي تُكْرَهُ فيها الصَّلاةُ

1251 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَىٰ بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: هَلْ مِنْ سَاعَةٍ أَحَبُّ إِلَى اللَّهِ مِنْ أُخْرَى؟ قَالَ: «**نَعَمْ. جَوْفُ اللَّيْلِ الأَوْسَطُ. فَصَلِّ مَا بَدَا لَكَ حَتَّى يَطْلُعَ الصُّبْحُ. ثُمَّ انْتَهِ حَتَّى تَطْلُعَ الشَّمْسُ، وَمَا دَامَتْ كَأَنَّهَا حَجَفَةٌ حَتَّى تُبَشْبِشَ. ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى يَقُومَ الْعَمُودُ عَلَى ظِلِّهِ. ثُمَّ انْتَهِ حَتَّى تَزِيغَ الشَّمْسُ فَإِنَّ جَهَنَّمَ تُسْجَرُ نِصْفَ النَّهَارِ. ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى تُصَلِّيَ الْعَصْرَ. ثُمَّ انْتَهِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَتَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ**».

1252 ـ **حدّثنا** الْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَأَلَ صَفْوَانُ بْنُ الْمُعَطَّلِ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي سَائِلُكَ عَنْ أَمْرٍ أَنْتَ بِهِ عَالِمٌ وَأَنَا بِهِ جَاهِلٌ. قَالَ: «**وَمَا هُوَ؟**». قَالَ: هَلْ مِنْ سَاعَاتِ اللَّيْلِ وَالنَّهَارِ سَاعَةٌ تُكْرَهُ فِيهَا الصَّلاَةُ؟ قَالَ:

prayer, leave the prayer until the sun rises, for indeed, it rises between two horns of the Devil. Then, you could pray, since the prayer is attended (by the angels) and accepted (by Allah) until the sun comes to be vertical on your head, as straight as a spear: when it is (vertical) on your head (as straight) as a spear, you should leave the prayer, for at that time, the fire is kindled, and its gates are opened (and keep stopping from prayer) until the sun declines from the right side of your forehead: when the sun declines, the prayer comes to be attended (by the angels) and accepted (by Allah). Then, you could pray until Asr (prayer is due and you) offer it. Then, leave prayer until the sun disappears."

1253- It is narrated on the authority of Abu Abdullah As-Sunabihi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the sun rises between both horns of Satan (or said "The horns of Satan rise with it"); and when it is high, he departs from it; and when it is in the middle of the sky, he is attached to it; and when it declines (or said "passes the meridian"), he leaves it; and when it is about to set, he is attached to it; and when it sets (and disappears) he leaves it: so, you should not pray at those three hours (during which Satan is attached to the sun)."

[149] The Concession To Offer Prayer In Mecca All The Time

1254- It is narrated on the authority of Jubair Ibn Mut'im that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Banu Abd Manaf! Do not prevent anyone to circumambulate this House or offer prayer (within the sanctuary) whenever he likes during night and day."

[150] What About Delaying The Prayer From Its Due Time

1255- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perhaps, you would catch up with people, whose habit is not to offer the (obligatory) prayers at their stated fixed times: so, when you catch up with them, offer the (obligatory) prayer in your houses once its time is due as you know (it is right), and then offer prayer with them, and make it supererogatory prayer (to be added to your good deeds)."

1256- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Offer the (obligatory) prayer just at its fixed stated time (whether the imam offers it at that time or not): if you catch the imam leading the prayer (just when it is due), pray then with them, and thus you will have accomplished your

«نَعَمْ. إِذَا صَلَّيْتَ الصُّبْحَ، فَدَعِ الصَّلاةَ حَتَّى تَطْلُعَ الشَّمْسُ. فَإِنَّهَا تَطْلُعُ بِقَرْنَي الشَّيْطَانِ. ثُمَّ صَلِّ فَالصَّلاةُ مَحْضُورَةٌ مُتَقَبَّلَةٌ حَتَّى تَسْتَوِيَ الشَّمْسُ عَلَى رَأْسِكَ كَالرُّمْحِ. فَإِذَا كَانَتْ عَلَى رَأْسِكَ كَالرُّمْحِ فَدَعِ الصَّلاةَ. فَإِنَّ تِلْكَ السَّاعَةَ تُسْجَرُ فِيهَا جَهَنَّمُ وَتُفْتَحُ فِيهَا أَبْوَابُهَا. حَتَّى تَزِيغَ الشَّمْسُ عَنْ حَاجِبِكَ الأَيْمَنِ. فَإِذَا زَالَتْ فَالصَّلاةُ مَحْضُورَةٌ مُتَقَبَّلَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ. ثُمَّ دَعِ الصَّلاةَ حَتَّى تَغِيبَ الشَّمْسُ».

1253 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي عَبْدِ اللَّهِ الصُّنَابِحِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ الشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ (أَوْ قَالَ يَطْلُعُ مَعَهَا قَرْنَا الشَّيْطَانِ) فَإِذَا ارْتَفَعَتْ فَارَقَهَا. فَإِذَا كَانَتْ فِي وَسَطِ السَّمَاءِ قَارَنَهَا. فَإِذَا دَلَكَتْ (أَوْ قَالَ زَالَتْ) فَارَقَهَا. فَإِذَا دَنَتْ لِلْغُرُوبِ قَارَنَهَا. فَإِذَا غَرَبَتْ فَارَقَهَا. فَلاَ تُصَلُّوا هٰذِهِ السَّاعَاتِ الثَّلاَثَ**».

149 ـ بابُ ما جَاءَ في الرُّخْصَةِ في الصَّلاةِ بِمَكَّةَ في كُلِّ وَقْتٍ

1254 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا بَنِي عَبْدِ مَنَافٍ لاَ تَمْنَعُوا أَحَداً طَافَ بِهٰذَا الْبَيْتِ وَصَلَّى. أَيَّةَ سَاعَةٍ شَاءَ مِنَ اللَّيْلِ وَالنَّهَارِ**».

150 ـ بابُ ما جَاءَ فيما إذا أَخَّرُوا الصَّلاةَ عَنْ وَقْتِهَا

1255 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَعَلَّكُمْ سَتُدْرِكُونَ أَقْوَاماً يُصَلُّونَ الصَّلاةَ لِغَيْرِ وَقْتِهَا. فَإِنْ أَدْرَكْتُمُوهُمْ فَصَلُّوا فِي بُيُوتِكُمْ لِلْوَقْتِ الَّذِي تَعْرِفُونَ. ثُمَّ صَلُّوا مَعَهُمْ وَاجْعَلُوهَا سُبْحَةً**».

1256 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**صَلِّ الصَّلاةَ لِوَقْتِهَا. فَإِنْ أَدْرَكْتَ الإِمَامَ يُصَلِّي بِهِمْ فَصَلِّ مَعَهُمْ، وَقَدْ أَحْرَزْتَ صَلاَتَكَ. وَإِلاَّ فَهِيَ نَافِلَةٌ لَكَ**».

prayer (in congregation); otherwise it will become supererogatory (prayer to be recorded) in your account."

1257- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There will come governors and chiefs, whose occupation in (the worldly) things will cause them to delay the (obligatory) prayers from their stated fixed time: (If it is so, offer the obligatory prayers just at their due time as you know it and) make your prayers with them voluntary (i.e. additional prayer to be recorded in your account)."

[151] The Fear Prayer

1258- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said, pertaining to the Fear prayer: "It is that the imam offers prayer with a party of people behind him, who offer a single rak'ah (with him), with the other party among them standing between them and the enemy; then those who offered the rak'ah (with their imam) turn away and take the place of those who did not pray; and by then those who did not pray go forward to offer with their leader a single rak'ah; then, when their leader turns away he will have offered his prayer in full; and everyone of the two parties has to offer the remaining rak'ah (to complete) his prayer (whether together or apart). If the fear is much greater than that, let them pray even on foot or riding (as may be most convenient)."

1259- It is narrated on the authority of Sahl Ibn Abu Hathmah that he said (pertaining to the Fear prayer): "the imam stands up facing the Qiblah, and one of the two groups (into which the army is divided in order to offer the prayer) align behind him, and the other stand facing the enemy, with their eyes on the row (of the praying ones). He prays one rak'ah with those (who are with him) and they perform another (Rak'ah including) bowing and two prostrations in their place. then, they go and take the position of those (who did not pray), and those (of the other group come, with whom he prays (the remaining rak'ah including) bowing and two prostrations. In this way, he will have offered his prayer of two rak'ahs, but they will have offered only a single rak'ah. Then, they offer (the remaining rak'ah, including) bowing and two prostrations."

(...) The same is narrated on the authority of Salih Ibn Khawat from Sahl Ibn Abu Hathmah from the Messenger of Allah "Allah's blessing and peace be upon him".

1257 ـ **حدثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ أَبِي الْمُثَنَّى، عَنْ أَبِي أُبَيٍّ، ابْنِ امْرَأَةِ عُبَادَةَ بْنِ الصَّامِتِ، يَعْنِي عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**سَيَكُونُ أُمَرَاءُ تَشْغَلُهُمْ أَشْيَاءُ. يُؤَخِّرُونَ الصَّلاَةَ عَنْ وَقْتِهَا. فَاجْعَلُوا صَلاَتَكُمْ مَعَهُمْ تَطَوُّعاً**».

151 ـ بَابُ مَا جَاءَ فِي صَلاةِ الْخَوْفِ

1258 ـ **حدثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا جَرِيرٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلاَةِ الْخَوْفِ: «**أَنْ يَكُونَ الإِمَامُ يُصَلِّي بِطَائِفَةٍ مَعَهُ. فَيَسْجُدُونَ سَجْدَةً وَاحِدَةً. وَتَكُونُ طَائِفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَيْنَ الْعَدُوِّ. ثُمَّ يَنْصَرِفُ الَّذِينَ سَجَدُوا السَّجْدَةَ مَعَ أَمِيرِهِمْ. ثُمَّ يَكُونُونَ مَكَانَ الَّذِينَ لَمْ يُصَلُّوا. وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّوا مَعَ أَمِيرِهِمْ سَجْدَةً وَاحِدَةً. ثُمَّ يَنْصَرِفُ أَمِيرُهُمْ وَقَدْ صَلَّى صَلاَتَهُ. وَيُصَلِّي كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ بِصَلاَتِهِ سَجْدَةً لِنَفْسِهِ. فَإِنْ كَانَ خَوْفٌ أَشَدَّ مِنْ ذٰلِكَ، فَرِجَالاً أَوْ رُكْبَاناً**».

قَالَ: يَعْنِي بِالسَّجْدَةِ الرَّكْعَةَ.

1259 ـ **حدثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ. حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ الأَنْصَارِيُّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ؛ أَنَّهُ قَالَ، فِي صَلاَةِ الْخَوْفِ، قَالَ: يَقُومُ الإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ. وَتَقُومُ طَائِفَةٌ مِنْهُمْ مَعَهُ. وَطَائِفَةٌ مِنْ قِبَلِ الْعَدُوِّ. وَوُجُوهُهُمْ إِلَى الصَّفِّ. فَيَرْكَعُ بِهِمْ رَكْعَةً. وَيَرْكَعُونَ لِإِنْفُسِهِمْ وَيَسْجُدُونَ لأَنْفُسِهِمْ سَجْدَتَيْنِ فِي مَكَانِهِمْ. ثُمَّ يَذْهَبُونَ إِلَى مُقَامِ أُولٰئِكَ. وَيَجِيءُ أُولٰئِكَ. فَيَرْكَعُ بِهِمْ رَكْعَةً. وَيَسْجُدُ بِهِمْ سَجْدَتَيْنِ. فَهِيَ لَهُ ثِنْتَانِ وَلَهُمْ وَاحِدَةٌ. ثُمَّ يَرْكَعُونَ رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ.

قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: فَسَأَلْتُ يَحْيَىٰ بْنَ سَعِيدٍ الْقَطَّانَ عَنْ هٰذَا الْحَدِيثِ. فَحَدَّثَنِي عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ يَحْيَىٰ بْنِ سَعِيدٍ.

قَالَ: قَالَ لِي يَحْيَىٰ: اكْتُبْهُ إِلَى جَنْبِهِ. وَلَسْتُ أَحْفَظُ الْحَدِيثَ، وَلٰكِنْ مِثْلُ حَدِيثِ يَحْيَىٰ.

1260- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led his companions in the Fear prayer. The Messenger of Allah "Allah's blessing and peace be upon him" bowed and they all bowed. He then fell down in prostration along with the row close to him, and the rear row kept standing (in order to face the enemy). When the Messenger of Allah "Allah's blessing and peace be upon him" stood up, these (of the row close to him) offered two prostrations. Then, those of the front row went back to take the position of those (in the rear) and the rear row went forward to take the position of those (who were) in the front; and the Messenger of Allah "Allah's blessing and peace be upon him" bowed down and they all bowed. He then fell down in prostration along with the row close to him. When they raised their heads, these (of the row close to him) offered two prostrations. In this way, all of them offered (two) bowings with the Messenger of Allah "Allah's blessing and peace be upon him", and each party offered two prostrations by themselves. The enemy at that time was at the direction of the Qiblah.

[152] The Eclipse Prayer

1261- It is narrated on the authority of Abu Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, both sun and moon never eclipse because of the death of anyone of the people (since they are two of Allah's Signs): so, if you see that (eclipse), you should stand and offer the prayer (of eclipse)."

Comment: (The occasion of that was that the sun eclipsed on the day Ibrahim, the son of the Messenger of Allah "Allah's blessing and peace be upon him" died, thereupon some people alleged that it eclipsed because of his death. The Messenger of Allah "Allah's blessing and peace be upon him" intended by that statement to refute such a claim.)

1262- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and he came out in a hurry, dragging his garment, until he reached the mosque. He kept offering the (eclipse) prayer until it (was over and the sun) cleared. Then he said: "Some people claim that both sun and moon only eclipse because of the death of an important person; and of course, it is not so. No doubt, both sun and moon does not eclipse because of the death nor because of the life (birth) of anyone: when Allah manifests His Glory to anything of His creatures, it soon lowers down (in submission) to Him."

1260 ـ حدثنا أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَصْحَابِهِ صَلاَةَ الْخَوْفِ. فَرَكَعَ بِهِمْ جَمِيعاً. ثُمَّ سَجَدَ رَسُولُ اللَّهِ ﷺ، وَالصَّفُّ الَّذِينَ يَلُونَهُ، وَالآخَرُونَ قِيَامٌ. حَتَّى إِذَا نَهَضَ سَجَدَ أُولٰئِكَ بِأَنْفُسِهِمْ سَجْدَتَيْنِ. ثُمَّ تَأَخَّرَ الصَّفُّ الْمُقَدَّمُ. حَتَّى قَامُوا مُقَامَ أُولٰئِكَ. وَتَخَلَّلَ أُولٰئِكَ حَتَّى قَامُوا مُقَامَ الصَّفِّ الْمُقَدَّمِ. فَرَكَعَ بِهِمُ النَّبِيُّ ﷺ جَمِيعاً. ثُمَّ سَجَدَ رَسُولُ اللَّهِ ﷺ وَالصَّفُّ الَّذِي يَلُونَهُ. فَلَمَّا رَفَعُوا رُؤُوسَهُمْ سَجَدَ أُولٰئِكَ سَجْدَتَيْنِ. وَكُلُّهُمْ قَدْ رَكَعَ مَعَ النَّبِيِّ ﷺ. وَسَجَدَ طَائِفَةٌ بِأَنْفُسِهِمْ سَجْدَتَيْنِ. وَكَانَ الْعَدُوُّ مِمَّا يَلِي الْقِبْلَةَ.

152 ـ بابُ ما جَاءَ في صَلاةِ الكُسُوفِ

1261 ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ. فَإِذَا رَأَيْتُمُوهُ فَقُومُوا فَصَلُّوا**».

1262 ـ حدثنا مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَحْمَدُ بْنُ ثَابِتٍ، وَجَمِيلُ بْنُ الْحَسَنِ. قَالُوا: حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَخَرَجَ فَزِعاً يَجُرُّ ثَوْبَهُ. حَتَّى أَتَى الْمَسْجِدَ. فَلَمْ يَزَلْ يُصَلِّي حَتَّى انْجَلَتْ. ثُمَّ قَالَ: «**إِنَّ أُنَاساً يَزْعُمُونَ أَنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ إِلاَّ لِمَوْتِ عَظِيمٍ مِنَ الْعُظَمَاءِ. وَلَيْسَ كَذٰلِكَ. إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ. فَإِذَا تَجَلَّى اللَّهُ لِشَيْءٍ مِنْ خَلْقِهِ خَشَعَ لَهُ**».

1263- It is narrated on the authority of A'ishah that she said: In the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Holy Qur'an) and then said Takbir and performed a prolonged bowing; then he (raised his head and) said: "Sami'a Allahu liman hamidah: Allahumma walaka al-hamd (Allah hears such as sends praises to Him: O Allah, our Lord: to You be all the praises." He then (did not prostrate but) stood up and recited a prolonged recitation which was shorter than the first. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said: "Sami'a Allahu liman hamidah: Allahumma walaka al-hamd (Allah hears such as sends praises to Him: O Allah, our Lord: to You be all the praises." Then he prostrated. He did the same in the second rak'ah. Thus he completed four bowings and four prostrations. The (eclipse had been over and the) sun had cleared before he finished the prayer. (After the prayer) he stood up, glorified and praised Allah as He deserved and then said: "The sun and the moon are two of Allah's signs. They do not eclipse because of death or life (birth) of anyone. When you see that, hurry to the prayer."

1264- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the eclipse prayer, during which we did not hear his voice (for his recitation was in a low tone).

1265- It is narrated on the authority of Asma' Bint Abu Bakr that she said: The Prophet "Allah's blessing and peace be upon him" once offered the eclipse prayer. He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then did a long bowing, then stood up straight and then offered a prolonged prostration. Then he lifted his head and offered a prolonged prostration. Then he stood up for a long time and then did a prolonged bowing and then stood up straight again and kept on standing for a long time. Then he did a long bowing, stood up straight and then offered a prolonged prostration. Then he lifted his head and went for a prolonged prostration. Then he lifted his head and finished (the prayer). Then, he (The Prophet) said: "Paradise became near to me that if I had dared, I would have plucked one of its bunches for you. Hell became so near to me that I said: O my Lord! Will I be among those people? (Nafi (a sub-narrator) said: I think he further said :) Then suddenly I saw a woman whom a cat was lacerating with its claws.

1263 ـ حدّثنا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ. فَقَامَ فَكَبَّرَ فَصَفَّ النَّاسُ وَرَاءَهُ. فَقَرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً. ثُمَّ كَبَّرَ. فَرَكَعَ رُكُوعاً طَوِيلاً. ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا وَلَكَ الْحَمْدُ**». ثُمَّ قَامَ فَقَرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى. ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ. ثُمَّ قَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا وَلَكَ الْحَمْدُ**» ثُمَّ فَعَلَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذٰلِكَ. فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ. ثُمَّ قَامَ فَخَطَبَ النَّاسَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «**إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ. لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ. فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلَاةِ**».

1264 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ بْنِ عِبَادٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي الْكُسُوفِ، فَلاَ نَسْمَعُ لَهُ صَوْتاً.

1265 ـ حدّثنا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْكُسُوفِ. فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ. ثُمَّ رَفَعَ فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ رَفَعَ فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ. ثُمَّ رَفَعَ فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ انْصَرَفَ، فَقَالَ: «**لَقَدْ دَنَتْ مِنِّي الْجَنَّةُ حَتَّى لَوِ اجْتَرَأْتُ عَلَيْهَا لَجِئْتُكُمْ بِقِطَافٍ مِنْ قِطَافِهَا. وَدَنَتْ مِنِّي النَّارُ حَتَّى قُلْتُ: أَيْ رَبِّ وَأَنَا فِيهِمْ؟**».

On inquiring, it was said that the woman had imprisoned the cat till it died of starvation. She neither fed it nor freed it so that it could feed itself from the land's insects."

[153] The Prayer Of Istisqa' (Invoking Allah For Water)

1266- It is narrated on the authority of Hisham Ibn Ishaq Ibn Abdullah Ibn Kinanah that he said: One of the governors sent me to Ibn Abbas to ask him about the prayer of Istisqa' (invoking Allah for water), thereupon Ibn Abbas said: "What prevented him to ask me (by himself)? Anyway, the Messenger of Allah "Allah's blessing and peace be upon him" came out (to the mosque) in the state of modesty, respect, reverence, tranquility and devoutness. He offered a two-rak'ah prayer, like that he offered in the Id (the Festival), and his sermon (he delivered) was not like yours (for it was filled with supplication, invocation, and asking for Allah's Forgiveness and seeking for His Mercy)."

1267- It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle that he was present when the Messenger of Allah "Allah's blessing and peace be upon him" came out (and went) to the praying place to offer the Istisqa' prayer, faced the Qiblah, turned (and put on) his garment inside out, and offered a two-rak'ah prayer.

(...) The same is narrated on the authority of Abbad Ibn Tamim from his paternal uncle from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters. Sufyan narrated from Al-Mas'udi that he said: I asked Abu Bakr Ibn Muhammad Ibn Amr: Did he (the Prophet) turn it (his cloak) upside down or did he make its right side on its left side? He said: No: he made its right side on its left side.

1268- It is narrated on the authority of Abu Hurairah that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out to offer the Istisqa' prayer. He led us in a two-rak'ah prayer, with no Adhan nor Iqamah. Then, he addressed us in a sermon, and invoked Allah while facing the Qiblah, and raising his hands. Then, he turned (and put on) his cloak inside out, placing its right side on its left side, and its left side on its right side.

[154] Invoking Allah During The Istisqa' Prayer

1269- It is narrated on the authority of Sharhabil Ibn As-Simt that he said: O Ka'b Ibn Murrah! Relate us something from the Messenger of Allah "Allah's blessing and peace be upon him", and be careful. He said: Once, a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Invoke Allah for water!" The

قَالَ نَافِعٌ: حَسِبْتُ أَنَّهُ قَالَ: «**وَرَأَيْتُ امْرَأَةً تَخْدِشُهَا هِرَّةٌ لَهَا. فَقُلْتُ: مَا شَأْنُ هٰذِهِ؟ قَالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً. لاَ هِيَ أَطْعَمَتْهَا وَلاَ هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خِشَاشِ الأَرْضِ**».

153 ـ بابُ ما جَاءَ في صَلاةِ الاسْتِسْقَاءِ

1266 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ؛ قَالَ: أَرْسَلَنِي أَمِيرٌ مِنَ الأُمَرَاءِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنِ الصَّلاَةِ فِي الِاسْتِسْقَاءِ. فَقَالَ ابْنُ عَبَّاسٍ: مَا مَنَعَهُ أَنْ يَسْأَلَنِي؟ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَوَاضِعاً مُتَبَذِّلاً مُتَخَشِّعاً مُتَرَسِّلاً مُتَضَرِّعاً. فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ. وَلَمْ يَخْطُبْ خُطْبَتَكُمْ هٰذِهِ.

1267 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ؛ قَالَ: سَمِعْتُ عَبَّادَ بْنَ تَمِيمٍ يُحَدِّثُ أَبِي، عَنْ عَمِّهِ؛ أَنَّهُ شَهِدَ النَّبِيَّ ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي. فَاسْتَقْبَلَ الْقِبْلَةَ، وَقَلَبَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ.

حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

قَالَ سُفْيَانُ، عَنِ الْمَسْعُودِيِّ؛ قَالَ: سَأَلْتُ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرٍو: أَجَعَلَ أَعْلاَهُ أَسْفَلَهُ، أَوِ الْيَمِينَ عَلَى الشِّمَالِ؟ قَالَ: لاَ. بَلِ الْيَمِينَ عَلَى الشِّمَالِ.

1268 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ، وَالْحَسَنُ بْنُ أَبِي الرَّبِيعِ؛ قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. حَدَّثَنَا أَبِي؛ قَالَ: سَمِعْتُ النُّعْمَانَ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْماً يَسْتَسْقِي. فَصَلَّى بِنَا رَكْعَتَيْنِ بِلاَ أَذَانٍ وَلاَ إِقَامَةٍ. ثُمَّ خَطَبَنَا وَدَعَا اللَّهَ وَحَوَّلَ وَجْهَهُ نَحْوَ الْقِبْلَةِ رَافِعاً يَدَيْهِ. ثُمَّ قَلَبَ رِدَاءَهُ فَجَعَلَ الأَيْمَنَ عَلَى الأَيْسَرِ وَالأَيْسَرَ عَلَى الأَيْمَنِ.

154 ـ بابُ ما جَاءَ في الدُّعَاءِ في الاسْتِسْقَاءِ

1269 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ؛ أَنَّهُ قَالَ لِكَعْبٍ: يَا

Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Supply us with rain in abundance, that is plentiful, covering (the earth around us), as quickly and not slowly (as it could be), as advantageous and beneficial and not harmful (as it could be)!" they did not finish from the Friday prayer before they were responded to (by Allah Almighty; and the rain was so much profuse that) they came once again and complained to him saying: "The houses have been ruined (because of the great quantity of water) thereupon he said: "O Allah! (make it) around us and not upon us!" in this way, the clouds dispersed to the right and the left.

1270- It is narrated on the authority of Ibn Abbas that he said: A desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've come to you from a (district of a) people, who have no shepherd (to set out to the pastures in order to) graze (his animals), nor do they have a male-camel (strong enough) to strut (with his tail, because of its weakness, resulting from the shortage of water)." On that the Messenger of Allah "Allah's blessing and peace be upon him" ascended the pulpit, praised Allah and then invoked: "O Allah! Supply us with abundant rain therewith to relieve us, that is plentiful, profuse, (so much widespread as) to cover the earth (around us), as quickly not slowly (as it could be)." Then, it rained (very abundantly) that no one came to him from any side (of the region) but that he said: "No doubt, we've been given life (because of water)."

1271- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" invoked (Allah) for rain (and he was raising his hands so much) that the whiteness of his armpits was visible. Mu'tamir said: I think this was during the Istisqa (prayer).

1272- It is narrated on the authority of Salim from his father: Perhaps I remembered the statement of the poet when I looked at the face of the Messenger of Allah "Allah's blessing and peace be upon him" while being on the pulpit, (invoking Allah for rain); and he did not descend before every spout in Medina was overflowing with water. I would remember the following statement of the poet, i.e. Abu Talib: "How white-complexioned he is, with the help of whose face the clouds are asked for rain: he is to relieve the orphans (of their burdens), and protect the widows (from being put to humiliation)."

كَعْبُ بْنَ مُرَّةَ! حَدِّثْنَا عَنْ رَسُولِ اللَّهِ ﷺ وَاحْذَرْ. قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ اسْتَسْقِ اللَّهَ. فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ فَقَالَ: «**اللَّهُمَّ اسْقِنَا غَيْثاً مَرِيئاً مَرِيعاً طَبَقاً عَاجِلاً غَيْرَ رَائِثٍ، نَافِعاً غَيْرَ ضَارٍّ**». قَالَ، فَمَا جَمَّعُوا حَتَّى أُحْيُوا. قَالَ، فَأَتَوْهُ فَشَكَوْا إِلَيْهِ الْمَطَرَ، فَقَالُوا: يَا رَسُولَ اللَّهِ: تَهَدَّمَتِ الْبُيُوتُ. فَقَالَ: «**اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا**»، قَالَ: فَجَعَلَ السَّحَابُ يَنْقَطِعُ يَمِيناً وَشِمَالاً.

1270 ـ حدّثنا مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ، أَبُو الأَحْوَصِ. حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. حَدَّثَنَا حُصَيْنٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ لَقَدْ جِئْتُكَ مِنْ عِنْدِ قَوْمٍ مَا يَتَزَوَّدُ لَهُمْ رَاعٍ، وَلاَ يَخْطِرُ لَهُمْ فَحْلٌ. فَصَعِدَ الْمِنْبَرَ، فَحَمِدَ اللَّهِ، ثُمَّ قَالَ: «**اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً مَرِيئاً طَبَقاً مَرِيعاً غَدَقاً عَاجِلاً غَيْرَ رَائِثٍ**» ثُمَّ نَزَلَ. فَمَا يَأْتِيهِ أَحَدٌ مِنْ وَجْهٍ مِنَ الْوُجُوهِ إِلاَّ قَالُوا: قَدْ أُحْيِينَا.

1271 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ بَرَكَةَ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى حَتَّى رَأَيْتُ، (أَوْ رُؤِيَ) بَيَاضَ إِبْطَيْهِ.

قَالَ مُعْتَمِرٌ: أُرَاهُ فِي الاِسْتِسْقَاءِ.

1272 ـ حدّثنا أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا أَبُو النَّضْرِ. حَدَّثَنَا أَبُو عَقِيلٍ، عَنْ عُمَرَ بْنِ حَمْزَةَ. حَدَّثَنَا سَالِمٌ، عَنْ أَبِيهِ؛ قَالَ: رُبَّمَا ذَكَرْتُ قَوْلَ الشَّاعِرِ وَأَنَا أَنْظُرُ إِلَى وَجْهِ رَسُولِ اللَّهِ ﷺ عَلَى الْمِنْبَرِ. فَمَا نَزَلَ حَتَّى جَيَّشَ كُلُّ مِيزَابٍ بِالْمَدِينَةِ. فَأَذْكُرُ قَوْلَ الشَّاعِرِ:

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ... ثِمَالُ الْيَتَامَى، عِصْمَةٌ لِلأَرَامِلِ

وَهُوَ قَوْلُ أَبِي طَالِبٍ.

[155] The Prayer Of Both Ids (Of Al-Fitr And Al-Adha)

1273- It is narrated on the authority of Ibn Abbas that he said: I bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" offered the Id prayer before delivering the sermon; and then he delivered the sermon. Seeing that the women could not listen to him well, he went to them, admonished them, gave them religious advice, and commanded them to give in charity; and Bilal was saying (i.e. spreading his garment) with the help of his hands as such, thereupon the women started throwing (in his garment whatever adornments they might have such as) earring, ring, and anything alike.

1274- It is narrated on the authority of Ibn Abbas that on the Id day, the Messenger of Allah "Allah's blessing and peace be upon him" offered the (Id) prayer with no Adhan nor Iqamah.

1275- It is narrated on the authority of Tariq Ibn Shihab that he said: It was Marwan (Ibn Al-Hakam) who brought the pulpit on the day of Id, and started with delivering the sermon before the prayer. A man stood up and said: "O Marwan! You've deviated from the right way (of the Prophet and his companions): you've brought out the pulpit, which was not to be brought out (on such a day), and you have started with delivering the speech before the prayer, and it was the habit (of the Prophet) not to start with it." Abu Sa'id said: "This man has done whatever (duty) is incumbent upon him. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever amongst you sees something abominable and he is able to set it right with his hand let him do that with his hand; and if he has no enough power to do that, let him do it with his tongue; and if he has no enough power to do it with his tongue, then let him (deny it) from his heart, and that is the least degree of faith."

1276- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and then Umar used to offer the Id prayer before delivering the sermon.

[156] How Many Takbirs Should The Imam Utter In The Id Prayer

1277- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd: My father told me from his father from his grandfather, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" used to utter in the prayer of both Ids seven Takbirs (magnifications

155 ـ بابُ ما جَاءَ في صَلاةِ العِيدَيْنِ

1273 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ صَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ. فَأَتَاهُنَّ فَذَكَّرَهُنَّ وَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ. وَبِلاَلٌ قَائِلٌ بِيَدَيْهِ هٰكَذَا. فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخُرْصَ وَالْخَاتَمَ وَالشَّيْءَ.

1274 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْعِيدِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ.

1275 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ. وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ. قَالَ: أَخْرَجَ مَرْوَانُ الْمِنْبَرَ يَوْمَ الْعِيدِ. فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ. فَقَامَ رَجُلٌ فَقَالَ: يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ. أَخْرَجْتَ الْمِنْبَرَ يَوْمَ عِيدٍ وَلَمْ يَكُنْ يُخْرَجُ بِهِ. وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ وَلَمْ يَكُنْ يُبْدَأُ بِهَا. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَى مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ رَأَى مُنْكَراً فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ، فَبِقَلْبِهِ. وَذٰلِكَ أَضْعَفُ الإِيمَانِ**».

1276 ـ **حدّثنا** حَوْثَرَةُ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ، ثُمَّ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، يُصَلُّونَ الْعِيدَ قَبْلَ الْخُطْبَةِ.

156 ـ بابُ ما جَاءَ في كَمْ يُكَبِّرُ الإِمَامُ في صَلاةِ العِيدَيْنِ

1277 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللَّهِ ﷺ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُكَبِّرُ فِي الْعِيدَيْنِ، فِي الأُولَى سَبْعاً قَبْلَ الْقِرَاءَةِ. وَفِي الآخِرَةِ خَمْساً قَبْلَ الْقِرَاءَةِ.

of Allah) before the recitation (of the Qur'an) in the first rak'ah, and five before the recitation in the other rak'ah.

1278- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said in the prayer of both Ids seven Takbirs (in the first rak'ah) and five (in the other rak'ah).

1279- It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" magnified (Allah) in the prayer of both Ids seven times in the first rak'ah and five in the other rak'ah.

1280- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said in the prayers of both Al-Fitr and Al-Adha seven (Takbirs in the first rak'ah) and five (in the other) besides both Takbirs of bowing.

[157] The Recitation In The Prayer Of Both Ids

1281- It is narrated on the authority of An-Nu'man Ibn Bashir that (sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" recited in the prayers of both Ids the Surahs of Al-A'la and Al-Ghashiyah.

1282- It is narrated on the authority of Ubaidullah Ibn Abdullah that once, Umar set out to (lead the prayer) on the Id day, and he sent to Abu Waqid Al-Laithi asking: "Which (Surahs) did the Messenger of Allah "Allah's blessing and peace be upon him" recite on (the prayer of) that day?" he replied: "He (sometimes) recited both Qaf and Al-Qamar."

1283- It is narrated on the authority of Ibn Abbas that (sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" recited in the prayers of both Ids the Surahs of Al-A'la and Al-Ghashiyah.

[158] The Sermon Of Both Ids

1284- It is narrated on the authority of Isma'il Ibn Abu Khalid that he said: I saw Abu Kahil, and he had (the honour of getting a portion of) the companionship (of the Prophet), and my brother related to me from him that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" delivering the sermon (on the Id day) while being on a she-camel, and (Bilal) the Abyssinian was holding its noseband.

1285- It is narrated on the authority of Qais Ibn A'idh: Abu Kahil that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon

1278 ـ **حدّثنا** أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَىٰ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ كَبَّرَ فِي صَلاَةِ الْعِيدِ سَبْعاً وَخَمْساً.

1279 ـ **حدّثنا** أَبُو مَسْعُودٍ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ. حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَثْمَةَ. حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَبَّرَ فِي الْعِيدَيْنِ سَبْعاً، فِي الأُولَىٰ. وَخَمْساً، فِي الآخِرَةِ.

1280 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنْ خَالِدِ بْنِ يَزِيدَ. وَعَقِيلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَبَّرَ فِي الْفِطْرِ وَالأَضْحَى سَبْعاً وَخَمْساً. سِوَى تَكْبِيرَتَي الرُّكُوعِ.

157 ـ بابُ ما جَاءَ في القِرَاءَةِ في صَلاةِ العِيدَيْنِ

1281 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ﴾.

1282 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: خَرَجَ عُمَرُ يَوْمَ عِيدٍ. فَأَرْسَلَ إِلَى أَبِي وَاقِدٍ اللَّيْثِيِّ: بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي مِثْلِ هٰذَا الْيَوْمِ؟ قَالَ: بِقَافْ وَاقْتَرَبَتْ.

1283 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ. حَدَّثَنَا مُوسَىٰ بْنُ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ﴾.

158 ـ بابُ ما جَاءَ في الخُطْبَةِ في العِيدَيْنِ

1284 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. قَالَ: رَأَيْتُ أَبَا كَاهِلٍ، وَكَانَتْ لَهُ صُحْبَةٌ. فَحَدَّثَنِي أَخِي عَنْهُ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى نَاقَةٍ، وَحَبَشِيٌّ آخِذٌ بِخِطَامِهَا.

1285 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ عَائِذٍ، هُوَ أَبُو كَاهِلٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ

him" delivering the sermon (on the Id day) while being on a she-camel, and (Bilal) the Abyssinian was holding its noseband.

1286- It is narrated on the authority of Salamah Ibn Nubait from his father that he said: I performed Hajj (in the company of the Messenger of Allah "Allah's blessing and peace be upon him"); and I saw the Messenger of Allah "Allah's blessing and peace be upon him" delivering his sermon (on the Id day) while being on his camel.

1287- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd the Mu'adhdhin that he said: My father related to me from his father from his grandfather that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to magnify (Allah) during his sermons (in general), and to do that so much (in particular) in the sermon of both Ids.

1288- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to set out on the Id day (to the praying place), lead the people in the prayer, and conclude it with the end salutation. Then, he would stand on his legs, face the people while they were sitting, and say (from amongst what he would say in the sermon): "Give in charity! Give in charity!" the majority of almsgivers were women: they used to give in charity (even their ornaments such as) earring, ring and things alike. If there was a certain need, such as to send a detachment (for instance), he would make a mention of that to them, otherwise, he would turn away.

1289- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out (to the praying place) on a day of either Al-Fitr or Al-Adha (and after he had led the prayer) he delivered a sermon while standing; and then he sat (for a short while, after which) he stood once again.

[159] Sitting To Listen To The Sermon After The Prayer

1290- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: I attended the Id (prayer) with the Messenger of Allah "Allah's blessing and peace be upon him": after he had led the prayer he said: "We've finished the prayer: whoever likes to sit to (listen to) the sermon, let him sit, and whoever likes to go, let him go."

[160] Offering (Additional) Prayer Before And After The Id Prayer

1291- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" came out to lead them in

يَخْطُبُ عَلَى نَاقَةٍ حَسْنَاءَ، وَحَبَشِيٌّ آخِذٌ بِخِطَامِهَا.

1286 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ بْنِ نُبَيْطٍ، عَنْ أَبِيهِ؛ أَنَّهُ حَجَّ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى بَعِيرِهِ.

1287 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ الْمُؤَذِّنِ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُكَبِّرُ بَيْنَ أَضْعَافِ الْخُطْبَةِ. يُكْثِرُ التَّكْبِيرَ فِي خُطْبَةِ الْعِيدَيْنِ.

1288 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ. أَخْبَرَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ يَوْمَ الْعِيدِ. فَيُصَلِّي بِالنَّاسِ رَكْعَتَيْنِ. ثُمَّ يُسَلِّمُ فَيَقِفُ عَلَى رِجْلَيْهِ فَيَسْتَقْبِلُ النَّاسَ وَهُمْ جُلُوسٌ. فَيَقُولُ: «**تَصَدَّقُوا. تَصَدَّقُوا**» فَأَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَاءُ، بِالْقُرْطِ وَالْخَاتَمِ وَالشَّيْءِ. فَإِنْ كَانَتْ لَهُ حَاجَةٌ يُرِيدُ أَنْ يَبْعَثَ بَعْثاً يَذْكُرُهُ لَهُمْ. وَإِلاَّ انْصَرَفَ.

1289 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو بَحْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْخَوْلاَنِيُّ. حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمَ فِطْرٍ أَوْ أَضْحَى. فَخَطَبَ قَائِماً ثُمَّ قَعَدَ قَعْدَةً ثُمَّ قَامَ.

159 ـ بابُ ما جَاءَ في انْتِظَارِ الخُطْبَةِ بَعْدَ الصَّلاةِ

1290 ـ **حدّثنا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، وَعَمْرُو بْنُ رَافِعٍ الْبَجَلِيُّ؛ قَالاَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ. حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ؛ قَالَ: حَضَرْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ. فَصَلَّى بِنَا الْعِيدَ، ثُمَّ قَالَ: «**قَدْ قَضَيْنَا الصَّلاَةَ. فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ. وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ**».

160 ـ بابُ ما جَاءَ في الصَّلاةِ قَبْلَ صَلاةِ العِيْدِ وبَعْدَهَا

1291 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ

the Id prayer and he did not offer any (supererogatory) prayer before it, nor did he do after it (in the praying place in which he offered the Id prayer).

1292- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" never offered (supererogatory) prayer before (the Id prayer), nor did he do after the Id prayer (in the praying place).

1293- It is narrated on the authority of Abu Sa'id that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" not to offer (supererogatory) prayer before the Id (prayer). But, whenever he (finished the Id prayer and) returned to his house, he would offer a two-rak'ah prayer.

[161] Setting Out To (Attend The Prayer Of) Id On Foot

1294- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd that he said: My father related to me from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" used to set out to (the praying place to lead the prayer of) Id on foot, and return (home) also on foot.

1295- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to set out to (the praying place to lead the prayer of) Id on foot, and return (home) also on foot.

1296- It is narrated on the authority of Ali that he said: It is out of the Sunnah (of the Prophet) to go to (the praying place to offer the prayer of) Id on foot.

1297- It is narrated on the authority of Muhammad Ibn Ubaidullah Ibn Abu Rafi' from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" used to come to (attend the prayer of) Id on foot.

[162] Setting Out On The Day Of Id From A Way, And Returning From Another Way

1298- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd that he said: My father related to me from his father from his grandfather that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out to (attend the prayer of) both Ids, he would pass through the (road of the) home of Sa'id Ibn Abu Al-As, therefrom he would go through (the dwelling places of) those of the tents; and whenever he turned away (back to the home) he would follow the other road, i.e. the

فَصَلَّى بِهِمُ الْعِيدَ. لَمْ يُصَلِّ قَبْلَهَا وَلاَ بَعْدَهَا.

1292 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ لَمْ يُصَلِّ قَبْلَهَا وَلاَ بَعْدَهَا فِي عِيدٍ.

1293 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو الرَّقِّيِّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لاَ يُصَلِّي قَبْلَ الْعِيدِ شَيْئاً. فَإِذَا رَجَعَ إِلَى مَنْزِلِهِ صَلَّى رَكْعَتَيْنِ.

161 ـ بابُ ما جَاءَ في الخُرُوجِ إلى العِيْدِ مَاشِياً

1294 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْرُجُ إِلَى الْعِيدِ مَاشِياً، وَيَرْجِعُ مَاشِياً.

1295 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ الْعُمَرِيُّ، عَنْ أَبِيهِ. وَعُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِلَى الْعِيدِ مَاشِياً، وَيَرْجِعُ مَاشِياً.

1296 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ؛ قَالَ: إِنَّ مِنَ السُّنَّةِ أَنْ يَمْشِيَ إِلَى الْعِيدِ.

1297 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْخَطَّابِ. حَدَّثَنَا مِنْدَلٌ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي الْعِيدَ مَاشِياً.

162 ـ بابُ ما جَاءَ في الخُرُوجِ يَوْمَ العِيدِ مِنْ طَرِيقٍ والرُّجُوعِ مِنْ غَيْرِهِ

1298 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ. أَخْبَرَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ إِلَى الْعِيدَيْنِ سَلَكَ عَلَى دَارِ سَعِيدِ بْنِ أَبِي الْعَاصِ. ثُمَّ عَلَى أَصْحَابِ الْفَسَاطِيطِ. ثُمَّ انْصَرَفَ فِي الطَّرِيقِ الأُخْرَى. طَرِيقِ بَنِي زُرَيْقٍ. ثُمَّ يَخْرُجُ عَلَى دَارِ عَمَّارِ بْنِ يَاسِرٍ وَدَارِ أَبِي هُرَيْرَةَ إِلَى الْبَلاَطِ.

road of Banu Zuraiq, and go out to the (area of the) house of Ammar Ibn Yasir, and the house of Abu Hurairah to the stony ground (known as Balat).

1299- It is narrated on the authority of Ibn Umar that he used to come out to (attend the prayer of) Id from a road, and return (home) from another road, pretending that the Messenger of Allah "Allah's blessing and peace be upon him" used to do so.

1300- It is narrated on the authority of Muhammad Ibn Ubaidullah Ibn Abdullah Ibn Abu Rafi' from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" used to come out to (attend the prayer of) Id on foot, and return (home) from a road, different from that from which he came.

1301- It is narrated on the authority of Abu Hurairah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out to (attend the prayer of) Id, he would return from a road other than that from which he came.

[163] The Celebration On The Id Day

1302- It is narrated on the authority of Amir that he said: Once, Iyad Al-Ash'ari witnessed the Id (day) in Al-Anbar, thereupon he said to the people there: "Why do I not see you celebrating (the Id day, by beating the tambourine and the like of it) as they used to celebrate it in the presence of the Messenger of Allah "Allah's blessing and peace be upon him"?"

1303- It is narrated on the authority of Qais Ibn Sa'd that he said: There was nothing during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" but that I attended it, barring one thing: On the Day of (Id) Al-Fitr, they used to celebrate (the festival, by beating the tambourine, singing, and in short, doing what is expressive of their joy) in the presence of Allah's Apostle "Allah's blessing and peace be upon him".

(...) The same is narrated on the authority of Amir, through other chains of transmitters.

[164] Holding The Spear On The Id Day

1304- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out to the praying place (to lead the prayer) on the Id day, a spear would be held in front of him, and whenever he reached the praying place, it would be fixed in front of him, so that he would pray to it; and that's because the praying place was an open space (of land) which had nothing to (be taken as a barrier to) screen one (from the passers-by during the prayer).

1299 ـ حدّثنا يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو قُتَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ كَانَ يَخْرُجُ إِلَى الْعِيدِ فِي طَرِيقٍ، وَيَرْجِعُ فِي أُخْرَى. وَيَزْعُمُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

1300 ـ حدّثنا أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْخَطَّابِ. حَدَّثَنَا مِنْدَلٌ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِي الْعِيدَ مَاشِياً، وَيَرْجِعُ فِي غَيْرِ الطَّرِيقِ الَّذِي ابْتَدَأَ فِيهِ.

1301 ـ حدّثنا مُحَمَّدُ بْنُ حُمَيْدٍ. حَدَّثَنَا أَبُو تُمَيْلَةَ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحٰرِثِ الزُّرَقِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ إِلَى الْعِيدِ رَجَعَ فِي غَيْرِ الطَّرِيقِ الَّذِي أَخَذَ فِيهِ.

163 ـ بابُ ما جَاءَ في التَّقْلِيسِ يَوْمَ العِيدِ

1302 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا شَرِيكٌ، عَنْ مُغِيرَةَ، عَنْ عَامِرٍ؛ قَالَ: شَهِدَ عِيَاضٌ الأَشْعَرِيُّ عِيداً بِالأَنْبَارِ، فَقَالَ: مَا لِي لاَ أَرَاكُمْ تُقَلِّسُونَ كَمَا كَانَ يُقَلَّسُ عِنْدَ رَسُولِ اللَّهِ ﷺ؟

1303 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ، عَنْ قَيْسِ بْنِ سَعْدٍ؛ قَالَ: مَا كَانَ شَيْءٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِلاَّ وَقَدْ رَأَيْتُهُ. إِلاَّ شَيْءٌ وَاحِدٌ. فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُقَلَّسُ لَهُ يَوْمَ الْفِطْرِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ الْقَطَّانُ: حَدَّثَنَا ابْنُ دِيزِيلَ. حَدَّثَنَا آدَمُ. حَدَّثَنَا شَيْبَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ. ح وَحَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ. ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ، نَحْوَهُ.

164 ـ بابُ ما جَاءَ في الحَرْبَةِ يَوْمَ العِيدِ

1304 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. قَالاَ: حَدَّثَنَا الأَوْزَاعِيُّ. أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْدُو إِلَى الْمُصَلَّى فِي يَوْمِ الْعِيدِ. وَالْعَنَزَةُ تُحْمَلُ بَيْنَ يَدَيْهِ. فَإِذَا بَلَغَ الْمُصَلَّى، نُصِبَتْ بَيْنَ يَدَيْهِ. فَيُصَلِّي إِلَيْهَا. وَذٰلِكَ أَنَّ الْمُصَلَّى كَانَ فَضَاءً، لَيْسَ فِيهِ شَيْءٌ يُسْتَتَرُ بِهِ.

1305-It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer on Id day or any time else (in an open space of land), a spear would be fixed in front of him, to which he would pray, with the people behind him. Nafi' commented: Henceforth, the governors (and chiefs) took it (in imitation of his conduct).

1306-It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer on the Id day (on an open space of the land) taking a spear as a barrier (to which he prayed, therewith he was screened from the passers-by).

[165] Women Set Out To (Attend The Prayer Of) Both Ids

1307-It is narrated on the authority of Umm Atiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to bring them (i.e. women) out on both days of Al-Fitr and An-Nahr (to attend the prayer and the celebration of the Id). We said (to the Prophet): "Tell us: if anyone of them has no outer garment (what would she do?)" on that he said: "Her sister (who has more than an outer garment) has to get her dressed in her outer garment."

1308-It is narrated on the authority of Umm Atiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring out the virgins and the mature girls who stay often screened, or the young unmarried virgins who often stay screened to attend the (prayer of) Id and the gathering of Muslims, and let the menstruating women avoid the praying place of people."

1309-It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to have his daughters and wives come out (to attend the prayer and the good deeds of the Muslims) on both Ids.

[166] When Two Ids Happen To Come On One Day

1310-It is narrated on the authority of Iyas Ibn Abu Ramlah Ah-Shami that he said: I heard a man having asked Zaid Ibn Arqam: "Did you witness with the Messenger of Allah "Allah's blessing and peace be upon him" the two Ids on one day (i.e. the coming of the Id on Friday)?" he answered in the affirmative. He asked: "Then, how did he do?" he said: "He offered the Id prayer and gave a concession pertaining to the Friday (prayer) saying: "Whoever likes to offer the (Friday) prayer, let him pray it!"

1305 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى يَوْمَ عِيدٍ أَوْ غَيْرَهُ، نُصِبَتِ الْحَرْبَةُ بَيْنَ يَدَيْهِ. فَيُصَلِّي إِلَيْهَا، وَالنَّاسُ مِنْ خَلْفِهِ.

قَالَ نَافِعٌ: فَمِنْ ثَمَّ اتَّخَذَهَا الأُمَرَاءُ.

1306 ـ **حدّثنا** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِيدَ بِالْمُصَلَّى مُسْتَتِراً بِحَرْبَةٍ.

165 ـ بابُ ما جَاءَ في خُرُوجِ النِّسَاءِ في العِيدَيْنِ

1307 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ؛ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُخْرِجَهُنَّ فِي يَوْمِ الْفِطْرِ وَالنَّحْرِ. قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: فَقُلْنَا: أَرَأَيْتَ إِحْدَاهُنَّ لاَ يَكُونُ لَهَا جِلْبَابٌ؟ قَالَ: «**فَلْتُلْبِسْهَا أُخْتُهَا مِنْ جِلْبَابِهَا**».

1308 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَخْرِجُوا الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ. لِيَشْهَدْنَ الْعِيدَ وَدَعْوَةَ الْمُسْلِمِينَ. لِيَجْتَنِبْنَ الْحُيَّضُ مُصَلَّى النَّاسِ**».

1309 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. حَدَّثَنَا حَجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُخْرِجُ بَنَاتِهِ وَنِسَاءَهُ فِي الْعِيدَيْنِ.

166 ـ بابُ ما جَاءَ فيما إذا اجْتَمَعَ العِيدَانِ في يَوْمٍ

1310 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ إِيَاسِ بْنِ أَبِي رَمْلَةَ الشَّامِيِّ؛ قَالَ: سَمِعْتُ رَجُلاً سَأَلَ زَيْدَ بْنَ أَرْقَمَ: هَلْ شَهِدْتَ مَعَ رَسُولِ اللَّهِ ﷺ عِيدَيْنِ فِي يَوْمٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ يَصْنَعُ؟ قَالَ: صَلَّى الْعِيدَ. ثُمَّ رَخَّصَ فِي الْجُمُعَةِ. ثُمَّ قَالَ: «**مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ**».

1311- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two Ids happened to come together on this day of yours (i.e. the Id has come on Friday, which is regarded Id in itself): so, whoever likes (to adopt the concession pertaining to leaving the Friday prayer on satisfaction of offering only the Id prayer), this (Id prayer) would suffice him from (the obligation of attending the prayer of) Friday; even though, we are going to offer the Friday prayer, Allah Willing."

(...) The same is narrated on the authority of Abu Hurairah through another chain of transmitters.

1312- It is narrated on the authority of Ibn Umar that he said: Two Ids happened to come on the same day during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" (i.e. the Id came on Friday), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" led the people in the Id prayer and then said: "Whoever likes to come to (attend the prayer of) Friday, let him come, and whoever likes to remain behind, let him remain behind (since the Id prayer would suffice him from Friday Prayer)."

[167] Offering The Id Prayer In The Mosque In Case It Is Raining

1313- It is narrated on the authority of Abu Hurairah that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the people were befallen by rain on the Id day, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer with the people in the mosque.

[168] What About Holding Arms On The Id Day

1314- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that arms should be held (by people) on the days of both Ids in the Islamic countries except in case they are facing the enemy.

[169] Taking Bath On (The Days Of) Both Ids

1315- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath on the day of (Id) Al-Fitr, and on the day of (Id) Al-Adha.

1316- It is narrated on the authority of Al-Fakih Ibn Sa'd, and he had a (portion of the) companionship (with the Messenger of Allah) that the

1311 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي مُغِيرَةُ الضَّبِّيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**اجْتَمَعَ عِيدَانِ فِي يَوْمِكُمْ هٰذَا. فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ. وَإِنَّا مُجَمِّعُونَ إِنْ شَاءَ اللَّهُ**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ. حَدَّثَنَا بَقِيَّةُ. حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ الضَّبِّيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

1312 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا مِنْدَلُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى بِالنَّاسِ، ثُمَّ قَالَ: «**مَنْ شَاءَ أَنْ يَأْتِيَ الْجُمُعَةَ فَلْيَأْتِهَا. وَمَنْ شَاءَ أَنْ يَتَخَلَّفَ فَلْيَتَخَلَّفْ**».

167 ـ بابُ ما جَاءَ في صَلاةِ العِيدِ في المَسْجِدِ إذَا كَانَ مَطَرٌ

1313 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عِيسَى بْنُ عَبْدِ الأَعْلَىٰ بْنِ أَبِي فَرْوَةَ؛ قَالَ: سَمِعْتُ أَبَا يَحْيَىٰ عُبَيْدَ اللَّهِ التَّيْمِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَصَابَ النَّاسَ مَطَرٌ فِي يَوْمِ عِيدٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى بِهِمْ فِي الْمَسْجِدِ.

168 ـ بابُ ما جَاءَ في لُبْسِ السِّلاحِ في يَوْمِ العِيدِ

1314 ـ **حدّثنا** عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ. حَدَّثَنَا نَائِلُ بْنُ نَجِيحٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ زِيَادٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُلْبَسَ السِّلاَحُ فِي بِلاَدِ الإِسْلاَمِ فِي الْعِيدَيْنِ إِلاَّ أَنْ يَكُونُوا بِحَضْرَةِ الْعَدُوِّ.

169 ـ بابُ ما جَاءَ في الاغْتِسَالِ في العِيدَيْنِ

1315 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا حَجَّاجُ بْنُ تَمِيمٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ يَوْمَ الْفِطْرِ وَيَوْمَ الأَضْحَىٰ.

1316 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يُوسُفُ بْنُ خَالِدٍ. حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطْمِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عُقْبَةَ بْنِ الْفَاكِهِ بْنِ سَعْدٍ، عَنْ جَدِّهِ الْفَاكِهِ بْنِ سَعْدٍ، وَكَانَتْ لَهُ صُحْبَةٌ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ يَوْمَ الْفِطْرِ وَيَوْمَ النَّحْرِ وَيَوْمَ عَرَفَةَ. وَكَانَ الْفَاكِهُ يَأْمُرُ أَهْلَهُ بِالْغُسْلِ فِي هٰذِهِ الأَيَّامِ.

Messenger of Allah "Allah's blessing and peace be upon him" used to take bath on the days of Al-Fitr, Al-Adha and Arafah; and Al-Fakih used to order his family to take bath on those days.

[170] The Time Of Offering The Prayer Of Both Ids

1317- It is narrated on the authority of Abdullah Ibn Busr that once he set out with the people (to offer the prayer) on the day of either Al-Fitr or Al-Adha, and he disapproved of the imam's delaying (the prayer) and said: "We must have finished By that hour of ours (as it was the habit during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him")." He meant the hour of offering the supererogatory prayer (at forenoon to which the imam delayed offering the Id prayer).

[171] Offering The (Supererogatory) Night Prayer In Pairs Of Rak'ahs

1318- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the (supererogatory) night prayer in pairs (of rak'ahs).

1319- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (supererogatory) night prayer should be offered in pairs."

1320- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (way of offering the supererogatory) night prayer, thereupon he said: "It should be offered in pairs (of rak'ahs), and if one fears the (rising of the) morning, let him conclude (his prayers) with a single rak'ah."

1321- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the (supererogatory) night prayer in pairs (of rak'ahs).

[172] Offering The (Supererogatory) Night And Day Prayer In Pairs

1322- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (supererogatory) night and day prayer should be offered in pairs."

1323- It is narrated on the authority of Umm Hani' Bint Abu Talib that on the day of the conquest (of Mecca) Allah's Messenger "Allah's blessing and peace be upon him" offered eight rak'ahs for the supererogatory Duha prayer, uttering the end salutation after each two rak'ahs.

170 ـ بابٌ في وَقْتِ صَلاةِ العِيدَيْنِ

1317 ـ **حدّثنا** عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ؛ أَنَّهُ خَرَجَ مَعَ النَّاسِ يَوْمَ فِطْرٍ أَوْ أَضْحَىٰ، فَأَنْكَرَ إِبْطَاءَ الإِمَامِ، وَقَالَ: إِنْ كُنَّا لَقَدْ فَرَغْنَا سَاعَتَنَا هٰذِهِ، وَذٰلِكَ حِينَ التَّسْبِيحِ.

171 ـ بابُ ما جَاءَ في صَلاةِ اللَّيْلِ رَكْعَتَيْنِ

1318 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى.

1319 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى**».

1320 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ. وَعَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ. وَعَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ صَلاَةِ اللَّيْلِ فَقَالَ: «**يُصَلِّي مَثْنَى مَثْنَى. فَإِذَا خَافَ الصُّبْحَ أَوْتَرَ بِوَاحِدَةٍ**».

1321 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي بِاللَّيْلِ رَكْعَتَيْنِ رَكْعَتَيْنِ.

172 ـ بابُ ما جَاءَ في صَلاةِ اللَّيْلِ والنَّهارِ مَثْنَى مَثْنَى

1322 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَىٰ بْنِ عَطَاءٍ؛ أَنَّهُ سَمِعَ عَلِيًّا الأَزْدِيَّ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**صَلاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى**».

1323 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ رُمْحٍ. أَنْبَأَنَا ابْنُ وَهْبٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، يَوْمَ الْفَتْحِ، صَلَّى سُبْحَةَ الضُّحَىٰ ثَمَانِيَ رَكَعَاتٍ. سَلَّمَ مِنْ كُلِّ رَكْعَتَيْنِ.

1324- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There should be an end salutation (to be uttered) after each pair of rak'ahs (in the prayer)."

1325- It is narrated on the authority of Al-Muttalib Ibn Wada'ah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (supererogatory) night prayer should be offered in pairs (of rak'ahs), in which one should utter testification after each two rak'ahs, showing neediness, dependence and submission (to Allah Almighty) raising both hands (during supplication), saying: "O Allah! Forgive for me!" if one does not do that, it (his prayer) is then defective."

[173] Standing (For Prayer At Night) In The Month Of Ramadan

1326- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes the fasts of Ramadan, and stands (for prayer at night in it) out of faith, and expecting the reward (from Allah Almighty), his earlier sins, will be forgiven for him."

1327- It is narrated on the authority of Abu Dharr that he said: We observed the fasts of Ramadan with the Messenger of Allah "Allah's blessing and peace be upon him", and he did not stand with us on any (night) of it until it remained only seven (nights of it), when he stood with us on the seventh night (to its conclusion, i.e. the first of those seven) till about one-third the night elapsed. Then when it was the sixth night (to its conclusion, i.e. the second of the remaining seven) he did not stand (for prayer with us); and when it was the fifth night (to its conclusion) he stood (for prayer) with us until about half the night passed. I said to him: "O Messenger of Allah! Would that you lead us in the supererogatory prayer for the remaining portion of this night of ours!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one stands (for supererogatory prayer) with the imam until he (finishes and) turns away, it will be equal (in reward) to standing (for prayer) for the whole night." When it was the fourth (night to the conclusion of the month), he did not stand (for prayer) on it; and when it was the third (night), he gathered his wives and family, and the people gathered (in the mosque); and he kept standing with us (for the prayer so much long) that we felt afraid we would miss the Prosperity. It was said (to Abu Dharr): What is the Prosperity? He said: It refers to the Suhur (night meal taken a short time before dawn whenever one intends to observe fast). Then, he did not stand with us (for the prayer) on any (night else) of the remaining portion of the month.

1324 ـ **حدّثنا** هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**فِي كُلِّ رَكْعَتَيْنِ تَسْلِيمَةٌ**».

1325 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ، عَنْ أَنَسِ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعِ بْنِ الْعَمْيَاءِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ، عَنِ الْمُطَّلِبِ، يَعْنِي ابْنَ أَبِي وَدَاعَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاةُ اللَّيلِ مَثْنَى مَثْنَى. وَتَشَهَّدُ فِي كُلِّ رَكْعَتَيْنِ. وَتَبَاءَسُ وَتَمَسْكَنُ وَتُقْنِعُ. وَتَقُولُ: اللَّهُمَّ اغْفِرْ لِي. فَمَنْ لَمْ يَفْعَلْ ذٰلِكَ، فَهِيَ خِدَاجٌ**».

173 ـ بابُ ما جَاءَ في قِيَامِ شَهْرِ رَمَضَانَ

1326 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَامَ رَمَضَانَ وَقَامَهُ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

1327 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَمَضَانَ. فَلَمْ يَقُمْ بِنَا شَيْئاً مِنْهُ. حَتَّى بَقِيَ سَبْعُ لَيَالٍ. فَقَامَ بِنَا لَيْلَةَ السَّابِعَةِ حَتَّى مَضَى نَحْوٌ مِنْ ثُلُثِ اللَّيْلِ. ثُمَّ كَانَتِ اللَّيْلَةُ السَّادِسَةُ الَّتِي تَلِيهَا. فَلَمْ يَقُمْهَا. حَتَّى كَانَتِ الْخَامِسَةُ الَّتِي تَلِيهَا، ثُمَّ قَامَ بِنَا حَتَّى مَضَى نَحْوٌ مِنْ شَطْرِ اللَّيْلِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ لَوْ نَفَّلْتَنَا بَقِيَّةَ لَيْلَتِنَا هٰذِهِ. فَقَالَ: «**إِنَّهُ مَنْ قَامَ مَعَ الإِمَامِ حَتَّى يَنصَرِفَ، فَإِنَّهُ يَعْدِلُ قِيَامَ لَيْلَةٍ**» ثُمَّ كَانَتِ الرَّابِعَةُ الَّتِي تَلِيهَا، فَلَمْ يَقُمْهَا. حَتَّى كَانَتِ الثَّالِثَةُ الَّتِي تَلِيهَا. قَالَ، فَجَمَعَ نِسَاءَهُ وَأَهْلَهُ وَاجْتَمَعَ النَّاسُ. قَالَ، فَقَامَ بِنَا حَتَّى خَشِينَا أَنْ يَفُوتَنَا الْفَلاَحُ. قِيلَ: وَمَا الْفَلاَحُ؟ قَالَ: السُّحُورُ. قَالَ: ثُمَّ لَمْ يَقُمْ بِنَا شَيْئاً مِنْ بَقِيَّةِ الشَّهْرِ.

1328- It is narrated on the authority of An-Nadr Ibn Shaiban that he said: I met Abu Salamah Ibn Abd Ar-Rahman and said to him: Relate to me a narration you heard from your father pertaining to the month of Ramadan. He said: Well: I heard my father saying: Once, the Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the month of Ramadan and then said: "It is a month, whose fasting has been enjoined upon you by Allah, and I set for you the standing (for prayer) in it: so, he, who observes fasts in it, and stands (for supererogatory night prayer) in it, out of sincere faith and expecting the reward (of that from Allah Almighty), he will have come out of his sins (as pure and free as he was) on the day his mother gave birth to him."

[174] What About Standing (For Prayer) At Night

1329- It is narrated on the authority of Abu Hurairah: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep. When one wakes up and remembers Allah, one knot is undone. When one performs ablution, the second knot is undone. When one stands (for prayer) all the knots are then undone and one gets up energetic with a good heart in the morning because of the goodness he has received. If he does not do so, he would get up lazy and with the mischievous heart since he received no good (with The Satan's knots remaining on his head's back)."

1330- It is narrated on the authority of Abdullah that he said: Once, a mention was made to the Messenger of Allah "Allah's blessing and peace be upon him" of a man who slept one night until morning (without standing for the supererogatory night prayer), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is he, in whose ears Satan has urinated."

1331- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not be like so and so: he used to excessively stand (for supererogatory) prayer at night (so much that) he left standing (for prayer) at night." (This means that one should be moderate in standing for supererogatory prayer at night, in order to be able to do it constantly and regularly.)

1332- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The mother of Sulaiman (Solomon) Ibn Dawud (David) said to Sulaiman: O my

1328 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، وَعُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ. عَنِ النَّضْرِ بْنَ شَيْبَانَ. ح وَحَدَّثَنَا يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَالْقَاسِمُ بْنُ الْفَضْلِ الْحُدَّانِيُّ، كِلاَهُمَا عَنِ النَّضْرِ بْنِ شَيْبَانَ؛ قَالَ: لَقِيتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ فَقُلْتُ: حَدِّثْنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ أَبِيكَ يَذْكُرُهُ فِي شَهْرِ رَمَضَانَ. قَالَ: نَعَمْ. حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ شَهْرَ رَمَضَانَ فَقَالَ: «**شَهْرٌ كَتَبَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَسَنَنْتُ لَكُمْ قِيَامَهُ. فَمَنْ صَامَهُ وَقَامَهُ إِيمَاناً وَاحْتِسَاباً خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ**».

174 ـ بابُ ما جَاءَ في قِيَامِ اللَّيْلِ

1329 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ بِاللَّيْلِ بِحَبْلٍ فِيهِ ثَلاَثُ عُقَدٍ. فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ. فَإِذَا قَامَ فَتَوَضَّأَ، انْحَلَّتْ عُقْدَةٌ. فَإِذَا قَامَ إِلَى الصَّلاَةِ انْحَلَّتْ عُقَدُهُ كُلُّهَا، فَيُصْبِحُ نَشِيطاً طَيِّبَ النَّفْسِ قَدْ أَصَابَ خَيْراً. وَإِنْ لَمْ يَفْعَلْ، أَصْبَحَ كَسِلاً خَبِيثَ النَّفْسِ لَمْ يُصِبْ خَيْراً**».

1330 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ. قَالَ: «**ذٰلِكَ الشَّيْطَانُ بَالَ فِي أُذُنَيْهِ**».

1331 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَكُنْ مِثْلَ فُلاَنٍ. كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ**».

1332 ـ حدّثنا زُهَيْرُ بْنُ مُحَمَّدٍ، وَالْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ، وَالْعَبَّاسُ بْنُ جَعْفَرٍ، وَمُحَمَّدُ بْنُ عَمْرٍو الْحَدَثَانِيُّ؛ قَالُوا: حَدَّثَنَا سُنَيْدُ بْنُ دَاوُدَ. حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**قَالَتْ أُمُّ سُلَيْمَانَ بْنِ دَاوُدَ لِسُلَيْمَانَ: يَا بُنَيَّ لاَ تُكْثِرِ النَّوْمَ بِاللَّيْلِ. فَإِنَّ كَثْرَةَ النَّوْمِ بِاللَّيْلِ تَتْرُكُ الرَّجُلَ فَقِيراً يَوْمَ الْقِيَامَةِ**».

son! Do not sleep at night so much (on the account of standing for supererogatory prayer), for indeed, sleeping so much at night leaves man bankrupt (of good deeds) on the Day of Judgement."

1333- It is narrated on the authority of Jabir that Allah's Messenger "Allah's blessing and peace be upon him" said: "The more one offers (supererogatory) prayer at night, the more his face seems bright during the day."

1334- It is narrated on the authority of Abdullah Ibn Salam that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" reached Medina, the people hastened to go to him, and it was said: "The Messenger of Allah "Allah's blessing and peace be upon him" has arrived in Medina." I went to him among the people in order to see him. When I sought to see clearly the face of the Messenger of Allah "Allah's blessing and peace be upon him", I came to know that his face was not the face of a liar. The first thing he said was: "O people! Spread peace (among yourselves), serve (the poor and indigent) with food, offer (supererogatory) prayers at night while the people are asleep, perchance you would be admitted to the Garden peacefully."

[175] When One Awakens His Family At Night (To Offer The Prayer)

1335- It is narrated on the authority of both Abu Hurairah and Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When one gets up at night, and awakens his (or her) spouse and both offer a two-rak'ah prayer, they are enlisted among such as celebrate (the Praises of) Allah so much, from men and women."

1336- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon a man who gets up at night, offers (supererogatory) prayer, and awakens his wife and she offers prayer, and if she refuses, he sprinkles water on her face; Allah's Mercy be upon a woman who gets up at night, offers (supererogatory) prayer, and awakens her husband and he offers prayer, and if he refuses, she sprinkles water on his face."

[176] Reciting The Qur'an With A Sweet Voice

1337- It is narrated on the authority of Abd Ar-Rahman Ibn As-Sa'ib that he said: Sa'd Ibn Abu Waqqas came to us and he had lost his sight. I greeted him and he asked: "Who are you?" I told him (of my identity) thereupon he said: "Welcome to the son of my brother! I was informed you've a good voice in (reciting) the Qur'an. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, this Qur'an descended (from the heaven) with (admonitions that if one reflects

1333 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ. حَدَّثَنَا ثَابِتُ بْنُ مُوسَى أَبُو يَزِيدَ، عَنْ شَرِيكٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَثُرَتْ صَلاتُهُ بِاللَّيْلِ، حَسُنَ وَجْهُهُ بِالنَّهَارِ**».

1334 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَابْنُ أَبِي عَدِيٍّ، وَعَبْدُ الْوَهَّابِ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ سَلاَّمٍ؛ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ. وَقِيلَ: قَدِمَ رَسُولُ اللَّهِ ﷺ. فَجِئْتُ فِي النَّاسِ لأَنْظُرَ إِلَيْهِ. فَلَمَّا اسْتَبَنْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ. فَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمَ بِهِ، أَنْ قَالَ: «**يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلاَمَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلاَمٍ**».

175 ـ بابُ ما جَاءَ فِيمَنْ أَيْقَظَ أَهْلَهُ مِنَ اللَّيْلِ

1335 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنِ الأَغَرِّ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا اسْتَيقَظَ الرَّجُلُ مِنَ اللَّيْلِ وَأَيْقَظَ امْرَأَتَهُ فَصَلَّيَا رَكْعَتَيْنِ، كُتِبَا مِنَ الذَّاكِرِينَ اللَّهَ كَثِيراً وَالذَّاكِرَاتِ**».

1336 ـ **حدّثنا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**رَحِمَ اللَّهُ رَجُلاً قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ فَصَلَّتْ. فَإِنْ أَبَتْ رَشَّ فِي وَجْهِهَا الْمَاءَ. رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا فَصَلَّى. فَإِنْ أَبَى رَشَّتْ فِي وَجْهِهِ الْمَاءَ**».

176 ـ بابٌ في حُسْنِ الصَّوْتِ بالْقُرْآنِ

1337 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا أَبُو رَافِعٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ السَّائِبِ؛ قَالَ: قَدِمَ عَلَيْنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ، وَقَدْ كُفَّ بَصَرُهُ، فَسَلَّمْتُ عَلَيْهِ. فَقَالَ: مَنْ أَنْتَ؟ فَأَخْبَرْتُهُ. فَقَالَ: مَرْحَباً بِابْنِ أَخِي. بَلَغَنِي أَنَّكَ حَسَنُ الصَّوْتِ بِالْقُرْآنِ. سَمِعْتُ

them, his heart falls into) grief: for this reason, when you recite it, you should weep (on reflecting its meanings); and if you fail to weep (naturally), force yourselves to weep and make your voices sweet in (reciting) it, and whoever does not do so, is not from us (i.e. these whose recitation is the Prophets')."

1338- It is narrated on the authority of A'ishah that she said: One night, I delayed to come to the Messenger of Allah "Allah's blessing and peace be upon him" after (I had prayed the) Isha, and when I came the Messenger of Allah "Allah's blessing and peace be upon him" asked me where I was, thereupon I told him: "I was listening to the recitation of one of your companions, the like of whose recitation and (sweet) voice I've never heard from anyone." He stood up, and I stood up with him (and we went to) listen to him and then he turned (to me) and said: "This is Salim, the freed slave of Abu Hudhaifah: Praise be to Allah Who has endowed my nation with one like this (man)."

1339- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who has the sweetest voice in (reciting) the Qur'an is him, that whenever he recites (the Qur'an), you think he fears Allah (so much)."

1340- It is narrated on the authority of Fadalah Ibn Ubaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah pays attention to the one of sweet voice in (reciting) the Qur'an (i.e. makes him much nearer to His Presence), more than the lord of a songstress does to his songstress."

1341- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and heard a man reciting (the Qur'an), thereupon he asked: "Who is this?" it was said: "He is Abdullah Ibn Qais (i.e. Abu Musa Al-Ash'ari)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, this (man) was granted one of the sweet melodious voices of the family of David."

1342- It is narrated on the authority of Al-Bara Ibn Azib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Adorn the (recitation of the) Qur'an with (making sweet) your voices."

[177] When One Sleeps (And Is Hindered) From Reciting His regular Portion Of The Qur'an At Night

1343- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ هٰذَا الْقُرْآنَ نَزَلَ بِحَزَنٍ. فَإِذَا قَرَأْتُمُوهُ فَابْكُوا. فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا. وَتَغَنَّوْا بِهِ. فَمَنْ لَمْ يَتَغَنَّ بِهِ، فَلَيْسَ مِنَّا**».

1338 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ؛ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمٰنِ بْنَ سَابِطٍ الْجُمَحِيَّ يُحَدِّثُ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: أَبْطَأْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ لَيْلَةً بَعْدَ الْعِشَاءِ. ثُمَّ جِئْتُ فَقَالَ: «**أَيْنَ كُنْتِ؟**» قُلْتُ: كُنْتُ أَسْتَمِعُ قِرَاءَةَ رَجُلٍ مِنْ أَصْحَابِكَ لَمْ أَسْمَعْ مِثْلَ قِرَاءَتِهِ وَصَوْتِهِ مِنْ أَحَدٍ. قَالَتْ، فَقَامَ وَقُمْتُ مَعَهُ حَتَّى اسْتَمَعَ لَهُ. ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ: «**هٰذَا سَالِمٌ، مَوْلَى أَبِي حُذَيْفَةَ. الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مِثْلَ هٰذَا**».

1339 ـ **حدّثنا** بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَدَنِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ مُجَمِّعٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنْ أَحْسَنِ النَّاسِ صَوْتاً بِالْقُرْآنِ، الَّذِي إِذَا سَمِعْتُمُوهُ يَقْرَأُ، حَسِبْتُمُوهُ يَخْشَى اللَّهَ**».

1340 ـ **حدّثنا** رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُبَيْدِ اللَّهِ، عَنْ مَيْسَرَةَ، مَوْلَى فَضَالَةَ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَلَّهُ أَشَدُّ أَذَناً إِلَى الرَّجُلِ الْحَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ بِهِ، مِنْ صَاحِبِ الْقَيْنَةِ إِلَى قَيْنَتِهِ**».

1341 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ فَسَمِعَ قِرَاءَةَ رَجُلٍ فَقَالَ: «**مَنْ هٰذَا؟**» فَقِيلَ: عَبْدُ اللَّهِ بْنُ قَيْسٍ. فَقَالَ: «**لَقَدْ أُوتِيَ هٰذَا مِنْ مَزَامِيرِ آلِ دَاوُدَ**».

1342 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ طَلْحَةَ الْيَامِيَّ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَوْسَجَةَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ**».

177 ـ بابُ ما جَاءَ فِيمَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ

1343 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ السَّائِبَ بْنَ يَزِيدَ، وَعُبَيْدَ اللَّهِ بْنَ

"He, who sleeps (and fails) to recite his portion (of Qur'an, celebration, prayer, etc, he does regularly) at night or anything of it, and then he recites it (in the period) between the Fajr and Zhuhr prayers, (the reward of) it will be recorded in his account the same as if he has recited it at night."

1344- It is narrated on the authority of Abu Ad-Darda', tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who goes to bed, with the (sincere and true) intention to stand (for supererogatory prayer) at night, but his eyes overpowers him (and he is given to slumber) until morning enters upon him, (the reward of) whatever he has intended will be recorded in his account, and his sleep becomes (an item of) charity given to him by his Lord."

[178] How Long Is It Desirable To Take One To Conclude The Qur'an

1345- It is narrated on the authority of Aws Ibn Hudhaifah: We came to the Messenger of Allah "Allah's blessing and peace be upon him" among the delegate of Thaqif, and the allies descended as guests in the hospitality of Al-Mughirah Ibn Shu'bah, and the Messenger of Allah "Allah's blessing and peace be upon him" had those of Banu Malik stay in a tent belonging to him. When it was after the Isha (prayer) every night, the Messenger of Allah "Allah's blessing and peace be upon him" used to come to us, in order to talk to us (by way of instructing), as standing, for a long time, that he would recline on both his legs alternately. More often, he would relate to us about whatever (trouble) he (and his followers) received from the Quraish, his own people, saying: "We were oppressed, weak and humiliated in Mecca. When we set out (as Emigrants) to Medina, the (victory in) war is shared between us in turns: once we were given victory over them, and once they were given victory over us." When it was one night, on which the Messenger of Allah "Allah's blessing and peace be upon him" delayed from coming at the time at which he used to come to us and (when he came) we said to him: "You've delayed from coming to us that night (what is the matter)?" he said: "I was concerned with (reciting) my division of the Qur'an (I'm accustomed to read daily), and I disliked to come before completing it." Aws further said: I asked the companions of the Messenger of Allah "Allah's blessing and peace be upon him" how they would make the Qur'an into divisions (to be easy for them to read), and they said: "(Its first division consists of) three (Surahs, then the second of) five, then (the third of) seven, then (the fourth of) nine, then (the fifth of) eleven, then (the sixth of) thirteen, and then the independent division of Mufassal."

Comment: (Based on that, and on the exclusion of the Surah of Al-Fatihah, the three-Surah division starts from Al-Baqarah to An-Nisa; the

عَبْدِ اللَّهِ أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ الْقَارِيِّ؛ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلاَةِ الْفَجْرِ وَصَلاَةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ**».

1344 ـ **حدثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ أَبِي الدَّرْدَاءِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «**مَنْ أَتَىٰ فِرَاشَهُ، وَهُوَ يَنْوِي أَنْ يَقُومَ فَيُصَلِّيَ مِنَ اللَّيْلِ، فَغَلَبَتْهُ عَيْنُهُ حَتَّى يُصْبِحَ، كُتِبَ لَهُ مَا نَوَى. وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ**».

178 ـ بابٌ في كَمْ يُسْتَحَبُّ يَخْتِمُ الْقُرْآنَ

1345 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَىٰ الطَّائِفِيِّ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ، عَنْ جَدِّهِ أَوْسِ بْنِ حُذَيْفَةَ؛ قَالَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فِي وَفْدِ ثَقِيفٍ. فَنَزَّلُوا الأَحْلاَفَ عَلَى الْمُغِيرَةِ بْنِ شُعْبَةَ. وَأَنْزَلَ رَسُولُ اللَّهِ ﷺ بَنِي مَالِكٍ فِي قُبَّةٍ لَهُ. فَكَانَ يَأْتِينَا كُلَّ لَيْلَةٍ بَعْدَ الْعِشَاءِ فَيُحَدِّثُنَا قَائِماً عَلَى رِجْلَيْهِ، حَتَّى يُرَاوِحَ بَيْنَ رِجْلَيْهِ. وَأَكْثَرُ مَا يُحَدِّثُنَا مَا لَقِيَ مِنْ قَوْمِهِ مِنْ قُرَيْشٍ. وَيَقُولُ: «**وَلاَ سَوَاءَ. كُنَّا مُسْتَضْعَفِينَ مُسْتَذَلِّينَ. فَلَمَّا خَرَجْنَا إِلَى الْمَدِينَةِ كَانَتْ سِجَالُ الْحَرْبِ بَيْنَنَا وَبَيْنَهُمْ. نُدَالُ عَلَيْهِمْ وَيُدَالُونَ عَلَيْنَا**». فَلَمَّا كَانَ ذَاتَ لَيْلَةٍ أَبْطَأَ عَنِ الْوَقْتِ الَّذِي كَانَ يَأْتِينَا فِيهِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ لَقَدْ أَبْطَأْتَ عَلَيْنَا اللَّيْلَةَ. قَالَ: «**إِنَّهُ طَرَأَ عَلَيَّ حِزْبِي مِنَ الْقُرْآنِ فَكَرِهْتُ أَنْ أَخْرُجَ حَتَّى أُتِمَّهُ**».

قَالَ أَوْسٌ: فَسَأَلْتُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ، كَيْفَ تُحَزِّبُونَ الْقُرْآنَ؟ قَالُوا: ثَلاَثٌ وَخَمْسٌ وَسَبْعٌ وَتِسْعٌ وَإِحْدَى عَشْرَةَ وَثَلاَث عَشْرَةَ وَحِزْبُ الْمُفَصَّلِ.

five-Surah division from Al-Ma'idah to Bara'ah; the seven-Surah division from Yunus to An-Nahl; the nine-Surah division from Al-Isra to Al-Furqan; the eleven-Surah division from Ash-Shu'ara to Ya Sin; the thirteen-Surah division from As-Saffat to Al-Hujurat; and then the division of the Mufassal starts with the Surah of Qaf.)

1346- It is narrated on the authority of Abdullah Ibn Amr that he said: I kept the Qur'an by heart and recited it entirely on one night (in the supererogatory prayer). (Being informed of that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm afraid that when a long time comes upon you (and you grow old), you would be bored of reciting it (if you keep on this habit because you would be too weak and powerless to recite it entirely on one night). So, (I advise you to) recite (and conclude) it within a month." I said: "Let me get benefit of my power and youth." He said: "Then, recite (and conclude) it within ten (nights)." I said: "Let me get benefit of my power and youth." He said: "Then, recite (and conclude) it within a week." I said: "Let me get benefit of my power and youth." But he refused (to shorten the time within which I could recite the whole Qur'an)."

1347- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One will not (be able to) receive the religious understanding (required from reciting the Qur'an) when he recites the Qur'an entirely within (a period, as short as) less than three (nights)."

1348- It is narrated on the authority of A'ishah that she said: I did not know that the Messenger of Allah "Allah's blessing and peace be upon him" had ever recited the Qur'an entirely (in his supererogatory prayer on one night, i.e. from the beginning of the night) till morning.

[179] Reciting In The (Supererogatory) Night Prayer

1349- It is narrated on the authority of Umm Hani' that she said: I used to hear the recitation (of the Qur'an) of the Messenger of Allah "Allah's blessing and peace be upon him" (in his supererogatory prayer) at night while I was in my shed.

1350- It is narrated on the authority of Abu Dharr that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" stood (for the supererogatory night prayer) with the help of only a single Holy Verse, which he kept repeating till morning entered upon him. It is: "If You do punish them, they are Your servants: if You do forgive them, You are the Exalted in power, the Wise." (Al-Ma'idah 118)

1346 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَحْيَىٰ بْنِ حَكِيمِ بْنِ صَفْوَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: جَمَعْتُ الْقُرْآنَ فَقَرَأْتُهُ كُلَّهُ فِي لَيْلَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي أَخْشَى أَنْ يَطُولَ عَلَيْكَ الزَّمَانُ، وَأَنْ تَمَلَّ. فَاقْرَأْهُ فِي شَهْرٍ**». فَقُلْتُ: دَعْنِي أَسْتَمْتِعْ مِنْ قُوَّتِي وَشَبَابِي. قَالَ: «**فَاقْرَأْهُ فِي عَشَرَةٍ**» قُلْتُ: دَعْنِي أَسْتَمْتِعَ مِنْ قُوَّتِي وَشَبَابِي. قَالَ: «**فَاقْرَأْهُ فِي سَبْعٍ**» قُلْتُ: دَعْنِي أَسْتَمْتِعْ مِنْ قُوَّتِي وَشَبَابِي. فَأَبَىٰ.

1347 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلاَثٍ**».

1348 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ. حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعِيدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ؛ قَالَتْ: لاَ أَعْلَمُ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ حَتَّى الصَّبَاحِ.

179 ـ بابُ ما جَاءَ في القِرَاءَةِ في صَلاةِ اللَّيْلِ

1349 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي الْعَلاَءِ، عَنْ يَحْيَىٰ بْنِ جَعْدَةَ، عَنْ أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ؛ قَالَتْ: كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ ﷺ بِاللَّيْلِ وَأَنَا عَلَى عَرِيشِي.

1350 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ قُدَامَةَ بْنِ عَبْدِ اللَّهِ، عَنْ جَسْرَةَ بِنْتِ دَجَاجَةَ؛ قَالَتْ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَامَ النَّبِيُّ ﷺ بِآيَةٍ حَتَّى أَصْبَحَ يُرَدِّدُهَا. وَالآيَةُ: ﴿**إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ**﴾ [المائدة: 118].

1351- It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" offered (the supererogatory) prayer (in which he was reciting): whenever he came upon a Holy Verse of Mercy, he would ask (for Allah's Mercy); and whenever he came upon a Holy Verse of punishment, he would seek protection (of Allah Almighty); and whenever he came upon a Holy Verse of Exalting and Hallowing (Allah), he would glorify (Allah Almighty).

1352- It is narrated on the authority of Abu Laila that he said: Once, I offered prayer by the side of the Messenger of Allah "Allah's blessing and peace be upon him", who was offering supererogatory prayer at night: when he came upon a Holy Verse of punishment, he said: "I seek refuge with Allah from the fire (of Hell); and woe to the denizens of the fire (of Hell)!"

1353- It is narrated on the authority of Qatadah that he said: I asked Anas about the recitation of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: He used to prolong his voice (in uttering the letters).

1354- It is narrated on the authority of Ghutaif Ibn Al-Harith that he said: I visited A'ishah and asked her: "Did the Messenger of Allah "Allah's blessing and peace be upon him" use to recite the Qur'an in a loud voice or in a low tone?" she said: "Sometimes he recited it in a loud voice, and sometimes he recited it in a low tone." I said: "Allah is Greater! Praise be to Allah Who has made this matter wide-ranging."

[180] What About Supplication When One Stands (For Supererogatory Prayer) At Night

1355- It is narrated on the authority of Ibn Abbas: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night, offering the Tahajjud, he used to supplicate Allah as saying: "O Allah! All the praises be to You; You are the Light of the Heavens and the Earth and whatever is in them! All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You are the King of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Truth and Your Promise is the truth, Your Word is the truth And meeting You is a fact, And Paradise is a fact, And Hell is a fact, the Hour (of Doom) is a fact, And all The Prophets (Peace be upon them) are a fact (in which we should have faith); And Muhammad "Allah's blessing and peace be upon him" is a fact. O Allah! I submit (my will) to you; I believe in you and depend on you. I

1351 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى. فَكَانَ إِذَا مَرَّ بِآيَةِ رَحْمَةٍ سَأَلَ. وَإِذَا مَرَّ بِآيَةِ عَذَابٍ اسْتَجَارَ. وَإِذَا مَرَّ بِآيَةٍ فِيهَا تَنْزِيهٌ لِلَّهِ سَبَّحَ.

1352 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي لَيْلَى. قَالَ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَهُوَ يُصَلِّي مِنَ اللَّيْلِ تَطَوُّعاً. فَمَرَّ بِآيَةِ عَذَابٍ، فَقَالَ: «**أَعُوذُ بِاللَّهِ مِنَ النَّارِ. وَوَيْلٌ لِأَهْلِ النَّارِ**».

1353 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ؛ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، عَنْ قِرَاءَةِ النَّبِيِّ ﷺ فَقَالَ: كَانَ يَمُدُّ صَوْتَهُ مَدًّا.

1354 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ غُضَيْفِ بْنِ الْحٰرِثِ؛ قَالَ: أَتَيْتُ عَائِشَةَ فَقُلْتُ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَجْهَرُ بِالْقُرْآنِ أَوْ يُخَافِتُ بِهِ؟ قَالَتْ: رُبَّمَا جَهَرَ وَرُبَّمَا خَافَتَ. قُلْتُ: اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي هٰذَا الأَمْرِ سَعَةً.

180 ـ بابُ ما جَاءَ في الدُّعَاءِ إذا قَامَ الرَّجُلُ مِنَ اللَّيْلِ

1355 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ: «**اللَّهُمَّ لَكَ الْحَمْدُ. أَنْتَ نُورُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ. أَنْتَ قَيَّامُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ. أَنْتَ مَالِكُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ. أَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ.**

turn to You in repentance, And with Your help I argue (with my opponents, the non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed; And You are the One who make (some people) forward and bring (others) backward. There is no God to be worshipped but you; and there is no god other than You: There is neither Might nor Power except with you."

(...) The same is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

1356- It is narrated on the authority of Asim Ibn Humaid that he said: I asked A'ishah: with which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his (supererogatory) prayer at night? She said: Verily, you've asked me about something, about which none else ever has asked me before: he used to magnify (Allah) ten times, praise (Allah) ten times, glorify (Allah) ten times, and ask for (Allah's) Forgiveness ten times, saying: "O Allah! Forgive me, guide me, sustain me, give me health (and power that enable me to serve you more)!" he further used to seek (with Allah) from being put to a critical situation on the Day of Judgement.

1357- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he said: I asked A'ishah: With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to start (his prayer) whenever he stood (for supererogatory prayer) at night? She said: He used to say: "O Allah: the Lord of Gibra'il, Mikha'il and Israfil, the Creator of both the heavens and the earth, the Knower of the unseen and what is seen: You judge between Your servants in that about which they dispute: guide me to the truth by Your Permission about which they dispute: You always guide to the bath, which is straight!" Abd Ar-Rahman Ibn Umar (a sub-narrator) said: Keep it in the same form "Gibra'il" since it is related as such from the Messenger of Allah "Allah's blessing and peace be upon him".

[181] How Many Rak'ahs Should One Offer For (Supererogatory) Prayers At Night

1358- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (in the period) from the conclusion of the Isha prayer to the Fajr (prayer) eleven rak'ahs, ending each two of them with the salutation, and he used to conclude (his prayer) with a single rak'ah. (The period of) his prostrations in them was (so long) enough for anyone of you to recite fifty Verses,

اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ. وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ. أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ. لاَ إِلٰهَ إِلاَّ أَنْتَ. وَلاَ إِلٰهَ غَيْرُكَ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِكَ».

حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنَا سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ الأَحْوَلُ، خَالُ ابْنُ أَبِي نَجِيحٍ، سَمِعَ طَاوُساً، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ لِلتَّهَجُّدِ. فَذَكَرَ نَحْوَهُ.

1356 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ. حَدَّثَنِي أَزْهَرُ بْنُ سَعِيدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ: مَاذَا كَانَ النَّبِيُّ ﷺ يَفْتَتِحُ بِهِ قِيَامَ اللَّيْلِ؟ قَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ. كَانَ يُكَبِّرُ عَشْراً. وَيَحْمَدُ عَشْراً. وَيُسَبِّحُ عَشْراً. وَيَسْتَغْفِرُ عَشْراً. وَيَقُولُ: «**اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي**» وَيَتَعَوَّذُ مِنْ ضِيقِ الْمُقَامِ يَوْمَ الْقِيَامَةِ.

1357 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ قَالَ: سَأَلْتُ عَائِشَةَ: بِمَا كَانَ يَسْتَفْتِحُ النَّبِيُّ ﷺ صَلاَتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ يَقُولُ: «**اللَّهُمَّ رَبَّ جِبْرَئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمٰوَاتِ وَالأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ. اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ**».

قَالَ عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ: احْفَظُوهُ (جِبْرَئِيلَ) مَهْمُوزَةً. فَإِنَّهُ كَذَا عَنِ النَّبِيِّ ﷺ.

181 ـ بابُ ما جَاءَ في كَمْ يُصَلِّي بالليْلِ

1358 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. وَهٰذَا حَدِيثُ أَبِي بَكْرٍ. قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي، مَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاَةِ الْعِشَاءِ إِلَى الْفَجْرِ، إِحْدَى عَشْرَةَ رَكْعَةً. يُسَلِّمُ فِي كُلِّ اثْنَتَيْنِ. وَيُوتِرُ بِوَاحِدَةٍ. وَيَسْجُدُ فِيهِنَّ سَجْدَةً، بِقَدْرِ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً، قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ. فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الأَذَانِ الأَوَّلِ مِنْ صَلاَةِ الصُّبْحِ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

before he would raise his head. Whenever the Mu'adhdhin finished the first call for the Morning prayer, he would stand and offer two light rak'ahs.

1359- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs for the (supererogatory) prayer at night.

1360- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer nine rak'ahs for the (supererogatory) prayer at night.

1361- It is narrated on the authority of Amir Ash-Sha'bi that he said: I asked both Abdullah Ibn Umar and Abdullah Ibn Abbas about the (supererogatory) prayer of the Messenger of Allah "Allah's blessing and peace be upon him" at night, and they said: "(He used to pray) thirteen rak'ahs: eight (for the supererogatory prayer), three for Witr, and two rak'ahs after the (Adhan of) Fajr.

1362- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: I said (to myself): Let me observe the (supererogatory) prayer of the Messenger of Allah "Allah's blessing and peace be upon him" on this night. I reclined against the threshold of his (dwelling place, and spent the night there). The Messenger of Allah "Allah's blessing and peace be upon him" got up and offered two light rak'ahs, then two very long, long, long rak'ahs, then two rak'ahs, shorter than these prior to them, then two rak'ahs, shorter than those prior to them, then two rak'ahs, shorter than those prior to them, then two rak'ahs,, and then a single rak'ah; and the total was thirteen rak'ahs.

1363- It is narrated on the authority of Abdullah Ibn Abbas that he said: I spent the night in the house of Maimunah, the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas's) aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, and rubbed the traces of sleep off his face with his hands. He then recited the last ten verses of The Surah of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two rak'ahs then

1359 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً.

1360 - **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ.

1361 - **حدّثنا** مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، أَبُو عُبَيْدٍ الْمَدِينِيُّ. حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ الشَّعْبِيِّ؛ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَعَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ. فَقَالاَ: ثَلاَثَ عَشْرَةَ رَكْعَةً. مِنْهَا ثَمَانٍ. وَيُوتِرُ بِثَلاَثٍ. وَرَكْعَتَيْنِ بَعْدَ الْفَجْرِ.

1362 - **حدّثنا** عَبْدُ السَّلاَمِ بْنُ عَاصِمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعِ بْنِ ثَابِتٍ الزُّبَيْرِيُّ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ. قَالَ: قُلْتُ: لأَرْمُقَنَّ صَلاَةَ رَسُولِ اللَّهِ ﷺ اللَّيْلَةَ. قَالَ، فَتَوَسَّدْتُ عَتَبَتَهُ، أَوْ فُسْطَاطَهُ. فَقَامَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ. ثُمَّ رَكْعَتَيْنِ طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، طَوِيلَتَيْنِ. ثُمَّ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ رَكْعَتَيْنِ. ثُمَّ أَوْتَرَ. فَتِلْكَ ثَلاَثَ عَشْرَةَ رَكْعَةً.

1363 - **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا مَعْنُ بْنُ عِيسَى. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَخْبَرَهُ أَنَّهُ نَامَ عِنْدَ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ. قَالَ، فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ. وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا. فَنَامَ النَّبِيُّ ﷺ. حَتَّى إِذَا انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ النَّبِيُّ ﷺ. فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ. ثُمَّ قَرَأَ الْعَشْرَ آيَاتٍ مِنْ آخِرِ سُورَةِ آلِ عِمْرَانَ. ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ. ثُمَّ قَامَ يُصَلِّي.

two rak'ahs and two rak'ahs and then two rak'ahs and then two rak'ahs and then two rak'ahs (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light rak'ahs and went out to lead the Fajr prayer.

[182] Which Portion Of The Night Is The Best (For One To Offer The Supererogatory Prayer)

1364- It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Which (type of people) did embrace Islam with you?" he said: "(From both types) a free as well as a slave." (Abu Bakr represented the free ones and Bilal the slaves.) I said: "Is there any time, which (is most fitting for service, and in which one engaged in religious service) is the closest to Allah?" he said: "Yes, it is the middle portion of the night."

1365- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to sleep in the first portion of the night, and give life (i.e. fill with religious service) its last portion.

1366- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Our Lord, Blessed and Exalted be He, descends (to the nearest heaven) when the last third of night remains every night, and says: "Who does ask Me (for anything) so that I would give it to him? Who does invoke Me so that I would respond to his invocation? Who does ask for My Forgiveness, so that I would forgive for him?" (He Almighty stays as such) until the rise of the dawn." For this reason, they gave preference to offering prayer at the last portion of the night over its first portion.

1367- It is narrated on the authority of Rifa'ah Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah defers (the following offers He raises to the people) until when half or even two-thirds the night elapses, He says: "Let My servants ask none but Me! Whoever invokes Me, I would respond to his invocation; whoever asks Me (for anything) I would give it to him; and whoever asks for My Forgiveness, I would forgive for him" (And He remains as such) until the dawn appears."

قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ. ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ. فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي. وَأَخَذَ أُذُنِي الْيُمْنَى يَفْتِلُهَا. فَصَلَّى رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ أَوْتَرَ. ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ. فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ. ثُمَّ خَرَجَ إِلَى الصَّلاَةِ.

182 ـ بابُ ما جَاءَ في أَيِّ سَاعَاتِ اللَّيْلِ أَفْضَلُ

1364 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَىٰ بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ مَنْ أَسْلَمَ مَعَكَ؟ قَالَ: «**حُرٌّ وَعَبْدٌ**» قُلْتُ: هَلْ مِنْ سَاعَةٍ أَقْرَبُ إِلَى اللَّهِ مِنْ أُخْرَى؟ قَالَ: «**نَعَمْ. جَوْفُ اللَّيْلِ الأَوْسَطُ**».

1365 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَنَامُ أَوَّلَ اللَّيْلِ، وَيُحْيِي آخِرَهُ.

1366 ـ حدّثنا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ؛ قَالاَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ. وَأَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَنزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، كُلَّ لَيْلَةٍ، فَيَقُولُ: مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ**» فَلِذٰلِكَ كَانُوا يَسْتَحِبُّونَ صَلاَةَ آخِرِ اللَّيْلِ عَلَى أَوَّلِهِ.

1367 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «**إِنَّ اللَّهَ يُمْهِلُ. حَتَّى إِذَا ذَهَبَ مِنَ اللَّيْلِ نِصْفُهُ أَوْ ثُلُثَاهُ، قَالَ: لاَ يَسْأَلَنَّ عِبَادِي غَيْرِي. مَنْ يَدْعُنِي أَسْتَجِبْ لَهُ. مَنْ يَسْأَلْنِي أُعْطِهِ. مَنْ يَسْتَغْفِرْنِي أَغْفِرْ لَهُ. حَتَّى يَطْلُعَ الْفَجْرُ**».

[183] The Amount That Is Expected To Be Sufficient From The (Supererogatory) Prayer At Night

1368- It is narrated on the authority of Abu Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one recites only the last two Verses of the Surah of Al-Baqarah on a night, this (amount) would be sufficient for him." According to the narration of Hafs, Abd Ar-Rahman said: I met Abu Mas'ud while he was circumambulating (the Ka'bah), and he narrated it to me.

1369- It is narrated on the authority of Abu Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever recites only the last two Verses of the Surah of Al-Baqarah on a night, this (amount) would suffice him (to stand for supererogatory prayer at night)."

[184] When The Praying One Is Overtaken By Slumber

1370- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you feels drowsy (while he is praying) let him lie until slumber is over, for he does not know, while offering prayer in the state of drowsiness, that perhaps he abuses himself even though he intends to ask for forgiveness."

1371- It is narrated on the authority of Anas Ibn Malik: Once The Prophet "Allah's blessing and peace be upon him" entered the Mosque and saw a rope hanging in between its two pillars. He asked: "What is this rope?" The people said: "This is for Zainab to offer prayer with the help of it: whenever she feels tired, she would stick to it (to keep standing for the prayer)." The Prophet "Allah's blessing and peace be upon him" said: "Undo it! Undo it! You should pray as long as you feel active, and when you get tired, sit down."

1372- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands (to offer the supererogatory prayer) at night, and finds the Qur'an difficult upon his tongue (to recite) and he does not know what he is saying (because of the traces of slumber), let him lie (until slumber is over)."

[185] Offering Prayer (In The Period) Between Maghrib And Isha

1373- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twenty rak'ahs (in the period) between Maghrib and Isha, Allah constructs for him a house in the Garden."

183 ـ بابُ ما جاءَ فيما يُرْجَى أَنْ يَكْفِيَ مِنْ قِيَامِ اللَّيْلِ

1368 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَسْبَاطُ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ **«الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا، فِي لَيْلَةٍ، كَفَتَاهُ»**.

قَالَ حَفْصٌ، فِي حَدِيثِهِ: قَالَ عَبْدُ الرَّحْمٰنِ: فَلَقِيتُ أَبَا مَسْعُودٍ وَهُوَ يَطُوفُ فَحَدَّثَنِي بِهِ.

1369 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ قَرَأَ الآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي لَيْلَةٍ، كَفَتَاهُ»**.

184 ـ بابُ ما جَاءَ في المُصَلِّي إذا نَعَسَ

1370 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. ح وَحَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ النَّبِيُّ: **«إِذَا نَعَسَ أَحَدُكُمْ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ. فَإِنَّهُ لاَ يَدْرِي، إِذَا صَلَّى وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ فَيَسْتَغْفِرُ، فَيَسُبُّ نَفْسَهُ»**.

1371 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَرَأَى حَبْلاً مَمْدُوداً بَيْنَ سَارِيَتَيْنِ. فَقَالَ: **«مَا هٰذَا الْحَبْلُ؟»** قَالُوا: لِزَيْنَبَ. تُصَلِّي فِيهِ. فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ. فَقَالَ **«حُلُّوهُ. حُلُّوهُ. لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ. فَإِذَا فَتَرَ فَلْيَقْعُدْ»**.

1372 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي بَكْرِ بْنِ يَحْيَىٰ بْنِ النَّضْرِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَاسْتَعْجَمَ الْقُرْآنُ عَلَى لِسَانِهِ، فَلَمْ يَدْرِ مَا يَقُولُ، اضْطَجَعَ»**.

185 ـ بابُ ما جَاءَ في الصَّلاةِ بَيْنَ المَغْرِبِ والعِشَاءِ

1373 ـ **حدّثنا** أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا يَعْقُوبُ بْنُ الْوَلِيدِ الْمَدِينِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَلَّى، بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، عِشْرِينَ رَكْعَةً، بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ»**.

1374- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers six rak'ahs (in the time) between Maghrib and Isha, and does not speak evil between them, (the reward he receives for) that will be equal to (the reward he receives for) the religious service of twelve years."

[186] Offering The Voluntary Prayers In The House

1375- It is narrated on the authority of Asim Ibn Amr that he said: A group of people from the inhabitants of Iraq set out and went to Umar (in Medina), who said to them: "From where are you?" they said: "From Iraq." He asked them: "Have you come by the leave (of your governor)?" they answered in the affirmative, and then asked him about the man's (voluntary) prayer in his house, thereupon he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that and he said: "As to the man's (voluntary) prayer in his house, it is a light: so, you should give light to your houses."

(...) The same is narrated on the authority of Umar from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

1376- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you finishes his (obligatory) prayer (in the mosque), let him assign a portion of his (prayer, i.e. the voluntary prayer) to his house, for indeed, Allah is going to make his prayer a (source of) goodness for his house."

1377- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not take your houses as graves."

Comment: (This means: do not leave the houses free from prayer, and do not let yourselves like the dead, who do not celebrate the Praises of Allah, and thus your houses become as graves for you.)

1378- It is narrated on the authority of Abdullah Ibn Sa'd that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Which (type of) prayer is best: the prayer in my house or the prayer in the mosque?" on that he said: "Do you not see how close is my house to the mosque? Even though, to offer prayer in my house is much dearer to me than to offer prayer in the mosque, unless it is an obligatory prayer (which should be offered in the mosque in congregation)."

1374 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَأَبُو عُمَرَ حَفْصُ بْنُ عُمَرَ. قَالاَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنِي عُمَرُ بْنُ أَبِي خَثْعَمٍ الْيَمَامِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَلَّى سِتَّ رَكَعَاتٍ، بَعْدَ الْمَغْرِبِ، لَمْ يَتَكَلَّمْ بَيْنَهُنَّ بِسُوءٍ، عُدِلَتْ لَهُ عِبَادَةَ اثْنَتَيْ عَشْرَةَ سَنَةً»**.

186 ـ بابُ ما جَاءَ في التَّطَوُّعِ في الْبَيْتِ

1375 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ طَارِقٍ، عَنْ عَاصِمِ بْنِ عَمْرٍو؛ قَالَ: خَرَجَ نَفَرٌ مِنْ أَهْلِ الْعِرَاقِ إِلَى عُمَرَ. فَلَمَّا قَدِمُوا عَلَيْهِ، قَالَ لَهُمْ: مِمَّنْ أَنْتُمْ؟ قَالُوا: مِنْ أَهْلِ الْعِرَاقِ. قَالَ: فَبِإِذْنٍ جِئْتُمْ؟ قَالُوا: نَعَمْ. قَالَ، فَسَأَلُوهُ عَنْ صَلاَةِ الرَّجُلِ فِي بَيْتِهِ. فَقَالَ عُمَرُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: **«أَمَّا صَلاَةُ الرَّجُلِ فِي بَيْتِهِ فَنُورٌ. فَنَوِّرُوا بُيُوتَكُمْ»**.

حدّثنا مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عَمْرٍو، عَنْ عُمَيْرٍ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ. نَحْوَهُ.

1376 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا قَضَى أَحَدُكُمْ صَلاَتَهُ، فَلْيَجْعَلْ لِبَيْتِهِ مِنْهَا نَصِيباً. فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلاَتِهِ خَيْراً»**.

1377 ـ **حدّثنا** زَيْدُ بْنُ أَخْزَمَ، وَعَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَتَّخِذُوا بُيُوتَكُمْ قُبُوراً»**.

1378 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاَءِ بْنِ الْحٰرِثِ، عَنْ حَرَامِ بْنِ مُعَاوِيَةَ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدٍ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّمَا أَفْضَلُ؟ الصَّلاَةُ فِي بَيْتِي أَوِ الصَّلاَةُ فِي الْمَسْجِدِ؟ قَالَ: **«أَلاَ تَرَى إِلَى بَيْتِي مَا أَقْرَبَهُ مِنَ الْمَسْجِدِ؟ فَلأَنْ أُصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي الْمَسْجِدِ. إِلاَّ أَنْ تَكُونَ صَلاَةً مَكْتُوبَةً»**.

[187] Concerning The Duha Prayer

1379- It is narrated on the authority of Abdullah Ibn Al-Harith that he said: During the lifetime of Uthman, and the greater part of the people offered the Duha prayer regularly, I asked (whether the Prophet had ever offered it), and I did not find anyone to tell me that he (the Prophet) had ever offered it barring Umm Hani' who told me that he offered eight rak'ahs for it.

1380- It is narrated on the authority of Anas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who offers twelve rak'ahs for the Duha prayer, Allah builds for him a palace of gold in the Garden."

1381- It is narrated on the authority of Mu'adhah Al-Adawiyyah that she said: I asked A'ishah: "Did the Messenger of Allah "Allah's blessing and peace be upon him" offer the Duha prayer?" she said: "Yes: he offered four (rak'ahs) for it, adding to that as much as Allah willed (him to add)."

1382- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who guards strictly, the (habit of offering the) Duha prayer, his sins will be forgiven for him, even though they are (as much as) the foam of the sea."

[188] Concerning The Istikharah Prayer

(Invoking Allah to guide one to get the better choice)

1383- It is narrated on the authority of Jabir Ibn Abdullah: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to get the better choice (concerning any job or deed), in all matters (Istikharah) as he taught us the Surahs of the Qur'an. He said: "When anyone of you thinks of doing any job he should offer a two-Rak'ah prayer other than the compulsory ones and say after the prayer: "O Allah! I ask guidance from Your Knowledge, And Power from Your Might and I ask for Your Great Bounty. You have power (over all things) and I have not. You know and I do not and You know the unseen. O Allah! If You know that this job (and he makes a mention of it) is good for my religion and my subsistence and in my Hereafter (or If it is better for my present and later needs) Then ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job (and he mentions the same as in the former statement) is harmful to me In my religion and subsistence and in the Hereafter (or If it is worse for my present and later needs) Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it.""

187 ـ بابُ ما جَاءَ في صَلاةِ الضُّحَى

1379 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ؛ قَالَ: سَأَلْتُ، فِي زَمَنِ عُثْمَانَ بْنِ عَفَّانَ، وَالنَّاسُ مُتَوَافِرُونَ، أَوْ مُتَوَافُونَ، عَنْ صَلاَةِ الضُّحَى فَلَمْ أَجِدْ أَحَداً يُخْبِرُنِي أَنَّهُ صَلاَّهَا، يَعْنِي النَّبِيَّ ﷺ، غَيْرَ أُمِّ هَانِىءٍ فَأَخْبَرَتْنِي أَنَّهُ صَلاَّهَا ثَمَانَ رَكَعَاتٍ.

1380 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ ثُمَامَةَ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ صَلَّى الضُّحَى ثِنْتَيْ عَشْرَةَ رَكْعَةً، بَنَى اللَّهُ لَهُ قَصْراً مِنْ ذَهَبٍ فِي الْجَنَّةِ**».

1381 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ؛ قَالَتْ: سَأَلْتُ عَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَتْ: نَعَمْ. أَرْبَعاً. وَيَزِيدُ مَا شَاءَ اللَّهُ.

1382 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنِ النَّهَّاسِ بْنِ قَهْمٍ، عَنْ شَدَّادٍ أَبِي عَمَّارٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَافَظَ عَلَى شُفْعَةِ الضُّحَى، غُفِرَتْ لَهُ ذُنُوبُهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ**».

188 ـ بابُ ما جَاءَ في صَلاةِ الاسْتِخَارَةِ

1383 ـ حدّثنا أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الْمَوَالِي؛ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الاِسْتِخَارَةَ، كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ. يَقُولُ: «**إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ. وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ. وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ. فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ. وَتَعْلَمُ وَلاَ أَعْلَمُ. وَأَنْتَ عَلاَّمُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ هٰذَا الأَمْرَ (فَيُسَمِّيهِ، مَا كَانَ مِنْ شَيْءٍ) خَيْراً لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي (أَوْ خَيْراً لِي فِي عَاجِلِ أَمْرِي وَآجِلِهِ) فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي وَبَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ (يَقُولُ مِثْلَ مَا قَالَ فِي الْمَرَّةِ الأُولَى) وَإِنْ كَانَ شَرًّا لِي، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُمَا كَانَ. ثُمَّ رَضِّنِي بِهِ**».

[189] The Need Prayer

1384- It is narrated on the authority of Abdullah Ibn Abu Awfa Al-Aslami that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us and said: "Whoever has a certain need to (be fulfilled by) Allah or anyone of His servants, let him perform ablution, and offer a two-rak'ah prayer, and then say: "There is no god (to be worshipped) but Allah, Most Forbearing, Most Honoured (and Generous); Glory be to Allah, the Lord of the Throne, Most Great; Praise be to Allah, the Lord of the worlds! O Allah! I ask You those (things) that assure Your Mercy (to me), and those (things) that affirm Your Forgiveness (to me). (I ask You) to give me the benefit from every (kind of) goodness, and safety from every (kind of) sin. I ask You to leave no sin for me but that you would forgive it, nor distress but that You would relieve (me of) it, nor need in which Your Good Pleasure is sought but that You would fulfill it for me." Then, let him ask Allah for whatever affairs of the world and the hereafter he wills: that (for which he asks) will be decreed (for him)."

1385- It is narrated on the authority of Uthman Ibn Hunaif that he said: A blind man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Invoke Allah for me so that He would cure me (and restore my sight to me)." He said: "If you so like, I would defer (the reward of Allah's Trial to you to the hereafter), and this is much better for you; and if you so like, I would invoke Him for you." He said: "No: invoke (Him for me)." The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to perform ablution perfectly, offer a two-rak'ah prayer, and supplicate (Allah) with the following supplication: "O Allah! I ask You, and turn to You with (the help of) Muhammad, the Prophet of mercy! O Muhammad! I turn with (the help of) you to my Lord in this need of mine to be fulfilled. O Allah! Give him (the Prophet) the permission to intercede for me!" Abu Ishaq said: This narration is authentic.

[190] The Prayer Of Glorification

1386- It is narrated on the authority of Abu Rafi' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Abbas: "O my uncle! Should I not give you (a gift)? Should I not keep good relation with you? Should I not be a source of benefit to you?" He said: "Yes, O Messenger of Allah!" on that he said: "Then, offer a four-rak'ah prayer, in each of which, recite the Opening of the Book (Al-Fatihah) and a Surah (from the Qur'an), and when the recitation is over, say: "Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is Greater"

189 ـ بابُ ما جَاءَ في صَلاةِ الحَاجَةِ

1384 ـ حدثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو عَاصِمٍ الْعَبَّادَانِيُّ، عَنْ فَائِدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى الأَسْلَمِيِّ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ، أَوْ إِلَى أَحَدٍ مِنْ خَلْقِهِ، فَلْيَتَوَضَّأْ وَلْيُصَلِّ رَكْعَتَيْنِ. ثُمَّ لِيَقُلْ: لاَ إِلٰهَ إِلاَّ اللَّهُ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ، وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ. أَسْأَلُكَ أَلاَّ تَدَعَ لِي ذَنْباً إِلاَّ غَفَرْتَهُ. وَلاَ هَمًّا إِلاَّ فَرَّجْتَهُ، وَلاَ حَاجَةً هِيَ لَكَ رِضاً إِلاَّ قَضَيْتَهَا لِي. ثُمَّ يَسْأَلُ اللَّهَ مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ مَا شَاءَ. فَإِنَّهُ يُقَدَّرُ**».

1385 ـ حدثنا أَحْمَدُ بْنُ مَنْصُورِ بْنِ يَسَارٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَعْفَرٍ الْمَدَنِيِّ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ بْنِ حُنَيْفٍ؛ أَنَّ رَجُلاً ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ ﷺ فَقَالَ: ادْعُ اللَّهَ لِي أَنْ يُعَافِيَنِي. فَقَالَ: «**إِنْ شِئْتَ أَخَّرْتُ لَكَ وَهُوَ خَيْرٌ. وَإِنْ شِئْتَ دَعَوْتُ**» فَقَالَ: ادْعُهْ. فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ. وَيُصَلِّيَ رَكْعَتَيْنِ. وَيَدْعُو بِهٰذَا الدُّعَاءِ: «**اللَّهُمَّ إِنِّي أَسْأَلُكَ، وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ. يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هٰذِهِ لِتُقْضَى. اللَّهُمَّ فَشَفِّعْهُ فِيَّ**».

قَالَ أَبُو إِسْحَاقَ: هٰذَا حَدِيثٌ صَحِيحٌ.

190 ـ بابُ ما جَاءَ في صَلاةِ التَّسْبِيحِ

1386 ـ حدثنا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ، أَبُو عِيسَى الْمَسْرُوقِيُّ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ. حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، مَوْلَى أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِي رَافِعٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ: «**يَا عَمِّ أَلاَ أَحْبُوكَ؟ أَلاَ أَنْفَعُكَ؟ أَلاَ أَصِلُكَ؟**» قَالَ: بَلَى. يَا رَسُولَ اللَّهِ قَالَ: «**فَصَلِّ أَرْبَعَ رَكَعَاتٍ. تَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ. فَإِذَا انْقَضَتِ الْقِرَاءَةُ فَقُلْ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ، خَمْسَ عَشْرَةَ مَرَّةً قَبْلَ أَنْ تَرْكَعَ.**

fifteen times before you bow down. Then bow down, and say it ten times (besides the glorification uttered in the bowing); then, raise your head (from bowing) and say it ten times; and then fall in prostration and say it ten times (besides these genuinely uttered in the prostration); then raise your head and say it ten times; then prostrate (once again) and say it ten times; and then raise your head and say it ten times before you stand up (for the coming rak'ah).: those are seventy-five statements to be uttered in every rak'ah, which makes (a total of) three hundred in the four rak'ahs. If your sins are (as much) as the heaped sand, they will be forgiven for you by Allah." He said: "O Messenger of Allah! If one has no power to say that everyday (what should he do)?" he said: "Say it every Friday; and if you could not do so, say it every month...until he said every year."

1387- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Abbas Ibn Al-Muttalib: "O Abbas! O my uncle! Should I not give you (a gift)? Should I not grant you? Should I not be a source of advantage to you? Should I not instruct you ten things (which plot out ten types of your sins): if you do that (which I'm going to tell you), Allah will forgive you (the whole of) your sins, the first and the last, the old and the new, that which committed by mistake, and that which is committed intentionally, the minor and the major, that which is done in secrecy and that which is done in public? Those are ten things: to offer a four-rak'ah prayer, in each rak'ah, recite the Opening of the Book and a Surah (from the Qur'an), and when you finish from the recitation in the first rak'ah, say while you are standing: "Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is Greater" fifteen times; then bow down, and say it ten times while you are bowing (besides those uttered in the bowing); then, raise your head from bowing, and say it ten times; then fall in prostration, and say it ten times while you are prostrating (besides those said in the prostration); then raise your head from prostration and say it ten times; then prostrate and say it ten times; and then raise your head from prostration and say it ten times: those are seventy-five (statements) to be uttered in every rak'ah, which you have to say in the four rak'ahs. If you have power to offer such a prayer everyday, do it; and if you could not do , let it be every Friday; and if you could not do, let it be every month; and if you could not do, let it be (at least) once during your lifetime."

[191] The Night Of The Middle Of Sha'ban

1388- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When

ثُمَّ ارْكَعْ فَقُلْهَا عَشْراً. ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْراً. ثُمَّ اسْجُدْ فَقُلْهَا عَشْراً. ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْراً. ثُمَّ اسْجُدْ فَقُلْهَا عَشْراً. ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْراً قَبْلَ أَنْ تَقُومَ. فَتِلْكَ خَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكْعَةٍ. وَهِيَ ثَلاثُمِائَةٍ فِي أَرْبَعِ رَكَعَاتٍ. فَلَوْ كَانَتْ ذُنُوبُكَ مِثْلَ رَمْلِ عَالِجٍ، غَفَرَهَا اللَّهُ لَكَ» قَالَ: يَا رَسُولَ اللَّهِ وَمَنْ لَمْ يَسْتَطِعْ يَقُولُهَا فِي يَوْمٍ؟ قَالَ: «قُلْهَا فِي جُمُعَةٍ. فَإِنْ لَمْ تَسْتَطِعْ فَقُلْهَا فِي شَهْرٍ» حَتَّى قَالَ: «فَقُلْهَا فِي سَنَةٍ».

1387 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ النَّيْسَابُورِيُّ. حَدَّثَنَا مُوسَى بْنُ عَبْدِ الْعَزِيزِ. حَدَّثَنَا الْحَكَمُ بْنُ أَبَانٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: «يَا عَبَّاسُ يَا عَمَّاهُ أَلاَ أُعْطِيكَ؟ أَلاَ أَمْنَحُكَ؟ أَلاَ أَحْبُوكَ؟ أَلاَ أَفْعَلُ لَكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذٰلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ، وَقَدِيمَهُ وَحَدِيثَهُ، وَخَطَأَهُ وَعَمْدَهُ، وَصَغِيرَهُ وَكَبِيرَهُ، وَسِرَّهُ وَعَلاَنِيَتَهُ؟ عَشْرُ خِصَالٍ، أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ. تَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ. فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكْعَةٍ قُلْتَ وَأَنْتَ قَائِمٌ. سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. خَمْسَ عَشْرَةَ مَرَّةً. ثُمَّ تَرْكَعُ فَتَقُولُ، وَأَنْتَ رَاكِعٌ عَشْراً. ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْراً. ثُمَّ تَهْوِي سَاجِداً فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْراً. ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْراً. ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْراً. ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْراً. فَذٰلِكَ خَمْسَةٌ وَسَبْعُونَ فِي كُلِّ رَكْعَةٍ. تَفْعَلُ فِي أَرْبَعِ رَكَعَاتٍ. إِنِ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ. فَإِنْ لَمْ تَسْتَطِعْ فَفِي كُلِّ جُمُعَةٍ مَرَّةً. فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ شَهْرٍ مَرَّةً. فَإِنْ لَمْ تَفْعَلْ فَفِي عُمُرِكَ مَرَّةً».

191 ـ بابُ ما جَاءَ في لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ

1388 ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا ابْنُ أَبِي سَبْرَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ،

it is the night of the middle of Sha'ban, stand (for supererogatory prayer) at night, and observe fast during the day, for Allah descends on it (with His Glory) to the nearest heaven on the setting of the sun and says: "Isn't there anyone who asks for My Forgiveness, so that I would forgive for him? Isn't there anyone who asks for sustenance, so that I would provide him with sustenance? Isn't there anyone who is stricken by distress (of sickness or the like of that) so that I would relieve him of it? Isn't there such and such? Isn't there such and such?" (He remains as such) until the dawn rises."

1389- It is narrated on the authority of A'ishah that she said: One night (and it was the night of the middle of Sha'ban), I missed the Messenger of Allah "Allah's blessing and peace be upon him", and I went out in search for him, and behold! He was in Baqi' raising his head up towards the sky. He said: "O A'ishah! Have you felt afraid that Allah and His Messenger would be unjust to you?" (I.e. have you thought, though falsely, that I gave your turn to another one of my wives?) I said: "You have said so, even though such (an evil thought) has not come to my mind. However, I thought you went to one of your wives (as it is lawful for you to do so)." On that he said: "Verily, Allah Almighty descends (with His Glory) on the night of the middle of Sha'ban to the nearest heaven, and forgives for (as much servants as) more than the number of the hair of the sheep."

1390- It is narrated on the authority of Abu Musa Al-Ash'ari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the night of the middle of Sha'ban, Allah manifests His Glory so that He would forgive for all of His creatures, barring a pagan or a belligerent (to the Muslim group)."

(...) The same is narrated on the authority of Abu Musa from the Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

[192] Offering Prayer And Prostration On Giving Thanks (To Allah)

1391- It is narrated on the authority of Abdullah Ibn Abu Awfa that the Messenger of Allah "Allah's blessing and peace be upon him" offered a two-rak'ah prayer (out of showing gratitude to Allah) when he was given the glad tidings of (chopping off) the head of Abu Jahl.

1392- It is narrated on the authority of Anas Ibn Malik that once, the Messenger of Allah "Allah's blessing and peace be upon him" was giving the glad news of (fulfilling) a certain need, thereupon he fell in prostration (out of giving thanks to Allah).

فَقُومُوا لَيْلَهَا وَصُومُوا نَهَارَهَا. فَإِنَّ اللَّهَ يَنْزِلُ فِيهَا لِغُرُوبِ الشَّمْسِ إِلَى سَمَاءِ الدُّنْيَا. فَيَقُولُ: أَلاَ مِنْ مُسْتَغْفِرٍ لِي فَأَغْفِرَ لَهُ أَلاَ مُسْتَرْزِقٌ فَأَرْزُقَهُ أَلاَ مُبْتَلًى فَأُعَافِيَهُ أَلاَ كَذَا أَلاَ كَذَا، حَتَّى يَطْلُعَ الْفَجْرُ».

1389 ـ **حدّثنا** عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ، أَبُو بَكْرٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَجَّاجٌ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: فَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ. فَخَرَجْتُ أَطْلُبُهُ. فَإِذَا هُوَ بِالْبَقِيعِ، رَافِعٌ رَأْسَهُ إِلَى السَّمَاءِ. فَقَالَ: «**يَا عَائِشَةُ أَكُنْتِ تَخَافِينَ أَنْ يَحِيفَ اللَّهُ عَلَيْكِ وَرَسُولُهُ؟**» قَالَتْ، قَدْ قُلْتُ: وَمَا بِي ذٰلِكَ. وَلٰكِنِّي ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ. فَقَالَ: «**إِنَّ اللَّهَ تَعَالَى يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَغْفِرُ لأَكْثَرَ مِنْ عَدَدِ شَعَرِ غَنَمِ كَلْبٍ**».

1390 ـ **حدّثنا** رَاشِدُ بْنُ سَعِيدِ بْنِ رَاشِدٍ الرَّمْلِيُّ. حَدَّثَنَا الْوَلِيدُ، عَنِ ابْنِ لَهِيعَةَ، عَنِ الضَّحَّاكِ بْنِ أَيْمَنَ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَرْزَبٍ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِنَّ اللَّهَ لَيَطَّلِعُ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ. فَيَغْفِرُ لِجَمِيعِ خَلْقِهِ. إِلاَّ لِمُشْرِكٍ أَوْ مُشَاحِنٍ**».

حدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ. حَدَّثَنَا أَبُو الأَسْوَدِ، النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنِ الزُّبَيْرِ بْنِ سُلَيْمٍ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ أَبَا مُوسَىٰ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

192 ـ بابُ ما جَاءَ في الصَّلاةِ والسَّجْدَةِ عِنْدَ الشُّكْرِ

1391 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ. حَدَّثَتْنِي شَعْثَاءُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى، يَوْمَ بُشِّرَ بِرَأْسِ أَبِي جَهْلٍ، رَكْعَتَيْنِ.

1392 ـ **حدّثنا** يَحْيَىٰ بْنُ عُثْمَانَ بْنِ صَالِحٍ الْمِصْرِيُّ. أَنْبَأَنَا أَبِي. أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَمْرِو بْنِ الْوَلِيدِ بْنِ عَبْدَةَ السَّهْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ بُشِّرَ بِحَاجَةٍ، فَخَرَّ سَاجِداً.

1393- It is narrated on the authority of Abd Ar-Rahman Ibn Ka'b Ibn Malik from his father that he told that when Allah accepted his repentance (as revealed in the Surah of At-Tawbah) he fell in prostration (out of thankfulness to Allah).

1394- It is narrated on the authority of Abu Bakrah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" received the news, or was given the glad tidings of something that would please him, he would fall in prostration, out of giving thanks to Allah "Blessed and Glorified be He".

[193] The Prayer Is To Expiate (Sins)

1395- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever I heard a Hadith from the Messenger of Allah "Allah's blessing and peace be upon him", I would benefit from whatever Allah willed of it, and whenever I heard a narration from someone else which he attributed to him, I should ask him to take oath (that it is really said by the Messenger of Allah "Allah's blessing and peace be upon him"), and whenever he took oath to that, I would believe him. Abu Bakr narrated to me, and of course, Abu Bakr has told the truth, that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no man who commits a sin, then offers ablution perfectly, performs a two-rak'ah prayer, (Mis'ar said: offers prayer) and then asks for Allah's forgiveness, but that Allah Almighty will forgive him."

1396- It is narrated on the authority of Asim Ibn Sufyan Ath-Thaqafi that they took part in the holy battle of As-Salasil; and when they fail to catch up with the fight, they took their positions as guards (on the borders of the state). When they returned to Mu'awiyah, there was with him Abu Ayyub and Uqbah Ibn Amir. Asim said: "O Abu Ayyub! We failed to catch up with the fight this year; and we were informed that whoever offered prayer in the four mosques (i.e. the Ka'bah, the Prophet's mosque, the Farthest Mosque, and the mosque of Quba), his sins will be forgiven for him." Abu Ayyub said: "O son of my brother! Should I guide you to what is easier than that? I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who performs ablution (perfectly) as he was commanded (to do), and offers prayer (perfectly) as it was enjoined upon him, all of his previous sins will be forgiven for him. Isn't it so O Uqbah?" he answered in the affirmative.

1397- It is narrated on the authority of Uthman that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

1393 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ؛ قَالَ: لَمَّا تَابَ اللَّهُ عَلَيْهِ خَرَّ سَاجِداً.

1394 ـ **حدّثنا** عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، وَأَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ بَكَّارِ بْنِ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَتَاهُ أَمْرٌ يَسُرُّهُ أَوْ يُسَرُّ بِهِ، خَرَّ سَاجِداً، شُكْراً لِلَّهِ تَبَارَكَ وَتَعَالَى.

193 ـ بابُ ما جَاءَ في أَنَّ الصَّلاةَ كَفَّارَةٌ

1395 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَنَصْرُ بْنُ عَلِيٍّ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْوَالِبِيِّ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً، يَنْفَعُنِي اللَّهُ بِمَا شَاءَ مِنْهُ. وَإِذَا حَدَّثَنِي عَنْهُ غَيْرُهُ، اسْتَحْلَفْتُهُ. فَإِذَا حَلَفَ صَدَّقْتُهُ. وَإِنَّ أَبَا بَكْرٍ حَدَّثَنِي وَصَدَقَ أَبُو بَكْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْباً، فَيَتَوَضَّأُ، فَيُحْسِنُ الْوُضُوءَ. ثُمَّ يُصَلِّي رَكْعَتَيْنِ (وَقَالَ مِسْعَرٌ: ثُمَّ يُصَلِّي) وَيَسْتَغْفِرُ اللَّهَ، إِلاَّ غَفَرَ اللَّهُ لَهُ»**.

1396 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ (أَظُنُّهُ) عَنْ عَاصِمِ بْنِ سُفْيَانَ الثَّقَفِيِّ؛ أَنَّهُمْ غَزَوْا غَزْوَةَ السَّلاَسِلِ، فَفَاتَهُمُ الْغَزْوُ. فَرَابَطُوا. ثُمَّ رَجَعُوا إِلَى مُعَاوِيَةَ وَعِنْدَهُ أَبُو أَيُّوبَ وَعُقْبَةُ بْنُ عَامِرٍ. فَقَالَ عَاصِمٌ: يَا أَبَا أَيُّوبَ فَاتَنَا الْغَزْوُ الْعَامَ. وَقَدْ أُخْبِرْنَا أَنَّهُ مَنْ صَلَّى فِي الْمَسَاجِدِ الأَرْبَعَةِ، غُفِرَ لَهُ ذَنْبُهُ. فَقَالَ: يَا ابْنَ أَخِي أَدُلُّكَ عَلَى أَيْسَرَ مِنْ ذٰلِكَ. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ تَوَضَّأَ كَمَا أُمِرَ، وَصَلَّى كَمَا أُمِرَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ عَمَلٍ»** أَكَذٰلِكَ يَا عُقْبَةُ؟ قَالَ: نَعَمْ.

1397 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ. حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ. حَدَّثَنِي ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ. حَدَّثَنِي صَالِحُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ؛ أَنَّ عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ قَالَ: سَمِعْتُ أَبَانَ بْنَ عُثْمَانَ يَقُولُ: قَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ

"Tell me: if anyone of you has a running stream in the courtyard of his house, in which he takes bath five times a day: what dirt would remain on his body?" he said: "Nothing." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, offering prayer removes the sins in the same way as water removes the dirt."

1398- It is narrated on the authority of Abdullah Ibn Mas'ud that once, a man got from a woman what is less than adultery; and I did not know to what extent he went on relation with her, but anyway, he did not have full sexual relation with her. He came to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, thereupon Allah revealed: "And establish regular prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)." (Hud 114) he said: "O Messenger of Allah! Does it apply to me?" he said: "It applies to such as acts upon it."

[194] The Enjoinment Of The Five (Obligatory) Prayers

1399- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah enjoined upon my nation fifty prayers (to be offered everyday); and when I returned with that (command) I came upon Moses, who asked: "What has your Lord enjoined upon your nation?" I said: "He has enjoined fifty prayers upon me." He said: "Return to your Lord, (and ask Him to reduce that) since (the people of) your nation have no power to endure that." I returned to my Lord (and made a mention of that to Him) and he lifted from me half of those (fifty prayers). When I returned to Moses and told him, he said to me: "Return to your Lord (and ask Him to reduce that) since (the people of) your nation have no power to bear that." I returned to my Lord (and asked Him to decrease them) thereupon He said: "Those are five (obligatory prayers to be offered everyday), and they are fifty (in reward): the word never is changed with Me." I returned to Moses (and told him) thereupon he said: "Return to your Lord (and ask Him to reduce that)." I said: "I have felt shy of my Lord."

1400- It is narrated on the authority of Ibn Abbas that he said: Your Prophet was commanded to offer fifty prayers (everyday); and he asked his Lord to reduce them (and they were reduced) to five prayers (every day and night).

1401- It is narrated on the authority of Ubadah Ibn As-Samit that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon

اللَّهِ ﷺ يَقُولُ: «**أَرَأَيْتَ لَوْ كَانَ بِفِنَاءِ أَحَدِكُمْ نَهْرٌ يَجْرِي يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، مَا كَانَ يَبْقَى مِنْ دَرَنِهِ؟**» قَالَ: لاَ شَيْءَ. قَالَ: «**فَإِنَّ الصَّلاَةَ تُذْهِبُ الذُّنُوبَ كَمَا يُذْهِبُ الْمَاءُ الدَّرَنَ**».

1398 ـ حدّثنا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَجُلاً أَصَابَ مِنِ امْرَأَةٍ، يَعْنِي مَا دُونَ الْفَاحِشَةِ. فَلاَ أَدْرِي مَا بَلَغَ. غَيْرَ أَنَّهُ دُونَ الزِّنَا. فَأَتَى النَّبِيَّ ﷺ. فَذَكَرَ ذٰلِكَ لَهُ. فَأَنْزَلَ اللَّهُ سُبْحَانَهُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ﴾ [هود: 114]. فَقَالَ: يَا رَسُولَ اللَّهِ أَلِي هٰذِهِ؟ قَالَ: «**لِمَنْ أَخَذَ بِهَا**».

194 ـ بابُ ما جَاءَ في فَرْضِ الصَّلَوَاتِ الخَمْسِ والمُحَافَظَةِ عليها

1399 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلاَةً. فَرَجَعْتُ بِذٰلِكَ. حَتَّى آتِيَ عَلَى مُوسَىٰ. فَقَالَ مُوسَىٰ: مَاذَا افْتَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ عَلَيَّ خَمْسِينَ صَلاَةً. قَالَ: فَارْجِعْ إِلَى رَبِّكَ. فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذٰلِكَ. فَرَاجَعْتُ رَبِّي. فَوَضَعَ عَنِّي شَطْرَهَا. فَرَجَعْتُ إِلَى مُوسَىٰ فَأَخْبَرْتُهُ. فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذٰلِكَ. فَرَاجَعْتُ رَبِّي. فَقَالَ هِيَ خَمْسٌ وَهِيَ خَمْسُونَ. لاَ يُبَدَّلُ الْقَوْلُ لَدَيَّ. فَرَجَعْتُ إِلَى مُوسَىٰ. فَقَالَ: ارْجِعْ إِلَى رَبِّكَ. فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي**».

1400 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ، أَبِي عُلْوَانَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أُمِرَ نَبِيُّكُمْ ﷺ بِخَمْسِينَ صَلاَةً. فَنَازَلَ رَبَّكُمْ أَنْ يَجْعَلَهَا خَمْسَ صَلَوَاتٍ.

1401 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنِ الْمُخْدَجِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**خَمْسُ**

him" having said: "Those are five (obligatory) prayers which Allah has enjoined (upon His servants to be offered every day and night): whoever offers them in full, and decreases nothing from them out of dealing with them slightly, on the Day of Judgment, Allah will make a pledge for him to admit him to the Garden; and whoever offers them (defectively) and decreases anything from them out of dealing slightly with them, he will have no pledge with Allah: He could punish him if He so likes, and He could forgive him if He so likes."

1402- It is narrated on the authority of Anas Ibn Malik that he said: While we were sitting in the mosque, a man riding a camel entered and made it kneel down in the mosque, and then tied its legs. Then he asked: "Who of you is Muhammad?" The Messenger of Allah "Allah's blessing and peace be upon him" was among us reclining (against his back). They said to him: "He is that white-complexioned man who is reclining (against his back)." The man said to him: "O son of Abd Al-Muttalib!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've answered your call!" the man said: "O Muhammad! I'm going to ask you, and be hard in my questions (pertaining to the religion), so, do not feel angry with me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask as it seems to you." The man said: "I beseech you by your Lord and the Lord of those before you: has Allah sent you (as a Messenger) to all the people?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." The man asked: "I beseech you by Allah: has Allah commanded you to offer the (obligatory) five prayers every day and night?" The Méssenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." The man asked: "I beseech you by Allah: has Allah commanded you to observe fasts during this month (of Ramadan) in the year?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." He asked: "I beseech you by Allah: has Allah commanded you to take this charity from the wealthy among us, and distribute it among the poor among us?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." On that the man said: "I believe in what you've brought, and I'm the representative of those (people) behind me. I'm Dimam Ibn Tha'labah, the brother of Banu Sa'd Ibn Bakr."

1403- It is narrated on the authority of Abu Qatadah Ibn Rib'i that the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I've enjoined five prayers upon your nation, and I've taken

صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَلَى عِبَادِهِ. فَمَنْ جَاءَ بِهِنَّ لَمْ يَنْتَقِصْ مِنْهُنَّ شَيْئاً، اسْتِخْفَافاً بِحَقِّهِنَّ. فَإِنَّ اللَّهَ جَاعِلٌ لَهُ يَوْمَ الْقِيَامَةِ عَهْداً أَنْ يُدْخِلَهُ الْجَنَّةَ. وَمَنْ جَاءَ بِهِنَّ قَدِ انْتَقَصَ مِنْهُنَّ شَيْئاً، اسْتِخْفَافاً بِحَقِّهِنَّ، لَمْ يَكُنْ لَهُ عِنْدَ اللَّهِ عَهْدٌ؛ إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ».

1402 - حدّثنا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: بَيْنَمَا نَحْنُ جُلُوسٌ فِي الْمَسْجِدِ، دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ. ثُمَّ عَقَلَهُ. ثُمَّ قَالَ لَهُمْ: أَيُّكُمْ مُحَمَّدٌ؟ وَرَسُولُ اللَّهِ ﷺ مُتَّكِىءٌ بَيْنَ ظَهْرَانَيْهِمْ. قَالَ فَقَالُوا: هٰذَا الرَّجُلُ الأَبْيَضُ الْمُتَّكِىءُ. فَقَالَ لَهُ الرَّجُلُ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ! فَقَالَ لَهُ النَّبِيُّ ﷺ: **«قَدْ أَجَبْتُكَ»** فَقَالَ لَهُ الرَّجُلُ: يَا مُحَمَّدُ إِنِّي سَائِلُكَ وَمُشَدِّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ. فَلاَ تَجِدَنَّ عَلَيَّ فِي نَفْسِكَ. فَقَالَ: **«سَلْ مَا بَدَا لَكَ»** قَالَ لَهُ الرَّجُلُ: نَشَدْتُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ. آللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اللَّهُمَّ نَعَمْ»** قَالَ: فَأَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: **«اللَّهُمَّ نَعَمْ»** قَالَ: فَأَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تَصُومَ هٰذَا الشَّهْرَ مِنَ السَّنَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اللَّهُمَّ نَعَمْ»** قَالَ: فَأَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هٰذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اللَّهُمَّ نَعَمْ»** فَقَالَ الرَّجُلُ: آمَنْتُ بِمَا جِئْتَ بِهِ. وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي. وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ، أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ.

1403 - حدّثنا يَحْيَىٰ بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ. حَدَّثَنَا ضُبَارَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي السَّلِيلِ. أَخْبَرَنِي دُوَيْدُ بْنُ نَافِعٍ، عَنِ الزُّهْرِيِّ؛ قَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: إِنَّ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«قَالَ اللَّهُ عَزَّ وَجَلَّ: افْتَرَضْتُ عَلَى أُمَّتِكَ خَمْسَ صَلَوَاتٍ.**

a pledge upon me that whoever guards them constantly (and offers them) in their fixed stated time, I will admit him to the Garden; and whoever guards them not, will have no pledge with Me."

[195] The Superiority Of Offering The Prayer In The Sacred Mosque And The Prophet's Mosque

1404- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering a prayer in this mosque of mine is better than offering one thousand prayers in anywhere else, except the Sacred mosque."

(...) The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

1405- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering a prayer in this mosque of mine is better than offering one thousand prayers in anywhere else, except the Sacred mosque."

1406- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering a prayer in this mosque of mine is better than offering one thousand prayers in anywhere else, except the Sacred mosque; and offering a prayer in the Sacred mosque is better than offering one hundred thousand prayers in anywhere else."

[196] Offering Prayer In (The Farthest Mosque Of) Jerusalem

1407- It is narrated on the authority of Maimunah, the freed slave-girl of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: I said: "O Messenger of Allah! Give us your religious verdict (whether it is lawful to offer prayer) in (the Farthest Mosque of) Jerusalem." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It will be the land of mustering and resurrection (on the Day of Judgement): go and offer prayer in it, for indeed, offering a prayer in it is like (in reward) offering one thousand prayers in anywhere else (except for the Sacred Mosque and the Prophet's mosque)." I said: "Tell me: if I could not travel to it (what would I do)?" he said: "Then, you could present to it oil to be used in lighting up the lamps: whoever does so will (have the same reward of) the one who has come (and offered prayer in) it."

1408- It is narrated on the authority of Abdullah Ibn Amr: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

وَعَهِدْتُ عِنْدِي عَهْداً أَنَّهُ مَنْ حَافَظَ عَلَيْهِنَّ لِوَقْتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ. وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ، فَلاَ عَهْدَ لَهُ عِنْدِي».

195 ـ بابُ ما جَاءَ في فَضْلِ الصَّلاةِ في المَسْجِدِ الحَرَامِ ومَسْجِدِ النَّبِيِّ ﷺ

1404 ـ حدّثنا أَبُو مُصْعَبٍ الْمَدِينِيُّ، أَحْمَدُ بْنُ أَبِي بَكْرٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ رَبَاحٍ. وَعُبَيْدُ اللَّهِ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**صَلاةٌ فِي مَسْجِدِي هٰذَا أَفْضَلُ مِنْ أَلْفِ صَلاةٍ فِيمَا سِوَاهُ. إِلاَّ الْمَسْجِدَ الْحَرَامَ**».

حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

1405 ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**صَلاةٌ فِي مَسْجِدِي هٰذَا، أَفْضَلُ مِنْ أَلْفِ صَلاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ. إِلاَّ الْمَسْجِدَ الْحَرَامَ**».

1406 ـ حدّثنا إِسْمَاعِيلُ بْنُ أَسَدٍ. حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ. أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**صَلاةٌ فِي مَسْجِدِي أَفْضَلُ مِنْ أَلْفِ صَلاةٍ فِيمَا سِوَاهُ. إِلاَّ الْمَسْجِدَ الْحَرَامَ. وَصَلاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلاةٍ فِيمَا سِوَاهُ**».

196 ـ بابُ ما جَاءَ في الصَّلاةِ في مَسْجِدِ بَيْتِ المَقْدِسِ

1407 ـ حدّثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ. حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ زِيَادِ بْنِ أَبِي سَوْدَةَ، عَنْ أَخِيهِ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ مَيْمُونَةَ، مَوْلاَةِ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَفْتِنَا فِي بَيْتِ الْمَقْدِسِ. قَالَ: «**أَرْضُ الْمَحْشَرِ وَالْمَنْشَرِ. ائْتُوهُ فَصَلُّوا فِيهِ. فَإِنَّ صَلاةً فِيهِ كَأَلْفِ صَلاةٍ فِي غَيْرِهِ**» قُلْتُ: أَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ أَنْ أَتَحَمَّلَ إِلَيْهِ؟ قَالَ: «**فَتُهْدِي لَهُ زَيْتاً يُسْرَجُ فِيهِ. فَمَنْ فَعَلَ ذٰلِكَ فَهُوَ كَمَنْ أَتَاهُ**».

1408 ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ الْجَهْمِ الأَنْمَاطِيُّ. حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ، عَنْ أَبِي زُرْعَةَ السَّيْبَانِيِّ، يَحْيَىٰ بْنِ أَبِي عَمْرٍو، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الدَّيْلَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ

"When Solomon, son of David, finished from constructing Jerusalem, he asked Allah to give him three merits: he asked Him a (sound) judgement in decision, to agree with His (Allah's) Judgement (in justice and validity); he asked him a dominion which should not be fitting for anyone after him; and he asked him that if anyone sets out from his house, with the sole intention to offer the prayer in this (Farthest) Mosque, he will come out of his sins (and become as clear and pure) as he was on the day his mother gave birth to him." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "As to the (first) two of those, they were given to him; and I hope that he will have been given the third (privilege)."

1409- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No journey should be made (to places of worship) but to three mosques: the Sacred mosque, this mosque of mine, and the Farthest Mosque."

1410- It is narrated on the authority of both Abu Sa'id and Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No journey should be made (to places of worship) but to three mosques: the Sacred mosque, the Farthest Mosque, and this mosque of mine."

[197] Offering Prayer In The Mosque Of Quba'

1411- It is narrated on the authority of Usaid Ibn Zuhair Al-Ansari, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering a prayer in the mosque of Quba' is equal (in reward) to performing Umrah."

1412- It is narrated on the authority of Sahl Ibn Hunaif that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers ablution in his house and then comes and offers prayer in the mosque of Quba', will receive a reward like that of the Umrah."

[198] Offering Prayer In The Mosque In Which Friday Prayer Is Established

1413- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer a man offers in his house has (a reward of only) a single prayer; and the prayer he offers in the mosque of his tribe has (a reward of) twenty-five prayers; and the prayer he offers in the mosque in which the Friday prayer is established has (a reward of) five hundred prayers; and the prayer he offers in the Farthest Mosque has (a reward of) fifty thousand prayers; and

عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَمَّا فَرَغَ سُلَيمَانُ بْنُ دَاوُدَ مِنْ بِنَاءِ بَيْتِ الْمَقْدِسِ، سَأَلَ اللَّهَ ثَلاَثاً: حُكْماً يُصَادِفُ حُكْمَهُ، وَمُلْكاً لاَ يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ، وَأَلاَّ يَأْتِيَ هٰذَا الْمَسْجِدَ أَحَدٌ، لاَ يُرِيدُ إِلاَّ الصَّلاَةَ فِيهِ، إِلاَّ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ**» فَقَال النَّبِيُّ ﷺ: «**أَمَّا اثْنَتَانِ فَقَدْ أُعْطِيَهُمَا. وَأَرْجُو أَنْ يَكُونَ قَدْ أُعْطِيَ الثَّالِثَةَ**».

1409 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هٰذَا، وَالْمَسْجِدِ الأَقْصَىٰ**».

1410 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ. حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ، عَنْ قَزْعَةَ، عَنْ أَبِي سَعِيدٍ، وَعَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاثَةِ مَسَاجِدَ: إِلَى الْمَسْجِدِ الْحَرَامِ، وَإِلَى الْمَسْجِدِ الأَقْصَىٰ، وَإِلَى مَسْجِدِي هٰذَا**».

197 ـ بابُ ما جَاءَ في الصَّلاةِ في مَسْجِدِ قُبَاءٍ

1411 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ. حَدَّثَنَا أَبُو الأَبْرَدِ، مَوْلَى بَنِي خَطْمَةَ؛ أَنَّهُ سَمِعَ أُسَيْدَ بْنَ ظُهَيْرٍ الأَنْصَارِيَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**صَلاَةٌ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ**».

1412 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، وَعِيسَىٰ بْنُ يُونُسَ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْكَرْمَانِيُّ. قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلِ بْنِ حُنَيْفٍ يَقُولُ: قَالَ سَهْلُ بْنُ حُنَيْفٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَطَهَّرَ فِي بَيْتِهِ، ثُمَّ أَتَىٰ مَسْجِدَ قُبَاءٍ، فَصَلَّى فِيهِ صَلاَةً، كَانَ لَهُ كَأَجْرِ عُمْرَةٍ**».

198 ـ بابُ ما جَاءَ في الصَّلاةِ في الْمَسْجِدِ الجَامِعِ

1413 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا أَبُو الْخَطَّابِ الدِّمَشْقِيُّ. حَدَّثَنَا زُرَيْقٌ أَبُو عَبْدِ اللَّهِ الأَلْهَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاَةُ الرَّجُلِ فِي بَيْتِهِ بِصَلاَةٍ، وَصَلاَتُهُ فِي مَسْجِدِ الْقَبَائِلِ بِخَمْسٍ وَعِشْرِينَ صَلاَةً، وَصَلاَتُهُ فِي الْمَسْجِدِ الَّذِي يُجَمَّعُ فِيهِ بِخَمْسِمِائَةِ صَلاَةٍ. وَصَلاَتُهُ فِي الْمَسْجِدِ الأَقْصَىٰ بِخَمْسِينَ أَلْفِ صَلاَةٍ. وَصَلاَتُهُ فِي مَسْجِدِي بِخَمْسِينَ أَلْفِ صَلاَةٍ. وَصَلاَتُهُ فِي الْمَسْجِدِ الْحَرَامِ بِمِائَةِ أَلْفِ صَلاَةٍ**».

the prayer he offers in this mosque of mine has (a reward of) fifty thousand prayers; and the prayer he offers in the Sacred mosque has (a reward of) one hundred thousand prayers."

[199] What About Making The Pulpit

1414- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used (at first) to offer prayer to a trunk (of a date-palm), since the mosque was (made in the form of) a shed (of stalk leafs); and he also used to deliver his sermons to it. A man from his companions (thought to be Tamim Ad-Dari) said: "Do you like that we would make for you something on which you might stand on Friday (prayer), and thus the people would see you, and you would be able to make them hear your sermon?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative; and he made three steps for him, which led to the upper part of the pulpit. When they intended to put the pulpit, they put it in the place in which it was. When the Messenger of Allah "Allah's blessing and peace be upon him" wanted to stand to (ascend) the pulpit, he came upon the trunk (of the date-palm), to which he used to deliver his sermons; and when he went beyond it, it trembled, collapsed and then was split. When the Messenger of Allah "Allah's blessing and peace be upon him" heard the sound of the trunk, he descended (from the pulpit) and passed his hand over it until it became calm, and then he returned to the pulpit. Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer, he would pray to it. When the mosque was ruined and its features were changed, Ubai Ibn Ka'b took this trunk, and it remained in his house until it decayed, and the earth insects ate it up, and it changed into ruins

1415- It is narrated on the authority of both Anas and Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used (at first) to deliver his sermons to a trunk (of a date-palm); and when he took the pulpit, and he went to (ascend it) the trunk moaned, thereupon he came to the trunk, and embraced it, with the result that it became calm. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I not embraced it, it would have kept moaning to the Day of Judgement."

1416- It is narrated on the authority of Abu Hazim: Some people were different about the sort of wood from which the pulpit (of The Prophet) was made. They came to Sahl Ibn Sa'd and asked him about that; and He said: "None from the remaining people has better knowledge of that than I. It

199 ـ بابُ ما جَاءَ في بَدْءِ شَأْنِ المِنْبَرِ

1414 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جِذْعٍ إِذْ كَانَ الْمَسْجِدُ عَرِيشاً. وَكَانَ يَخْطُبُ إِلَى ذٰلِكَ الْجِذْعِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: هَلْ لَكَ أَنْ نَجْعَلَ لَكَ شَيْئاً تَقُومُ عَلَيْهِ يَوْمَ الْجُمُعَةِ حَتَّى يَرَاكَ النَّاسُ وَتُسْمِعَهُمْ خُطْبَتَكَ؟ قَالَ: «**نَعَمْ**» فَصَنَعَ لَهُ ثَلاثَ دَرَجَاتٍ. فَهِيَ الَّتِي أَعْلَىٰ المِنْبَرِ. فَلَمَّا وُضِعَ الْمِنْبَرُ، وَضَعُوهُ فِي مَوْضِعِهِ الَّذِي هُوَ فِيهِ. فَلَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَقُومَ إِلَى الْمِنْبَرِ، مَرَّ إِلَى الْجِذْعِ الَّذِي كَانَ يَخْطُبُ إِلَيْهِ. فَلَمَّا جَاوَزَ الْجِذْعَ، خَارَ حَتَّى تَصَدَّعَ وَانْشَقَّ. فَنَزَلَ رَسُولُ اللَّهِ ﷺ لَمَّا سَمِعَ صَوْتَ الْجِذْعِ. فَمَسَحَهُ بِيَدِهِ حَتَّى سَكَنَ. ثُمَّ رَجَعَ إِلَى الْمِنْبَرِ. فَكَانَ إِذَا صَلَّى، صَلَّى إِلَيْهِ. فَلَمَّا هُدِمَ الْمَسْجِدُ وَغُيِّرَ، أَخَذَ ذٰلِكَ الْجِذْعَ أُبَيُّ بْنُ كَعْبٍ. وَكَانَ عِنْدَهُ فِي بَيْتِهِ حَتَّى بَلِيَ. فَأَكَلَتْهُ الأَرَضَةُ وَعَادَ رُفَاتاً.

1415 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ؛ وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعٍ. فَلَمَّا اتَّخَذَ الْمِنْبَرَ ذَهَبَ إِلَى الْمِنْبَرِ. فَحَنَّ الْجِذْعُ فَأَتَاهُ فَاحْتَضَنَهُ فَسَكَنَ. فَقَالَ: «**لَوْ لَمْ أَحْتَضِنْهُ لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ**».

1416 ـ **حدّثنا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ؛ قَالَ: اخْتَلَفَ النَّاسُ فِي مِنْبَرِ رَسُولِ اللَّهِ ﷺ مِنْ أَيِّ شَيْءٍ هُوَ؟ فَأَتَوْا سَهْلَ بْنَ سَعْدٍ فَسَأَلُوهُ. فَقَالَ: مَا بَقِيَ أَحَدٌ مِنَ النَّاسِ أَعْلَمُ بِهِ مِنِّي. هُوَ مِنْ أَثْلِ الْغَابَةِ. عَمِلَهُ فُلاَنٌ مَوْلَى فُلاَنَةَ، نَجَّارٌ. فَجَاءَ بِهِ.

was made from the wood of Al-Ghabah (a place near the heights of Medina), and it was so and so, a carpenter, the freed slave of such and such a woman, who made it. He brought it (to the mosque), and the Messenger of Allah "Allah's blessing and peace be upon him" stood on it when it was placed, and faced (the Qiblah), and the people were standing behind him. He recited (the Qur'an), bowed down, then raised his head (from bowing), and stepped back, until he fell down on the ground in prostration, and then he returned to the pulpit. He recited (the Qur'an), bowed down, then stood (from bowing), and stepped back, until he fell on the ground in prostration."

1417- It is narrated on the authority of Jabir that he said: (At first) The Messenger of Allah "Allah's blessing and peace be upon him" used to stand (while delivering his sermons) to the base of a tree (or said to a trunk), before he took a pulpit. Then, the trunk moaned. Jabir added: (Its moaning was so loud) that the people in the mosque heard it, (and it kept as such) until the Messenger of Allah "Allah's blessing and peace be upon him" came to it, and passed his hand over it, and it became quiet. One of the people said: "Had he not come to it (and passed his hand over it), it would have kept moaning to the Day of Judgement."

[200] The Long Standing In The Prayer

1418- It is narrated on the authority of Abu Wa'il from Abdullah that he said: One night I prayed behind the Messenger of Allah "Allah's blessing and peace be upon him", and he prolonged the standing so much that I intended to do something unfitting (to do in the prayer). I asked: What is it? He said: I intended to sit down and leave him (standing).

1419- It is narrated on the authority of Al-Mughirah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to prolong the standing (in the prayer) until his feet got swollen, thereupon it was said to him: "O Messenger of Allah! Allah has forgiven for you your earlier and later sins!" he said: "Then, should I not be a thankful servant?"

1420- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to prolong the standing (in the prayer) until his feet got swollen, thereupon it was said to him: "Allah has forgiven for you your earlier and later sins." he said: "Then, should I not be a thankful servant?"

1421- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which prayer is the

فَقَامَ عَلَيْهِ حِينَمَا وُضِعَ. فَاسْتَقْبَلَ وَقَامَ النَّاسُ خَلْفَهُ. فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ فَرَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالأَرْضِ. ثُمَّ عَادَ إِلَى الْمِنْبَرِ فَقَرَأَ ثُمَّ رَكَعَ فَقَامَ ثُمَّ رَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالأَرْضِ.

1417 ـ حدّثنا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ إِلَى أَصْلِ شَجَرَةٍ (أَوْ قَالَ إِلَى جِذْعٍ) ثُمَّ اتَّخَذَ مِنْبَراً. قَالَ فَحَنَّ الْجِذْعُ. (قَالَ جَابِرٌ) حَتَّى سَمِعَهُ أَهْلُ الْمَسْجِدِ حَتَّى أَتَاهُ رَسُولُ اللَّهِ ﷺ فَمَسَحَهُ فَسَكَنَ. فَقَالَ بَعْضُهُمْ: لَوْ لَمْ يَأْتِهِ لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ.

200 ـ بابُ ما جَاءَ في طُولِ القِيَامِ في الصَّلَوَاتِ

1418 ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّيْتُ ذَاتَ لَيْلَةٍ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمْ يَزَلْ قَائِماً حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ. قُلْتُ: وَمَا ذَاكَ الأَمْرُ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَتْرُكَهُ.

1419 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، سَمِعَ الْمُغِيرَةَ يَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ. فَقِيلَ: يَا رَسُولَ اللَّهِ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. قَالَ: «**أَفَلاَ أَكُونُ عَبْداً شَكُوراً؟**».

1420 ـ حدّثنا أَبُو هِشَامٍ الرِّفَاعِيُّ، مُحَمَّدُ بْنُ يَزِيدَ، حَدَّثَنَا يَحْيَىٰ بْنُ يَمَانٍ. حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَتَّى تَوَرَّمَتْ قَدَمَاهُ. فَقِيلَ لَهُ: إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. قَالَ: «**أَفَلاَ أَكُونُ عَبْداً شَكُوراً؟**».

1421 ـ حدّثنا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الصَّلاَةِ أَفْضَلُ؟ قَالَ: «**طُولُ الْقُنُوتِ**».

best (in the Sight of Allah)?" he said: "It is (that in which one offers) a long Qunut (supplication while standing, i.e. the prayer in which one prolongs his standing)."

[201] Offering More Prostrations

1422- It is narrated on the authority of Abu Fatimah that he said: I said: "O Messenger of Allah! Guide me to a (good) deed, to do, upon which I would be straight (in service)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to offer prostrations (so much): indeed, you never offer a prostration for Allah but that with it Allah upgrades you a degree, and plots out a sin from you."

1423- It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that he said: I met Thawban and said to him: Relate to me a narration (from the Messenger of Allah "Allah's blessing and peace be upon him") perchance Allah would make it a source of advantage to me. He kept silent. I said to him the same once again and he also kept silent (and this happened) thrice. Then he said: I advise you to offer (more) prostrations for Allah Almighty: indeed, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No servant offers a prostration for Allah but that with it Allah upgrades him a degree, and plots out a sin from him." Ma'dan added: I met Abu Ad-Darda' and asked him; and he said the same.

1424- It is narrated on the authority of Ubadah Ibn As-Samit that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No servant offers a prostration for Allah but that with it Allah writes down a good deed (in his account), plots out a sin from him, and upgrades him a degree. For this reason, you should offer prostrations so much."

[202] The First Thing For Which One Will Be Reckoned Is The Prayer

1425- It is narrated on the authority of Anas Ibn Hakim Ad-Dabbi that Abu Hurairah said to him: When you meet the people of your region, tell them that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, the first thing for which a Muslim servant will be reckoned on the Day of Judgement is the (obligatory) written prayer: if he completed it (it would be good), otherwise, it will be said: "Complete it for him from whatever voluntary (prayers he offered)." If he has voluntary (prayers), the obligatory (prayer) will be completed from his voluntary (prayers); and then, the same will apply to all the remaining (religious) services enjoined (by Allah upon the people)."

201 ـ بابُ ما جَاءَ في كَثْرَةِ السُّجُودِ

1422 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيَّانِ. قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ؛ أَنَّ أَبَا فَاطِمَةَ حَدَّثَهُ، قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ أَسْتَقِيمُ عَلَيْهِ وَأَعْمَلُهُ. قَالَ: «**عَلَيْكَ بِالسُّجُودِ. فَإِنَّكَ لاَ تَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ رَفَعَكَ اللَّهُ بِهَا دَرَجَةً وَحَطَّ بِهَا عَنْكَ خَطِيئَةً**».

1423 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو، أَبُو عَمْرٍو الأَوْزَاعِيُّ. قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ، حَدَّثَهُ مَعْدَانُ بْنُ أَبِي طَلْحَةَ الْيَعْمُرِيُّ؛ قَالَ: لَقِيتُ ثَوْبَانَ فَقُلْتُ لَهُ: حَدِّثْنِي حَدِيثاً عَسَىٰ اللَّهُ أَنْ يَنْفَعَنِي بِهِ. قَالَ: فَسَكَتَ. ثُمَّ عُدْتُ فَقُلْتُ مِثْلَهَا. فَسَكَتَ. ثَلاَثَ مَرَّاتٍ. فَقَالَ لِي: عَلَيْكَ بِالسُّجُودِ لِلَّهِ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً**».

قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ فَقَالَ مِثْلَ ذٰلِكَ.

1424 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ خَالِدِ بْنِ يَزِيدَ الْمُرِّيِّ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، وَمَحَا عَنْهُ بِهَا سَيِّئَةً، وَرَفَعَ لَهُ بِهَا دَرَجَةً. فَاسْتَكْثِرُوا مِنَ السُّجُودِ**».

202 ـ بابُ ما جَاءَ في أَوَّل ما يُحَاسَبُ به العَبْدُ الصَّلاةُ

1425 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ حَكِيمٍ الضَّبِّيِّ؛ قَالَ: قَالَ لِي أَبُو هُرَيْرَةَ: إِذَا أَتَيْتَ أَهْلَ مِصْرِكَ فَأَخْبِرْهُمْ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ الْمُسْلِمُ يَوْمَ الْقِيَامَةِ، الصَّلاَةُ الْمَكْتُوبَةُ فَإِنْ أَتَمَّهَا، وَإِلاَّ قِيلَ: انْظُرُوا هَلْ لَهُ مِنْ تَطَوُّعٍ؟ فَإِنْ كَانَ لَهُ تَطَوُّعٌ أُكْمِلَتِ الْفَرِيضَةُ مِنْ تَطَوُّعِهِ. ثُمَّ يُفْعَلُ بِسَائِرِ الأَعْمَالِ الْمَفْرُوضَةِ مِثْلُ ذٰلِكَ**».

1426- It is narrated on the authority of Tamim Ad-Dari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The first thing for which a servant will be reckoned on the Day of Judgement is his (obligatory) prayers: if he completed it, it would be written as additional (good deed) for him. But if he did not complete it, Allah Almighty would say to His angels: "Look: do you find any voluntary (prayers) to be offered by My servant therewith to complete whatever obligatory (prayers) he missed?" then, all the remaining acts will be dealt with in the same way."

[203] What About Offering The Supererogatory Prayer Wherever The Obligatory Prayer Is Offered

1427- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you finishes from his (obligatory) prayer, does he fail to go forward, backward, to the right or to the left, to offer the supererogatory prayer?"

Comment: (The significance of this Hadith is that it is better for one not to offer the supererogatory prayer just in the very location in which he has offered the obligatory prayer: but, let him move away from it, even a bit, to the front, to the back, to the right, or to the left, in order to make the place of worship more spacious.)

1428- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the imam offer the (supererogatory) prayer in the very station in which he has offered the (obligatory) written prayer, (but it is better for him to) move away from it (even a bit)."

[204] It Is Forbidden To Take A Certain Place In The Mosque And Does Not Offer Prayer But In It

1429- It is narrated on the authority of Abd Ar-Rahman Ibn Shibl that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade three things: (to make prostration as light and short as) the click of a crow; (to stretch out one's arms flat on the ground during prostration like) the stretching out of the wild animal; and that man should fix (for himself) a place (in the mosque) and (does not) offer prayer (but) in it like a camel that is accustomed to (its kneeling place).

1430- It is narrated on the authority of Yazid Ibn Abu Ubaid from Salamah Ibn Al-Akwa' that he used to come to offer the supererogatory prayer of Duha (in the mosque), turning to the pillar, a bit far from the

1426 ـ حدّثنا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ تَمِيمٍ الدَّارِيِّ، عَنِ النَّبِيِّ ﷺ. ح وَحَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادٌ. أَنْبَأَنَا حُمَيْدٌ، عَنِ الْحَسَنِ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَدَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ تَمِيمٍ الدَّارِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلاتُهُ. فَإِنْ أَكْمَلَهَا كُتِبَتْ لَهُ نَافِلَةً. فَإِنْ لَمْ يَكُنْ أَكْمَلَهَا، قَالَ اللَّهُ سُبْحَانَهُ لِمَلائِكَتِهِ: انْظُرُوا، هَلْ تَجِدُونَ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَأَكْمِلُوا بِهَا مَا ضَيَّعَ مِنْ فَرِيضَتِهِ. ثُمَّ تُؤْخَذُ الأَعْمَالُ عَلَى حَسَبِ ذٰلِكَ»**.

203 ـ بابُ ما جَاءَ في صَلاةِ النَّافِلَةِ حَيْثُ تُصَلَّى المَكْتُوبَةُ

1427 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ حَجَّاجِ بْنِ عُبَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«أَيَعْجِزُ أَحَدُكُمْ، إِذَا صَلَّى، أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ، أَوْ عَنْ يَمِينِهِ، أَوْ عَنْ شِمَالِهِ»** يَعْنِي السُّبْحَةَ.

1428 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا قُتَيْبَةُ. حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عُثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يُصَلِّي الإِمَامُ فِي مُقَامِهِ الَّذِي صَلَّى فِيهِ الْمَكْتُوبَةَ، حَتَّى يَتَنَحَّى عَنْهُ»**.

حدّثنا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ التَّمِيمِيِّ، عَنْ عُثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

204 ـ بابُ ما جَاءَ في تَوْطِينِ المَكَانِ في المَسْجِدِ يُصَلَّى فيه

1429 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ تَمِيمِ بْنِ مَحْمُودٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شِبْلٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ ثَلاَثٍ: عَنْ نَقْرَةِ الْغُرَابِ، وَعَنْ فَرْشَةِ السَّبُعِ، وَأَنْ يُوطِنَ الرَّجُلُ الْمَكَانَ الَّذِي يُصَلِّي فِيهِ كَمَا يُوطِنُ الْبَعِيرُ.

1430 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ أَنَّهُ كَانَ

(place where the) Mushaf (of Uthman was), and then offer prayer near it. I said to him: Would you not pray in such and such (place, pointing out some sides in the mosque)?he replied: No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" turning to (offer prayer near) that (pillar).

[205] Where Should Sandals Be Placed Whenever They Are Put Off To Offer The Prayer

1431- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer on the day of the conquest (of Mecca), he placed his sandals on his left side (after he had put them off).

1432- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Put on your sandals, and if you put them off, place them between your legs, and do not place them on your right, nor on the right of your companion, nor on your back, so that you would do harm to those (standing) behind you."

يَأْتِي إِلَى سُبْحَةِ الضُّحَىٰ فَيَعْمِدُ إِلَى الأُسْطُوَانَةِ، دُونَ الْمُصْحَفِ، فَيُصَلِّي قَرِيباً مِنْهَا. فَأَقُولُ لَهُ: أَلاَ تُصَلِّي هٰهُنَا؟ وَأُشِيرُ إِلَى بَعْضِ نَوَاحِي الْمَسْجِدِ. فَيَقُولُ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَحَرَّى هٰذَا الْمُقَامَ.

205 ـ بابُ ما جَاءَ في أَيْنَ تُوضَعُ النَّعْلُ إذا خُلِعَتْ في الصَّلاةِ

1431 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَـىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ الْفَتْحِ، فَجَعَلَ نَعْلَيْهِ عَنْ يَسَارِهِ.

1432 ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلْزِمْ نَعْلَيْكَ قَدَمَيْكَ. فَإِنْ خَلَعْتَهُمَا فَاجْعَلْهُمَا بَيْنَ رِجْلَيْكَ. وَلاَ تَجْعَلْهُمَا عَنْ يَمِينِكَ، وَلاَ عَنْ يَمِينِ صَاحِبِكَ، وَلاَ وَرَاءَكَ، فَتُؤْذِيَ مَنْ خَلْفَكَ**».

(6) THE BOOK OF FUNERALS

[1] Visiting The Sick Person (To Enquire About His Health)

1433- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The obligations of a Muslim towards a Muslim are six: to greet him with peace whenever he meets him; to answer him whenever he invites him (to any kind of hospitality or the like of that); to say to him: "Allah's Mercy be upon you" whenever he sneezes and says: "Praise be to Allah"; to visit him (in order to ask about his health) whenever he becomes ill; to follow his funeral procession whenever he dies; and to love for him just whatever (good) he loves for himself."

1434- It is narrated on the authority of Abu Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Four obligations are due upon a Muslim to a Muslim: to say to him: "Allah's Mercy be upon you" whenever he sneezes and says: "Praise be to Allah"; to answer him whenever he invites him (to any kind of hospitality or the like of that); to follow his funeral procession whenever he dies; and to visit him (in order to ask about his health) whenever he becomes ill."

1435- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The rights of a Muslim upon a Muslim are five: to return the greeting; to answer the invitation (to hospitality); to follow the funeral procession; to visit the sick person (in order to ask about his state); and to say to him who sneezes: "Allah's Mercy be to you" in case he praises Allah."

1436- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came on foot in the company of Abu Bakr to visit me (and ask about my health when I fell ill) and I was in (the dwelling places of) Banu Salemah.

1437- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used not to visit a sick person except after three (days of the beginning of his sickness).

1438- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you visit a sick person, relieve him (by arousing in him the hope of the length of) his lifetime: even though it never averts anything (that has become due upon him), by all means it makes the sick person well-pleased."

6 ـ كِتَابُ الجَنَائِزِ

1 ـ بَابُ ما جَاءَ في عِيَادَةِ المَرِيضِ

1433 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الحْـرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتَّةٌ بِالْمَعْرُوفِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ. وَيُجِيبُهُ إِذَا دَعَاهُ. وَيُشَمِّتُهُ إِذَا عَطَسَ. وَيَعُودُهُ إِذَا مَرِضَ. وَيَتْبَعُ جِنَازَتَهُ إِذَا مَاتَ. وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ**».

1434 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ أَفْلَحَ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لِلْمُسْلِمِ عَلَى الْمُسْلِمِ أَرْبَعُ خِلاَلٍ: يُشَمِّتُهُ إِذَا عَطَسَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيَشْهَدُهُ إِذَا مَاتَ، وَيَعُودُهُ إِذَا مَرِضَ**».

1435 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَمْسٌ مِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ: رَدُّ التَّحِيَّةِ، وَإِجَابَةُ الدَّعْوَةِ، وَشُهُودُ الْجِنَازَةِ، وَعِيَادَةُ الْمَرِيضِ، وَتَشْمِيتُ الْعَاطِسِ إِذَا حَمِدَ اللَّهَ**».

1436 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الصَّنْعَانِيُّ. حَدَّثَنَا سُفْيَانُ؛ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: عَادَنِي رَسُولُ اللَّهِ ﷺ مَاشِياً، وَأَبُو بَكْرٍ، وَأَنَا فِي بَنِي سَلِمَةَ.

1437 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَسْلَمَةُ بْنُ عَلِيٍّ. حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَعُودُ مَرِيضاً إِلاَّ بَعْدَ ثَلاَثٍ.

1438 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ مُوسَىٰ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَنَفِّسُوا لَهُ فِي الأَجَلِ. فَإِنَّ ذٰلِكَ لاَ يَرُدُّ شَيْئاً. وَهُوَ يَطِيبُ بِنَفْسِ الْمَرِيضِ**».

1439- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" visited a man (to ask about his health) and asked him: "What do you desire for?" he said: "I've a desire for (eating) bread made of wheat." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has wheat bread, let him send (something) to his (sick) brother." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a sick person belonging to anyone of you has a desire for any (kind of food), he should serve him with that."

1440- It is narrated on the authority of Anas Ibn Malik that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" visited a sick person, and then he asked him: "Do you have a desire for (eating) anything? Do you have a desire for (eating) cake?" the (sick) man answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" demanded that for him.

1441-It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: If you visit a sick person, ask him to invoke good for you, for indeed, his invocation is (responded to by Allah) like that of the angels."

[2] The Reward Of Such As Visits A Patient (To Ask About His Health)

1442- It is narrated on the authority of Ali that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who comes to visit his Muslim (sick) brother (in order to enquire about his health), will walk, in the hereafter, in (a way, full of) clusters of fruits leading to the Garden, until he sits: when he sits, he will be covered up with mercy: if he is in the morning, seventy thousand angels keep asking for (Allah's) prayer upon him until it is evening; and if he is in the evening, seventy thousand angels keep asking for (Allah's) prayer upon him until it is morning."

1443-It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who visits a sick person (to ask about his state) a caller from the heaven will call: "Blessed be you, and blessed be your walk (to the Garden in the hereafter, as well as you walk to visit such a sick in the world); and let you occupy a position (of honour) in the Garden!""

1439 ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا صَفْوَانُ بْنُ هُبَيْرَةَ. حَدَّثَنَا أَبُو مَكِينٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ عَادَ رَجُلاً فَقَالَ: «**مَا تَشْتَهِي؟**» قَالَ: أَشْتَهِي خُبْزَ بُرٍّ. قَالَ النَّبِيُّ ﷺ: «**مَنْ كَانَ عِنْدَهُ خُبْزُ بُرٍّ فَلْيَبْعَثْ إِلَى أَخِيهِ**» ثُمَّ قَالَ النَّبِيُّ ﷺ: «**إِذَا اشْتَهَى مَرِيضُ أَحَدِكُمْ شَيْئاً، فَلْيُطْعِمْهُ**».

1440 ـ حدّثنا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا أَبُو يَحْيَىٰ الْحِمَّانِيُّ، عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَى مَرِيضٍ يَعُودُهُ. فَقَالَ: «**أَتَشْتَهِي شَيْئاً؟ أَتَشْتَهِي كَعْكاً؟**» قَالَ: نَعَمْ. فَطَلَبُوا لَهُ.

1441 ـ حدّثنا جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنِي كَثِيرُ بْنُ هِشَامٍ. حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «**إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَمُرْهُ أَنْ يَدْعُوَ لَكَ. فَإِنَّ دُعَاءَهُ كَدُعَاءِ الْمَلاَئِكَةِ**».

2 ـ بابُ ما جَاءَ في ثَوَابِ مَنْ عَادَ مَرِيضاً

1442 ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ أَتَى أَخَاهُ الْمُسْلِمَ عَائِداً، مَشَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ. فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ. فَإِنْ كَانَ غُدْوَةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ. وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ**».

1443 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ. حَدَّثَنَا أَبُو سِنَانٍ الْقَسْمَلِيُّ، عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ عَادَ مَرِيضاً نَادَى مُنَادٍ مِنَ السَّمَاءِ: طِبْتَ وَطَابَ مَمْشَاكَ، وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلاً**».

[3] Dictating (The Testimony That) "There Is No God But Allah" To The Dying Person

1444- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You should dictate (the testimony that) "There is no god (to be worshipped) but Allah" to those suffering the death agonies among you."

1445- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You should dictate (the testimony that) "There is no god (to be worshipped) but Allah" to those suffering the death agonies among you."

1446- It is narrated on the authority of Ishaq Ibn Abdullah Ibn Ja'far from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dictate to those suffering the death agonies among you (the statement): "There is no god but Allah, Most Forbearing, Most Honoured (and Generous); Glory be to Allah, the Lord of the Throne, Most Great; Praise be to Allah, the Lord of the worlds."" They said: "O Messenger of Allah! What is its(effect) for the living ones?" he said: "It is better and greater."

[4] What Is Said By The Present (People) When Death Approaches A Sick Person

1447- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are visiting a sick person or one on the threshold of death, you should invoke good for him, for the angels say "Amen" in confirmation to what you say." When Abu Salamah died, I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Abu Salamah (my husband) died." On that he said: "Say: O Allah! Forgive for me and him, and recompense me with good in substitution for him." When I did, Allah recompensed me with him, who is much better, Muhammad, Allah's Messenger "Allah's blessing and peace be upon him".

1448- It is narrated on the authority of Ma'qil Ibn Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite it, i.e. (the Surah of) Ya Sin near those whom death approaches among you."

1449- It is narrated on the authority of Abd Ar-Rahman Ibn Ka'b Ibn Malik from his father that when death approached Ka'b, Umm Bishr, daughter of Al-Bara' Ibn Ma'rur came to him and said: "O Abu Abd Ar-Rahman! When you meet so and so (after death) salute him on behalf of me." He said: "O Umm Bishr! We (the dead) will be occupied by matters of

3 ـ بابُ ما جَاءَ في تَلْقِينِ المَيِّتِ لا إلٰه إلاّ الله

1444 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَقِّنُوا مَوْتَاكُمْ: لاَ إِلٰهَ إِلاَّ اللَّهُ**».

1445 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ يَحْيَىٰ بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَقِّنُوا مَوْتَاكُمْ: لاَ إِلٰهَ إِلاَّ اللَّهُ**».

1446 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَقِّنُوا مَوْتَاكُمْ: لاَ إِلٰهَ إِلاَّ اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**» قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ لِلأَحْيَاءِ؟ قَالَ: «**أَجْوَدُ، وَأَجْوَدُ**».

4 ـ بابُ ما جَاءَ فيما يُقَالُ عِنْدَ المَرِيضِ إذا حُضِرَ

1447 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا حَضَرْتُمُ الْمَرِيضَ أَوِ الْمَيِّتَ، فَقُولُوا خَيْراً. فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ**».

فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ. قَالَ: «**قُولِي اللَّهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً**». قَالَتْ: فَفَعَلْتُ. فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ مِنْهُ. مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ.

1448 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ (وَلَيْسَ بِالنَّهْدِيِّ)، عَنْ أَبِيهِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اقْرَؤُوهَا عِنْدَ مَوْتَاكُمْ**» يَعْنِي يس.

1449 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا الْمُحَارِبِيُّ. جَمِيعاً عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الْحٰرِثِ بْنِ فُضَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ؛ قَالَ: لَمَّا حَضَرَتْ كَعْباً الْوَفَاةُ، أَتَتْهُ أُمُّ بِشْرٍ بِنْتُ الْبَرَاءِ بْنِ مَعْرُورٍ. فَقَالَتْ: يَا أَبَا عَبْدِ الرَّحْمٰنِ إِنْ لَقِيتَ فُلاَناً فَاقْرَأْ عَلَيْهِ مِنِّي السَّلاَمَ. قَالَ: غَفَرَ اللَّهُ لَكِ يَا أُمَّ بِشْرٍ نَحْنُ أَشْغَلُ مِنْ ذٰلِكَ. قَالَتْ: يَا أَبَا عَبْدَ الرَّحْمٰنِ أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ:

greater seriousness." On that she said: "O Abu Abd Ar-Rahman! Have you not heard the statement of the Messenger of Allah "Allah's blessing and peace be upon him" that "The souls of the faithful believers (and the martyrs among them in particular) will be inside the bodies of green birds, hanging (i.e. eating) in the trees of the Garden"?" he said: "Yes (I have heard that)." She said: "Then, it (sending peace to them) is possible."

1450- It is narrated on the authority of Muhammad Ibn Al-Munkadir that he said: I visited Jabir Ibn Abdullah while death was approaching him, and said to him: Salute the Messenger of Allah "Allah's blessing and peace be upon him" on my behalf.

[5] The Believer Receives Reward While He Is Approaching Death

1451- It is narrated on the authority of A'ishah that once, the Messenger of Allah "Allah's blessing and peace be upon him" entered into her, and she had a relative of hers, whom death was constricting. When the Messenger of Allah "Allah's blessing and peace be upon him" saw how she suffered (because of that), he said to her: "Do not grieve for your relative, for that (which he is suffering) is a portion of his good deeds."

1452- It is narrated on the authority of Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the faithful believer dies with the sweat of forehead."

Comment: (This might be because of the severity of death agonies he suffers to have the remaining portion of his sins plotted out from him; or because of his feeling shy of Allah Almighty when he receives the glad tidings of his being admitted to the Garden in spite of his sins; or it might be said that the sweat of forehead is a sign by which the believing dead in particular are characterized, even though its significance is unknown.)

1453- It is narrated on the authority of Abu Musa that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "When is a (dying) servant's awareness of people cut off (irretrievably)?" He said: "When he witnesses (the death angels, and the affairs of the hereafter)."

[6] Shutting (The Eyes Of) The Dead Person

1454- It is narrated on the authority of Umm Salamah that she said: (When Abu Salamah died) The Messenger of Allah "Allah's blessing and peace be upon him" entered into Abu Salamah and his eyes were fixedly open. Thereupon he (the Prophet) closed them up and said: "No doubt, when one's soul is arrested, the sight follows it(and this is why one's eyes should be shut after death)."

«**إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ فِي طَيْرٍ خُضْرٍ، تَعْلَقُ بِشَجَرِ الْجَنَّةِ**» قَالَ: بَلَىٰ. قَالَتْ: فَهُوَ ذَاكَ.

1450 ـ حدّثنا أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَىٰ. حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ؛ قَالَ: دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ يَمُوتُ. فَقُلْتُ: اقْرَأْ عَلَى رَسُولِ اللَّهِ ﷺ السَّلاَمَ.

5 ـ بابُ ما جاءَ في المُؤْمِنِ يُؤْجَرُ في النَّزْعِ

1451 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا حَمِيمٌ لَهَا يَخْنُقُهُ الْمَوْتُ. فَلَمَّا رَأَى النَّبِيُّ ﷺ مَا بِهَا قَالَ لَهَا: «**لاَ تَبْتَئِسِي عَلَى حَمِيمِكِ. فَإِنَّ ذٰلِكَ مِنْ حَسَنَاتِهِ**».

1452 ـ حدّثنا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ، حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْمُؤْمِنُ يَمُوتُ بِعَرَقِ الْجَبِينِ**».

1453 ـ حدّثنا رَوْحُ بْنُ الْفَرَجِ. حَدَّثَنَا نَصْرُ بْنُ حَمَّادٍ. حَدَّثَنَا مُوسَىٰ بْنُ كَرْدَمٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ أَبِي بَرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، مَتَى تَنْقَطِعُ مَعْرِفَةُ الْعَبْدِ مِنَ النَّاسِ؟ قَالَ: «**إِذَا عَايَنَ**».

6 ـ بابُ ما جَاءَ في تَغْمِيضِ المَيِّتِ

1454 ـ حدّثنا إِسْمَاعِيلُ بْنُ أَسَدٍ. حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو. حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ، وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ. ثُمَّ قَالَ: «**إِنَّ الرُّوحَ إِذَا قُبِضَ، تَبِعَهُ الْبَصَرُ**».

1455- It is narrated on the authority of Shaddad Ibn Aws that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are present (at the time of the death of) your dead persons, shut their eyes, for when one's soul is arrested, his sight follows it; and you should invoke good (for him) for the angels say "Amen" in confirmation to what the inhabitants of the house say."

[7] Kissing The Dead Person

1456- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" kissed Uthman Ibn Maz'un and he was dead: as if I am seeing his tears flowing upon his (Uthman's) cheeks.

1457- It is narrated on the authority of both Ibn Abbas and A'ishah that Abu Bakr kissed the Messenger of Allah "Allah's blessing and peace be upon him" while he was dead.

[8] Washing The Dead (Body)

1458- It is narrated on the authority of Umm Atiyyah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came to us while we were washing the body of Umm Kulthum, his daughter and said: "Wash her thrice or five times or more, if you see it necessary, with water and lote scent. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

1459- The same is narrated on the authority of Umm Atiyyah, with a slight variation of words: in this narration it is reported that he ordered them to wash her an odd number of times, to start from her right side, and the parts of ablution in her body, and Umm Atiyyah said: We combed her hair, and entwined it into three braids.

1460- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do not show your thigh (to anyone unlawful for him to see it), nor should you look at the thigh of anyone be he living or dead(unlawful for you to see)."

1461- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not but the trustworthy ones wash (the bodies of) your dead persons."

1462- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is engaged in washing (the body of) a dead, shrouding him, applying Hunut to

1455 ـ **حدّثنا** أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ تَوْبَةَ. حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ. حَدَّثَنَا قَزَعَةُ بْنُ سُوَيْدٍ، عَنْ حُمَيْدٍ الأَعْرَجِ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا حَضَرْتُمْ مَوْتَاكُمْ، فَأَغْمِضُوا الْبَصَرَ. فَإِنَّ الْبَصَرَ يَتْبَعُ الرُّوحَ. وَقُولُوا خَيْراً. فَإِنَّ الْمَلاَئِكَةَ تُؤَمِّنُ عَلَى مَا قَالَ أَهْلُ الْبَيْتِ**».

7 ـ بابُ ما جاءَ في تَقْبِيلِ المَيِّتِ

1456 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ؛ قَالَتْ: قَبَّلَ رَسُولُ اللَّهِ ﷺ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ. فَكَأَنِّي أَنْظُرُ إِلَى دُمُوعِهِ تَسِيلُ عَلَى خَدَّيْهِ.

1457 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ، وَالْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، وَسَهْلُ بْنُ أَبِي سَهْلٍ؛ قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مُوسَىٰ بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ وَعَائِشَةَ؛ أَنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ ﷺ وَهُوَ مَيِّتٌ.

8 ـ بابُ ما جاءَ في غَسْلِ المَيِّتِ

1458 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ؛ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نُغَسِّلُ ابْنَتَهُ أُمَّ كُلْثُومٍ. فَقَالَ: «**اغْسِلْنَهَا ثَلاَثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذٰلِكَ، إِنْ رَأَيْتُنَّ ذٰلِكَ، بِمَاءٍ وَسِدْرٍ. وَاجْعَلْنَ فِي الآخِرَةِ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ. فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي**» فَلَمَّا فَرَغْنَا آذَنَّاهُ. فَأَلْقَى إِلَيْنَا حَقْوَهُ. وَقَالَ: «**أَشْعِرْنَهَا إِيَّاهُ**».

1459 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ. حَدَّثَتْنِي حَفْصَةُ، عَنْ أُمِّ عَطِيَّةَ بِمِثْلِ حَدِيثِ مُحَمَّدٍ. وَكَانَ فِي حَدِيثِ حَفْصَةَ: «**اغْسِلْنَهَا وِتْراً**» وَكَانَ فِيهِ: «**اغْسِلْنَهَا ثَلاَثاً أَوْ خَمْساً**» وَكَانَ فِيهِ: «**ابْدَأُوا بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا**» وَكَانَ فِيهِ: أَنَّ أُمَّ عَطِيَّةَ قَالَتْ: وَمَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ.

1460 ـ **حدّثنا** بِشْرُ بْنُ آدَمَ. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «**لاَ تُبْرِزْ فَخِذَكَ، وَلاَ تَنْظُرْ إِلَى فَخِذِ حَيٍّ وَلاَ مَيِّتٍ**».

1461 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ مُبَشِّرِ بْنِ عُبَيْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لِيُغَسِّلْ مَوْتَاكُمُ الْمَأْمُونُونَ**».

1462 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ. حَدَّثَنَا عَبَّادُ بْنُ كَثِيرٍ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ غَسَّلَ مَيِّتاً وَكَفَّنَهُ وَحَنَّطَهُ وَحَمَلَهُ وَصَلَّى عَلَيْهِ، وَلَمْ يُفْشِ عَلَيْهِ مَا رَأَى، خَرَجَ مِنْ خَطِيئَتِهِ مِثْلَ يَوْمَ وَلَدَتْهُ أُمُّهُ**».

the body, carrying (the bier of) him, and offering funeral prayer for him, and further he does not make public whatever (defects) he might see in his body, he comes out of sins (as pure and clear as) he was on the day his mother gave birth to him."

1463- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has been engaged in washing (the body of) a dead person, let him take a bath."

[9] What About Man's Washing (The Dead Body Of) His Wife, And A Woman's Washing (The Dead Body Of) Her Husband

1464- It is narrated on the authority of Abdullah Ibn Az-Zubair from his father from A'ishah that she said: Had I known earlier what I came to know later, surely, none would have washed (the body of) The Messenger of Allah "Allah's blessing and peace be upon him" barring his wives.

1465- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" returned from Baqi' and found me suffering from headache, and I was saying: "O my head!" on that he said: "Nay! It is I, O A'ishah who (has more claim to say): "O my head!" then the Messenger of Allah "Allah's blessing and peace be upon him" further said: "What is harm on you O A'ishah if you died before me, so that I would stand upon you, in order to wash your (dead body), shroud you, offer funeral prayer for you, and then bury you?"

[10] Washing The (Body Of The) Messenger Of Allah

1466- It is narrated on the authority of Ibn Buraidah from his father that he said: When they went on washing (the body of) The Messenger of Allah "Allah's blessing and peace be upon him" (and they hesitated to deprive him of the shirt he was wearing), a caller called them from inside (the room): "Do not deprive the (body of the) Messenger of Allah of his shirt."

1467- It is narrated on the authority of Ali that he said that when he washed the (body of the) Messenger of Allah, he went on finding what a man would find in (the body of) the dead but he got nothing, thereupon he said: "Let my father be sacrificed for you! Blessed be as you are living, and blessed be you as you are dead!"

1468- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When I die, wash my (body) with seven water-skins (of water) from my well, the well of Ghars."

1463 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ غَسَّلَ مَيِّتاً فَلْيَغْتَسِلْ**».

9 ـ بابُ ما جَاءَ في غَسْلِ الرَّجُلِ امْرَأَتَهُ وغَسْلِ المَرْأَةِ زَوْجَها

1464 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الذَّهَبِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَحْيَىٰ بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَوْ كُنْتُ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا غَسَّلَ النَّبِيَّ ﷺ غَيْرُ نِسَائِهِ.

1465 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ؛ قَالَتْ: رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْبَقِيعِ. فَوَجَدَنِي وَأَنَا أَجِدُ صُدَاعاً فِي رَأْسِي. وَأَنَا أَقُولُ: وَارَأْسَاهُ. فَقَالَ: «**بَلْ أَنَا، يَا عَائِشَةُ وَارَأْسَاهُ**» ثُمَّ قَالَ: «**مَا ضَرَّكِ لَوْ مِتِّ قَبْلِي فَقُمْتُ عَلَيْكِ فَغَسَّلْتُكِ وَكَفَّنْتُكِ وَصَلَّيْتُ عَلَيْكِ وَدَفَنْتُكِ**».

10 ـ بابُ ما جَاءَ في غَسْلِ النَّبيِّ ﷺ

1466 ـ **حدّثنا** سَعِيدُ بْنُ يَحْيَىٰ بْنِ الأَزْهَرِ الْوَاسِطِيُّ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: لَمَّا أَخَذُوا فِي غُسْلِ النَّبِيِّ ﷺ نَادَاهُمْ مُنَادٍ مِنَ الدَّاخِلِ: لاَ تَنْزِعُوا عَنْ رَسُولِ اللَّهِ ﷺ قَمِيصَهُ.

1467 ـ **حدّثنا** يَحْيَىٰ بْنِ خِذَامٍ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسَىٰ. أَنْبَأَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: لَمَّا غَسَّلَ النَّبِيَّ ﷺ ذَهَبَ يَلْتَمِسُ مِنْهُ مَا يَلْتَمِسُ مِنَ الْمَيِّتِ، فَلَمْ يَجِدْهُ. فَقَالَ: بِأَبِي الطَّيِّبُ. طِبْتَ حَيًّا وَطِبْتَ مَيِّتاً.

1468 ـ **حدّثنا** عَبَّادُ بْنُ يَعْقُوبَ. حَدَّثَنَا الْحُسَيْنُ بْنُ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَنَا مُتُّ فَاغْسِلُونِي بِسَبْعِ قِرَبٍ، مِنْ بِئْرِي، بِئْرِ غَرْسٍ**».

[11] The Shroud Of The Messenger Of Allah

1469- It is narrated on the authority of A'ishah that the (body of the) Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in three white Yemenite garments, having no shirt nor turban. It was said to A'ishah: They pretended that he was shrouded in a lined Burdah. On that she said: It is true they brought a Burdah with lines, but they did not shroud him in it.

1470- It is narrated on the authority of Ibn Umar that he said: The (body of the) Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in three white Suhuliyyah pieces (of cloth made of) cotton.

1471- It is narrated on the authority of Ibn Abbas that he said: The (body of the) Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in three garments, including the shirt he was wearing when he died, and a Najrani cloak.

[12] Concerning The Desirable Shroud

1472- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your garments are the white (ones): so, shroud your dead in them, and take them as your clothes."

1473- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The cloak is the best of your shrouds."

Comment: (The significance here is to put a stress upon the fact that the shroud should cover the whole body, as a cloak does.)

1474- It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you is in charge of (the process of preparing the dead body of) his brother (for burial), let him make good his shroud (and let him shroud him perfectly)."

[13] Looking At The Dead Body When It Is Put In The Shroud

1475- It is narrated on the authority of Anas Ibn Malik that he said: When Ibrahim, the son of the Messenger of Allah "Allah's blessing and peace be upon him" died, the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Do not put him in his shroud until I look

11 ـ بابُ ما جَاءَ في كَفَنِ النَّبيِّ ﷺ

1469 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ بِيضٍ يَمَانِيَةٍ، لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ. فَقِيلَ لِعَائِشَةَ: إِنَّهُمْ كَانُوا يَزْعُمُونَ أَنَّهُ قَدْ كَانَ كُفِّنَ فِي حِبَرَةٍ. فَقَالَتْ عَائِشَةُ: قَدْ جَاءُوا بِبُرْدٍ حِبَرَةٍ، فَلَمْ يُكَفِّنُوهُ.

1470 ـ حدّثنا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، قَالَ: هٰذَا مَا سَمِعْتُ مِنْ أَبِي مُعَيْدٍ، حَفْصِ بْنِ غَيْلاَنَ، عَنْ سُلَيْمَانَ بْنِ مُوسٰى، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلاَثِ رِيَاطٍ بِيضٍ سُحُولِيَّةٍ.

1471 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلاَثَةِ أَثْوَابٍ: قَمِيصُهُ الَّذِي قُبِضَ فِيهِ، وَحُلَّةٌ نَجْرَانِيَّةٌ.

12 ـ بابُ ما جَاءَ فيما يُسْتَحَبُّ مِنَ الكفَنِ

1472 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ ثِيَابِكُمُ الْبَيَاضُ. فَكَفِّنُوا فِيهَا مَوْتَاكُمْ، وَالْبَسُوهَا**».

1473 ـ حدّثنا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. أَنْبَأَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ حَاتِمِ بْنِ أَبِي نَصْرٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ أَبِيهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**خَيْرُ الْكَفَنِ الْحُلَّةُ**».

1474 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُمَرُ بْنُ يُونُس. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وَلِيَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ**».

13 ـ بابُ ما جَاءَ في النَّظَرِ إلى المَيِّتِ إذا أُدْرِجَ في أكْفَانِهِ

1475 ـ حدّثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ. حَدَّثَنَا أَبُو شَيْبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَمَّا قُبِضَ إِبْرَاهِيمُ، ابْنُ النَّبِيِّ ﷺ قَالَ لَهُمُ النَّبِيُّ ﷺ: «**لاَ تُدْرِجُوهُ فِي أَكْفَانِهِ حَتَّى أَنْظُرَ إِلَيْهِ**» فَأَتَاهُ فَانْكَبَّ عَلَيْهِ، وَبَكَى.

at him." Then, (before they did) he came to (see) him, turned over him and went on weeping.

[14] Concerning The Forbiddance To Announce The Death News

1476- It is narrated on the authority of Bilal Ibn Yahya that he said: Whenever there was a dead person belonging to (the family of) Hudhaifah, he would say: "Do not inform anyone of his death, for I fear it might belong to the announcement of death news; and indeed, I heard the Messenger of Allah "Allah's blessing and peace be upon him" with those ears of mine having forbidden announcing the death news."

[15] What About Attending The Funeral Procession

1477- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hasten (in walking) with the funeral procession: if it is (of a) righteous, then, (your quickness) will be good that you present to him; otherwise, you will relieve yourselves of (the burden of its) evil."

1478- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: He, who follows a funeral procession (and takes part in carrying the bier), let him carry from every portion of the sides of the bier, since this is a part of the sunnah: furthermore, one could do that (i.e. take part in carrying the bier) voluntarily if he so likes, or leave (carrying) if he so likes.

1479- It is narrated on the authority of Abu Musa that once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a funeral procession, with which they were walking very fast, thereupon he said: "Let you walk with tranquility!"

1480- It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw some people on their mounts while following a funeral procession. On that he said: "Do you not feel shy that Allah's angels are walking on foot and you are on your mounts (while following the funeral procession)?"

1481- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: I heard the Prophet "Allah's blessing and peace be upon him" having said: "(It is more fitting for) the rider to be behind the funeral procession, and to such as walks on foot to be wherever he likes from its (sides)."

14 ـ بابُ ما جاءَ في النَّهْيِ عَنِ النَّعْيِ

1476 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ حَبِيبِ بْنِ سُلَيْمٍ، عَنْ بِلاَلِ بْنِ يَحْيَىٰ؛ قَالَ: كَانَ حُذَيْفَةُ، إِذَا مَاتَ لَهُ الْمَيِّتُ قَالَ: لاَ تُؤْذِنُوا بِهِ أَحداً. إِنِّي أَخَافُ أَنْ يَكُونَ نَعْياً. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بِأُذُنَيَّ هَاتَيْنِ، يَنْهَى عَنِ النَّعْيِ.

15 ـ بابُ ما جَاءَ في شُهُودِ الجَنَائِزِ

1477 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ تَكُنْ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ. وَإِنْ تَكُنْ غَيْرَ ذٰلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ**».

1478 ـ حدّثنا حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مَنْصُورٍ، عَنْ عُبَيْدِ بْنِ نِسْطَاسٍ، عَنْ أَبِي عُبَيْدَةَ؛ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: مَنِ اتَّبَعَ جِنَازَةً فَلْيَحْمِلْ بِجَوَانِبِ السَّرِيرِ كُلِّهَا. فَإِنَّهُ مِنَ السُّنَّةِ. ثُمَّ إِنْ شَاءَ فَلْيَتَطَوَّعْ. وَإِنْ شَاءَ فَلْيَدَعْ.

1479 ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ عَقِيلٍ. حَدَّثَنَا بِشْرُ بْنُ ثَابِتٍ. حَدَّثَنَا شُعْبَةُ، عَنْ لَيْثٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ أَنَّهُ رَأَى جِنَازَةً يُسْرِعُونَ بِهَا. قَالَ: «**لِتَكُنْ عَلَيْكُمُ السَّكِينَةُ**».

1480 ـ حدّثنا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ نَاساً رُكْبَاناً عَلَى دَوَابِّهِمْ، فِي جِنَازَةٍ. فَقَالَ: «**أَلاَ تَسْتَحْيُونَ أَنَّ مَلاَئِكَةَ اللَّهِ يَمْشُونَ عَلَى أَقْدَامِهِمْ وَأَنْتُمْ رُكْبَانٌ؟**».

1481 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ اللَّهِ بْنِ جُبَيْرِ بْنِ حَيَّةَ. حَدَّثَنِي زِيَادُ بْنُ جُبَيْرِ بْنِ حَيَّةَ. سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الرَّاكِبُ خَلْفَ الْجِنَازَةِ وَالْمَاشِي مِنْهَا حَيْثُ شَاءَ**».

[16] Walking In Front Of The Funeral Procession

1482- It is narrated on the authority of Salem that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar walking in front of the funeral procession.

1483- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar and Uthman used to walk in front of the funeral procession.

1484- It is narrated on the authority of Abdullah Ibn Mas'ud: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The funeral procession should be followed, and it is (not fitting for it to) follow (anyone); and such as walks ahead of it is not of (those taking part in) it."

[17] It Is Forbidden To Change Clothes (While Going On) With A Funeral Procession

1485- It is narrated on the authority of both Imran Ibn Al-Husain and Abu Barzah that they said: We set out to follow a funeral procession with the Messenger of Allah "Allah's blessing and peace be upon him", and he saw a people having taken off their lower garments, and they were walking only in shirts, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you copy the conduct (or do you imitate the act) of (those of the pre-Islamic period of) ignorance? I intended to invoke evil against you, so that you will return with faces other than those you have." They took on their lower garments, and never returned to that.

[18] Whenever A Funeral Procession Becomes Ready, It Should Not Be Delayed, Nor Should It Be Followed With Fire

1486- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not delay (walking with) the funeral procession, once it becomes ready."

1487- It is narrated on the authority of Abu Burdah that when death approached Abu Musa Al-Ash'ari he said: "Do not follow (the funeral procession of) me with fire." It was said to him: "Did you hear something pertaining to its (forbiddance)?" he said: "Yes (I heard that) from the Messenger of Allah "Allah's blessing and peace be upon him"."

[19] Concerning The Dead, For Whom A Group Of Muslims Offer Funeral Prayer

1488- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, for whom (no

16 ـ بابُ ما جَاءَ في المَشْيِ أَمَامَ الجِنَازَةِ

1482 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَهِشَامُ بْنُ عَمَّارٍ، وَسَهْلُ بْنُ أَبِي سَهْلٍ؛ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ النَّبِيَّ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الجِنَازَةِ.

1483 ـ **حدثنا** نَصْرُ بْنُ عَلِيٍّ الجَهْضَمِيُّ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ؛ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ. أَنْبَأَنَا يُونُس بْنُ يَزِيدَ الأَيْلِيُّ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَمْشُونَ أَمَامَ الْجِنَازَةِ.

1484 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ التَّيْمِيِّ، عَنْ أَبِي مَاجِدَةَ الْحَنَفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْجِنَازَةُ مَتْبُوعَةٌ وَلَيْسَتْ بِتَابِعَةٍ. لَيْسَ مَعَهَا مَنْ تَقَدَّمَهَا»**.

17 ـ بابُ ما جَاءَ في النَّهْيِ عَنِ التَّسَلُّبِ مَعَ الجِنَازَةِ

1485 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَخْبَرَنِي عَمْرُو بْنُ النُّعْمَانِ. حَدَّثَنَا عَلِيُّ بْنُ الْحَزَوَّرِ، عَنْ نُفَيْعٍ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ وَأَبِي بَرْزَةَ؛ قَالاَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جِنَازَةٍ. فَرَأَى قَوْماً قَدْ طَرَحُوا أَرْدِيَتَهُمْ يَمْشُونَ فِي قُمُصٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَبِفِعْلِ الْجَاهِلِيَّةِ تَأْخُذُونَ؟ أَوْ بِصُنْعِ الْجَاهِلِيَّةِ تَشَبَّهُونَ؟ لَقَدْ هَمَمْتُ أَنْ أَدْعُوَ عَلَيْكُمْ دَعْوَةً تَرْجِعُونَ فِي غَيْرِ صُوَرِكُمْ»** قَالَ، فَأَخَذُوا أَرْدِيَتَهُمْ وَلَمْ يَعُودُوا لِذٰلِكَ.

18 ـ بابُ ما جَاءَ في الجِنَازَةِ لا تُؤَخَّرُ إذا حَضَرَتْ ولا تُتْبَعُ بنارٍ

1486 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ اللَّهِ الْجُهَنِيُّ؛ أَنَّ مُحَمَّدَ بْنَ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ تُؤَخِّرُوا الْجِنَازَةَ إِذَا حَضَرَتْ»**.

1487 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ. أَنْبَأَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ: قَرَأْتُ عَلَى الْفُضَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي حَرِيزٍ؛ أَنَّ أَبَا بُرْدَةَ حَدَّثَهُ قَالَ: أَوْصَى أَبُو مُوسَىٰ الأَشْعَرِيُّ، حِينَ حَضَرَهُ الْمَوْتُ، فَقَالَ: لاَ تُتْبِعُونِي بِمِجْمَرٍ. قَالُوا لَهُ: أَوَ سَمِعْتَ فِيهِ شَيْئاً؟ قَالَ: نَعَمْ. مِنْ رَسُولِ اللَّهِ ﷺ.

19 ـ بابُ ما جَاءَ فيمَنْ صَلَّى عَلَيْهِ جَمَاعَةٌ مِنَ المُسْلِمِينَ

1488 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ. أَنْبَأَنَا شَيْبَانُ، عَنِ

less than) one hundred of the Muslims offer funeral prayer (after his death his sins) will be forgiven for him."

1489- It is narrated on the authority of Kuraib, the freed slave of Abdullah Ibn Abbas that he said: A son belonging to Ibn Abbas died; and he said to me: "O Kuraib! Stand up and see whether they gathered (to offer funeral prayer and follow the procession) for my son." I said: "Yes (they gathered)." He said: "Allah's Mercy be upon you! How many do you guess them? Are they (about) forty?" I said: "No: they are more." On that he said: "Then, you could take out my son. No doubt, I bear witness that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No faithful believer for whom (no less than) forty from amongst the faithful believers intercede but that Allah will accept their intercession.""

1490- It is narrated on the authority of Malik Ibn Hubairah Ash-Shami, and he had a (portion of the Prophet's) companionship that whenever (the dead body of) anyone was brought to him (to lead the prayer on it) and he regarded those who would follow (the funeral procession and offer funeral prayer) as few in number, he would then divide them into three rows, and then he would lead the funeral prayer for it. He told that Allah's Messenger "Allah's blessing and peace be upon him" said: "Never three rows of Muslims align for a dead (to pray for him, and follow his funeral procession) but that (Allah's Forgiveness) will be assured to him."

[20] Praising The Dead

1491- It is narrated on the authority of Anas Ibn Malik: A funeral procession passed by the Messenger of Allah "Allah's blessing and peace be upon him" and the people praised the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It has been affirmed to him." It was said: "O Messenger of Allah! You said concerning this (former which the people praised): "It has been affirmed to him"; and at the same time you said concerning that (latter which the people condemned): "It has been affirmed to him" (What is that which has been affirmed to both?)" He replied: "(It is) the witness of the people, and of a surety, the faithful believers are Allah's witnesses on the earth."

1492- It is narrated on the authority of Abu Hurairah: A funeral procession passed by the Messenger of Allah "Allah's blessing and peace be upon him" and the people praised the deceased and attributed the characteristics of goodness to him. The Prophet "Allah's blessing and peace

الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ صَلَّى عَلَيْهِ مِائَةٌ مِنَ الْمُسْلِمِينَ غُفِرَ لَهُ**».

1489 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا بَكْرُ بْنُ سُلَيْمٍ. حَدَّثَنِي حُمَيْدُ بْنِ زِيَادٍ الْخَرَّاطُ، عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ قَالَ: هَلَكَ ابْنٌ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقَالَ لِي: يَا كُرَيْبُ قُمْ فَانْظُرْ هَلِ اجْتَمَعَ لِابْنِي أَحَدٌ؟ فَقُلْتُ: نَعَمْ. فَقَالَ: وَيْحَكَ كَمْ تَرَاهُمْ؟ أَرْبَعِينَ؟ قُلْتُ: لاَ. بَلْ هُمْ أَكْثَرُ. قَالَ: فَاخْرُجُوا بِابْنِي. فَأَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ أَرْبَعِينَ مِنْ مُؤْمِنٍ يَشْفَعُونَ لِمُؤْمِنٍ إِلاَّ شَفَّعَهُمُ اللَّهُ**».

1490 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ مَالِكِ بْنِ هُبَيْرَةَ الشَّامِيِّ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: كَانَ إِذَا أُتِيَ بِجِنَازَةٍ، فَتَقَالَّ مَنْ تَبِعَهَا، جَزَّأَهُمْ ثَلاَثَةَ صُفُوفٍ، ثُمَّ صَلَّى عَلَيْهَا. وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا صَفَّ صُفُوفٌ ثَلاَثَةٌ مِنَ الْمُسْلِمِينَ عَلَى مَيِّتٍ إِلاَّ أَوْجَبَ**».

20 ـ بابُ ما جَاءَ في الثَّنَاءِ على المَيِّتِ

1491 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِجِنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْراً، فَقَالَ: «**وَجَبَتْ**». ثُمَّ مُرَّ عَلَيْهِ بِجِنَازَةٍ، فَأُثْنِيَ عَلَيْهَا شَرًّا، فَقَالَ: «**وَجَبَتْ**» فَقِيلَ: يَا رَسُولَ اللَّهِ قُلْتَ لِهٰذِهِ وَجَبَتْ. وَلِهٰذِهِ وَجَبَتْ. فَقَالَ: «**شَهَادَةُ الْقَوْمِ. وَالْمُؤْمِنُونَ شُهُودُ اللَّهِ فِي الأَرْضِ**».

1492 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِجِنَازَةٍ، فَأُثْنِيَ عَلَيْهَا خَيْراً، فِي مَنَاقِبِ الْخَيْرِ. فَقَالَ: «**وَجَبَتْ**». ثُمَّ مَرُّوا عَلَيْهِ بِأُخْرَى. فَأُثْنِيَ عَلَيْهَا شَرًّا، فِي مَنَاقِبِ الشَّرِّ. فَقَالَ: «**وَجَبَتْ. إِنَّكُمْ شُهَدَاءُ اللَّهِ فِي الأَرْضِ**».

be upon him" said: "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased, and attributed the characteristics of evil to him. The Prophet "Allah's blessing and peace be upon him" said: "It has been affirmed to him. Of a surety, you are Allah's witnesses on the earth."

[21] Where Does The Imam Stand When He Offers Funeral Prayer

1493- It is narrated on the authority of Samurah Ibn Jundub that once the Messenger of Allah “Allah’s blessing and peace be upon him” offered the funeral prayer for a woman who died during the period of postpartum, and he stood facing the middle (part of the dead body).

1494- It is narrated on the authority of Abu Ghalib that he said: I saw Anas Ibn Malik having offered the funeral prayer for a man, and he stood by the head (of the dead body). Then, a bier of a woman was brought, and it was said to him: O Abu Hamzah! Do you (like to) offer funeral prayer for her? He stood facing the middle of the bier (and offered the prayer). On that Al-Ala' Ibn Ziyad said to him: O Abu Hamzah! Did you see the Messenger of Allah “Allah’s blessing and peace be upon him” having stood in the same position you stood from the bier of the man, as well as he stood in the same position you stood from the bier of the woman? He answered in the affirmative and turned his face to us and then said: You should learn that!

[22] Reciting (In The Funeral Prayer) On The Dead Body

1495- It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” recited (in the funeral prayer) Al-Fatihah on the dead body (of a person).

1496- It is narrated on the authority of Umm Sharik Al-Ansariyyah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” commanded us to recite the Opening of the Book (Al-Fatihah) on the dead body.

[23] The Supplication In The Funeral Prayer

1497- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: "When you offer funeral prayer on a dead, be sincere in your invocation (of good upon him)."

1498- It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” offered funeral prayer, he would invoke: "O Allah! Forgive for the living and the dead among us, the present and the absent among us, the old

21 ـ بابُ ما جَاءَ في أَيْنَ يَقُومُ الإِمَامُ إذا صَلَّى على الجِنازَةِ

1493 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ. قَالَ الْحُسَيْنُ بْنُ ذَكْوَانَ: أَخْبَرَنِي، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ الأَسْلَمِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ الْفَزَارِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا. فَقَامَ وَسَطَهَا.

1494 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي غَالِبٍ؛ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ صَلَّى عَلَى جِنَازَةِ رَجُلٍ. فَقَامَ حِيَالَ رَأْسِهِ. فَجِيءَ بِجِنَازَةٍ أُخْرَى، بِامْرَأَةٍ. فَقَالُوا: يَا أَبَا حَمْزَةَ صَلِّ عَلَيْهَا فَقَامَ حِيَالَ وَسَطِ السَّرِيرِ. فَقَالَ لَهُ الْعَلاَءُ بْنُ زِيَادٍ: يَا أَبَا حَمْزَةَ هٰكَذَا رَأَيْتَ رَسُولَ اللَّهِ ﷺ قَامَ مِنَ الْجِنَازَةِ مُقَامَكَ مِنَ الرَّجُلِ. وَقَامَ مِنَ الْمَرْأَةِ مُقَامَكَ مِنَ الْمَرْأَةِ؟ قَالَ: نَعَمْ. فَأَقْبَلَ عَلَيْنَا، فَقَالَ: احْفَظُوا.

22 ـ بابُ ما جَاءَ في القِرَاءَةِ على الجِنَازَةِ

1495 ـ حدّثنا أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ، عَنِ الْحَكَمِ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَرَأَ عَلَى الْجِنَازَةِ بِفَاتِحَةِ الْكِتَابِ.

1496 ـ حدّثنا عَمْرُو بْنُ أَبِي عَاصِمٍ، النَّبِيلُ، وَإِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ؛ قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا حَمَّادُ بْنُ جَعْفَرٍ الْعَبْدِيُّ. حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ. حَدَّثَتْنِي أُمُّ شَرِيكٍ الأَنْصَارِيَّةُ؛ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَقْرَأَ عَلَى الْجِنَازَةِ بِفَاتِحَةِ الْكِتَابِ.

23 ـ بابُ ما جَاءَ في الدُّعَاءِ في الصَّلاةِ على الجِنَازَةِ

1497 ـ حدّثنا أَبُو عُبَيْدٍ، مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ الْمَدِينِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحٰرِثِ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ**».

1498 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا صَلَّى عَلَى جِنَازَةٍ، يَقُولُ: «**اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِسْلاَمِ. وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيمَانِ. اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ وَلاَ تُضِلَّنَا بَعْدَهُ**».

and the young among us, and the male and the female among us. O Allah! Whomever you cause to live among us, make him live on Islam, and whomever You cause to die among us, cause him to die in (the state of) faith. O Allah! Do not deprive us of his reward, and do not let us go astray after him."

1499- It is narrated on the authority of Wathilah Ibn Al-Asqa' that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer on one of the Muslims, during which I heard him saying: "O Allah! So and so, son of so and so, is now under Your Guardianship, sticking to the pledge of Your Shelter. So, protect him from the affliction of the grave and from the punishment of the fire (of Hell); and You are the most fitting for fulfillment (of Promise) and truth (of forgiveness): forgive him, and bestow mercy upon him: You are Oft-Forgiving, Most Merciful."

1500- It is narrated on the authority of Awf Ibn Malik that he said: I witnessed the Messenger of Allah "Allah's blessing and peace be upon him" having offered the funeral prayer on a man from the Ansar, during which I heard him saying: "O Allah! Send Your Blessing upon him, Forgive for him, bestow Your Mercy upon him, give him power, and excuse him; and wash him with (Your Mercy which acts as) water, snow and hailstones, and purify him from sins and mistakes in the same way as a white garment is cleansed from dirt; and recompense him with an abode, better than his (in the world), with a family , better than his (in the world); and save him from the affliction of the grave and the punishment of the fire (of Hell)." Malik Ibn Awf said: "While I was in this situation of mine, I hoped to have been in the place of this (dead) man."

1501- It is narrated on the authority of Jabir that he said: Neither did the Messenger of Allah "Allah's blessing and peace be upon him", nor Abu Bakr nor Umar give us permission in anything as they did concerning the funeral prayer (to supplicate with whatever supplications we liked, no matter long it would take us to do) i.e. they did not fix a limit of time (for supplication).

[24] Offering Four Takbirs On The Funeral (Prayer)

1502- It is narrated on the authority of Uthman Ibn Affan that the Messenger of Allah "Allah's blessing and peace be upon him" offered funeral prayer on (the dead body of) Uthman Ibn Maz'un, and offered four Takbirs on him.

1499 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مَرْوانُ بن جناحٍ، حَدَّثَنِي يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ؛ قَالَ: صَلَّى رَسُولُ الله ﷺ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ فَأَسْمَعُهُ يَقُولُ «**اللّهُمَّ! إِنَّ فُلانَ ابْنَ فُلانٍ فِي ذِمَّتِكَ، وَحَبْلِ جِوَارِكَ. فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الوَفَاءِ والحَقِّ، فَاغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ**».

1500 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ. حَدَّثَنَا فَرَجُ بْنُ الْفَضَالَةِ. حَدَّثَنِي عِصْمَةُ بْنُ رَاشِدٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ عَوْفِ بْنِ مَالِكٍ؛ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى رَجُلٍ مِنَ الأَنْصَارِ. فَسَمِعْتُهُ يَقُولُ: «**اللّهُمَّ صَلِّ عَلَيْهِ وَاغْفِرْ لَهُ وَارْحَمْهُ. وَعَافِهِ وَاعْفُ عَنْهُ. وَاغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ. وَنَقِّهِ مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ. وَأَبْدِلْهُ بِدَارِهِ دَاراً خَيْراً مِنْ دَارِهِ، وَأَهْلاً خَيْراً مِنْ أَهْلِهِ. وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ**».

قَالَ عَوْفٌ: فَلَقَدْ رَأَيْتُنِي فِي مُقَامِي ذٰلِكَ أَتَمَنَّى أَنْ أَكُونَ مَكَانَ ذٰلِكَ الرَّجُلِ.

1501 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَّاجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: مَا أَبَاحَ لَنَا رَسُولُ اللَّهِ ﷺ، وَلاَ أَبُو بَكْرٍ، وَلاَ عُمَرُ فِي شَيْءٍ مَا أَبَاحُوا فِي الصَّلاَةِ عَلَى الْمَيِّتِ. يَعْنِي لَمْ يُوَقِّتْ.

24 ـ بابُ ما جَاءَ في التَّكْبِيرِ على الجِنَازَةِ أَرْبَعاً

1502 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا خَالِدُ بْنُ الإِيَاسِ، عَنْ إِسْمَاعِيلَ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ بْنِ الْحٰرِثِ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى عُثْمَانَ بْنِ مَظْعُونٍ وَكَبَّرَ عَلَيْهِ أَرْبَعاً.

1503- It is narrated on the authority of Al-Hajari that he said: I offered the funeral prayer with Abdullah Ibn Abu Awfa Al-Aslami, a companion of the Messenger of Allah "Allah's blessing and peace be upon him", on (the dead body of) a daughter belonging to him. He offered four Takbirs on it, and waited for a short time after the fourth one, during which I heard the people glorifying (Allah) for him (i.e. to draw his attention) from the direction of the different rows. When he concluded with the end salutation, he said: "Have you thought I would offer five (Takbirs)?" they said: "We have feared so." He said: "I was not to do so. But the Messenger of Allah "Allah's blessing and peace be upon him" used to offer four (Takbirs in the funeral prayer) and wait a while after the fourth one, in order to say whatever Allah willed (him to say), and then he would say the salutation."

1504- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" offered four Takbirs (in the funeral prayer).

[25] Concerning Him Who Offers Five Takbirs

1505- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: It was the habit of Zaid Ibn Arqam to offer four Takbirs in our funeral (prayers), and once, he offered five Takbirs in a funeral (prayer), and when I asked him, he said that the Messenger of Allah "Allah's blessing and peace be upon him" offered that.

1506- It is narrated on the authority of Kathir Ibn Abdullah from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" offered five Takbirs (in the funeral prayer).

[26] Offering Funeral Prayer For The Child

1507- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "the funeral prayer should be offered for the child (when he dies)."

1508- It is narrated on the authority of Jabir Ibn Abdullah that he said: "When a child dies, a funeral prayer should be offered for him, and (in case he has property) it should be inherited."

1509- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer funeral prayer for your children (when they die) for they are your predecessors (in the Garden)."

1503 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ. حَدَّثَنَا الْهَجَرِيُّ؛ قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ الأَسْلَمِيِّ، صَاحِبِ رَسُولِ اللَّهِ ﷺ عَلَى جِنَازَةِ ابْنَةٍ لَهُ. فَكَبَّرَ عَلَيْهَا أَرْبَعاً. فَمَكَثَ بَعْدَ الرَّابِعَةِ شَيْئاً. قَالَ فَسَمِعْتُ الْقَوْمَ يُسَبِّحُونَ بِهِ مِنْ نَوَاحِي الصُّفُوفِ. فَسَلَّمَ ثُمَّ قَالَ: أَكُنْتُمْ تُرَوْنَ أَنِّي مُكَبِّرٌ خَمْساً؟ قَالُوا: تَخَوَّفْنَا ذٰلِكَ. قَالَ: لَمْ أَكُنْ لأَفْعَلَ. وَلٰكِنْ رَسُولُ اللَّهِ ﷺ كَانَ يُكَبِّرُ أَرْبَعاً. ثُمَّ يَمْكُثُ سَاعَةً. فَيَقُولُ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ يُسَلِّمُ.

1504 ـ **حدّثنا** أَبُو هِشَامٍ الرِّفَاعِيُّ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ؛ قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ الْيَمَانِ، عَنِ الْمِنْهَالِ بْنِ خَلِيفَةَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَبَّرَ أَرْبَعاً.

25 ـ بابُ ما جاءَ فيمَنْ كَبَّرَ خَمْساً

1505 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. ح وَحَدَّثَنَا يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَأَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى؛ قَالَ: كَانَ زَيْدُ بْنُ أَرْقَمَ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعاً. وَإِنَّهُ كَبَّرَ عَلَى جِنَازَةٍ خَمْساً. فَسَأَلْتُهُ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُهَا.

1506 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَلِيٍّ الرَّافِعِيُّ، عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَبَّرَ خَمْساً.

26 ـ بابُ ما جاءَ في الصَّلاةِ على الطِّفلِ

1507 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ اللَّهِ بْنِ جُبَيْرِ بْنِ حَيَّةَ. حَدَّثَنِي عَمِّي زِيَادُ بْنُ جُبَيْرٍ. حَدَّثَنِي أَبِي جُبَيْرُ بْنُ حَيَّةَ؛ أَنَّهُ سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الطِّفْلُ يُصَلَّى عَلَيْهِ**».

1508 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ. حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا اسْتَهَلَّ الصَّبِيُّ صُلِّيَ عَلَيْهِ وَوُرِثَ**».

1509 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْبَخْتَرِيُّ بْنُ عُبَيْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «**صَلُّوا عَلَى أَطْفَالِكُمْ فَإِنَّهُمْ مِنْ أَفْرَاطِكُمْ**».

[27] The Death Of, And Offering The Funeral Prayer For The Son Of The Messenger Of Allah

1510- It is narrated on the authority of Isma'il Ibn Abu Khalid that he said: I said to Abdullah Ibn Abu Awfa: Did you see Ibrahim, the son of the Messenger of Allah "Allah's blessing and peace be upon him"? He said: He died when he was a child; and had it been decreed that a Prophet should be after Muhammad "Allah's blessing and peace be upon him", surely, his son would have lived after him. But certainly, there is no Prophet after him (Muhammad the Seal of all the Prophets and Messengers).

1511- It is narrated on the authority of Ibn Abbas that he said: When Ibrahim, the son of the Messenger of Allah "Allah's blessing and peace be upon him" died, the Messenger of Allah "Allah's blessing and peace be upon him" offered funeral prayer for him, and then he said: "No doubt, he has a foster suckling mother in the Garden; and had he lived, he would have been a man of truth, Prophet; and had he lived, I would have emancipated his maternal uncles from amongst the Copts, and None of the Copts would have been enslaved."

1512- It is narrated on the authority of Fatimah Bint Al-Husain from his father Al-Husain Ibn Ali that he said: When Al-Qasim, the son of the Messenger of Allah "Allah's blessing and peace be upon him" died, Khadijah (his mother) said: "O Messenger of Allah! The place of milk (in my breast) from which Al-Qasim used to suck is flowing with milk. Would that Allah caused him to stay alive until he would complete his sucking." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He will complete his sucking in the Garden." She said: "If I am sure to know that, O Messenger of Allah, his (departure) will be made easy for me (to bear)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you like, I will invoke Allah Almighty to cause you hear his voice (in the Garden)." She said: "O Messenger of Allah! I trust Allah and His Messenger "Allah's blessing and peace be upon him"."

[28] Offering Funeral Prayer On And Burying Martyrs

1513- It is narrated on the authority of Ibn Abbas that he said: On the Day of (the holy battle of) Uhud, those (martyrs) were brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he offered funeral prayers on them ten by ten, and Hamzah was kept in his place, while (every ten of) these would be lifted (for other ten to be brought to replace them), but he (Hamzah) remained in the same position (in which he was put at first).

27 ـ بابُ ما جَاءَ في الصَّلاةِ على ابْنِ رَسُولِ الله ﷺ وذِكْرِ وَفَاتِهِ

1510 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ: رَأَيْتَ إِبْرَاهِيمَ ابْنَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَاتَ وَهُوَ صَغِيرٌ. وَلَوْ قُضِيَ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ ﷺ نَبِيٌّ لَعَاشَ ابْنُهُ. وَلٰكِنْ لاَ نَبِيَّ بَعْدَهُ.

1511 ـ **حدّثنا** عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ. حَدَّثَنَا دَاوُدُ بْنُ شَبِيبٍ الْبَاهِلِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ. حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ ﷺ صَلَّى رَسُولُ اللَّهِ ﷺ وَقَالَ: «**إِنَّ لَهُ مُرْضِعاً فِي الْجَنَّةِ. وَلَوْ عَاشَ لَكَانَ صَدِّيقاً نَبِيّاً. وَلَوْ عَاشَ لَعَتَقَتْ أَخْوَالُهُ الْقِبْطُ، وَمَا اسْتُرِقَّ قِبْطِيٌّ**».

1512 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عِمْرَانَ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا هِشَامُ بْنُ أَبِي الْوَلِيدِ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنْ أَبِيهَا الْحُسَيْنِ بْنِ عَلِيٍّ؛ قَالَ: لَمَّا تُوُفِّيَ الْقَاسِمُ ابْنُ رَسُولِ اللَّهِ ﷺ قَالَتْ خَدِيجَةُ: يَا رَسُولَ اللَّهِ دَرَّتْ لُبَيْنَةُ الْقَاسِمِ. فَلَوْ كَانَ اللَّهُ أَبْقَاهُ حَتَّى يَسْتَكْمِلَ رَضَاعَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ إِتْمَامَ رَضَاعِهِ فِي الْجَنَّةِ**» قَالَتْ: لَوْ أَعْلَمُ ذٰلِكَ يَا رَسُولَ اللَّهِ لَهَوَّنَ عَلَيَّ أَمْرَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنْ شِئْتِ دَعَوْتُ اللَّهَ تَعَالَى فَأَسْمَعَكِ صَوْتَهُ**» قَالَتْ: يَا رَسُولَ اللَّهِ بَلْ أُصَدِّقُ اللَّهَ وَرَسُولَهُ.

28 ـ بابُ ما جَاءَ في الصَّلاةِ على الشُّهَدَاءِ ودَفْنِهِمْ

1513 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أُتِيَ بِهِمْ رَسُولَ اللَّهِ ﷺ يَوْمَ أُحُدٍ. فَجَعَلَ يُصَلِّي عَلَى عَشَرَةٍ عَشَرَةٍ. وَحَمْزَةُ هُوَ كَمَا هُوَ. يُرْفَعُونَ وَهُوَ كَمَا هُوَ مَوْضُوعٌ.

Comment: (Thus, the Messenger of Allah "Allah's blessing and peace be upon him" offered funeral prayer on Hamzah so many times, as much as the number of the martyrs for whom he offered funeral prayers by tens.)

1514- It is narrated on the authority of Jabir Ibn Abdullah: The Prophet "Allah's blessing and peace be upon him" collected every two martyrs of Uhud in one grave (or one piece of cloth), and asked: "Which of them had more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say: "I will be a witness on these (on the Day of Judgement)." He ordered that they be buried with the blood on their bodies. They were not washed nor was a funeral prayer offered for them.

1515- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the martyrs of (the holy battle of) Uhud should be deprived of their armours and the leather (they put on to save them from the scorching cold), and to be buried in their clothes with their blood.

1516- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the martyrs of (the holy battle of) Uhud should be restored to (be buried in) the places where they died (in the battlefield) after they had been taken to Medina.

[29] Offering Funeral Prayer On The Dead In The Mosque

1517- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers funeral prayer on a dead in the mosque will receive nothing" (of the superiority given to such as does outside the mosque, even though he will have the reward of the prayer as it is valid).

1518- It is narrated on the authority of A'ishah that she said: By Allah! the Messenger of Allah "Allah's blessing and peace be upon him" did not offer the funeral prayer for Suhail Ibn Baida' but in the mosque. (Ibn Majah says: the narration of A'ishah is more reliable).

[30] Concerning The Times At Which It Is Undesirable To Offer Funeral Prayer Or Bury A Dead

1519- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to offer funeral prayer or bury our dead persons in three hours (of the day): before the sun rises clearly, when the shadow seems standing

1514 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ وَالثَّلَاثَةِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ: «**أَيُّهُمْ أَكْثَرُ أَخْذاً لِلْقُرْآنِ؟**» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمْ قَدَّمَهُ فِي اللَّحْدِ وَقَالَ: «**أَنَا شَهِيدٌ عَلَى هٰؤُلَاءِ**» وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ، وَلَمْ يُصَلِّ عَلَيْهِمْ، وَلَمْ يُغَسَّلُوا.

1515 ـ **حدّثنا** مُحَمَّدُ بْنُ زِيَادٍ. حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلَى أُحُدٍ أَنْ يُنْزَعَ عَنْهُمُ الْحَدِيدُ وَالْجُلُودُ، وَأَنْ يُدْفَنُوا فِي ثِيَابِهِمْ بِدِمَائِهِمْ.

1516 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَسَهْلُ بْنُ أَبِي سَهْلٍ. قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، سَمِعَ نُبَيْحاً الْعَنَزِيَّ؛ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلَى أُحُدٍ أَنْ يُرَدُّوا إِلَى مَصَارِعِهِمْ. وَكَانُوا نُقِلُوا إِلَى الْمَدِينَةِ.

29 ـ بابُ ما جَاءَ في الصَّلاةِ على الجَنائِزِ في المَسْجِدِ

1517 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ الله ﷺ «**مَنْ صَلَّى عَلَى جَنَازَةٍ فِي الْمَسْجِدِ، فَلَيْسَ لَهُ شَيْءٌ**».

1518 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ صَالِحِ بْنِ عَجْلَانَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: وَاللَّهِ مَا صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى سُهَيْلِ ابْنِ بَيْضَاءَ إِلَّا فِي الْمَسْجِدِ.

قَالَ ابْنُ مَاجَةَ: حَدِيثُ عَائِشَةَ أَقْوَى.

30 ـ بابُ ما جَاءَ في الأَوْقَاتِ التي لا يُصَلَّى فيها على المَيِّتِ ولا يُدْفَنُ

1519 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، جَمِيعاً، عَنْ مُوسَى بْنِ عَلِيِّ بْنِ رَبَاحٍ؛ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبِرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيَّفُ لِلْغُرُوبِ حَتَّى تَغْرُبَ.

at noon (i.e. when the sun becomes in the middle of the sky) until it passes the meridian, and when it (the sun) inclines to set until it sets (completely).

1520- It is narrated on the authority of Ibn Abbas that once the Prophet "Allah's blessing and peace be upon him" interred a man into his grave at night, and he lighted up a lamp in it (to do away with darkness).

1521- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not bury your dead at night unless you are forced by necessity."

1522- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You could offer funeral prayer for your dead at night or by day."

[31] Offering Funeral Prayer On Those Of The Qiblah

1523- It is narrated on the authority of Ibn Umar that he said: When Abdullah Ibn Ubai (the chief of the hypocrites in Medina) died, his son (Al-Hubab, a faithful believer) came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Give me your shirt, so that I would shroud him in it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Notify me (when the dead body is ready)." When the Messenger of Allah "Allah's blessing and peace be upon him" intended to offer the funeral prayer for him Umar Ibn Al-Khattab said to him: "It is not up to you (to offer funeral prayer on him since you were forbidden by Allah)." But the Messenger of Allah "Allah's blessing and peace be upon him" offered funeral prayer for him and said (to Umar): "I've been given the freedom to choose one of two things: to ask for (Allah's) Forgiveness for them or not to ask for forgiveness for them." Then, Allah Almighty revealed: " Nor do you ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (At-Tawbah 84)

1524- It is narrated on the authority of Jabir that he said: The head of the hypocrites in Medina (Abdullah Ibn Ubai Ibn Salul) died, and he had recommended that the Messenger of Allah "Allah's blessing and peace be upon him" should offer funeral prayer for him, and shroud him in his (the Prophet's) shirt. The Messenger of Allah "Allah's blessing and peace be upon him" offered funeral prayer for him, and shrouded him in his shirt, and further stood at his grave, thereupon Allah Almighty revealed: " Nor do you ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (At-Tawbah 84)

1520 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا يَحْيَىٰ بْنُ الْيَمَانِ، عَنْ مِنْهَالِ بْنِ خَلِيفَةَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَدْخَلَ رَجُلاً قَبْرَهُ لَيْلاً، وَأَسْرَجَ فِي قَبْرِهِ.

1521 ـ **حدّثنا** عَمْرُو بْنُ عَبْدِ اللَّهِ الأَوْدِيُّ. حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ الْمَكِّيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَدْفِنُوا مَوْتَاكُمْ بِاللَّيْلِ إِلاَّ أَنْ تُضْطَرُّوا**».

1522 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**صَلُّوا عَلَى مَوْتَاكُمْ بِاللَّيْلِ وَالنَّهَارِ**».

31 ـ بابٌ في الصَّلاةِ على أَهْلِ القِبْلَةِ

1523 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**آذِنُونِي بِهِ**» فَلَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يُصَلِّيَ عَلَيْهِ قَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: مَا ذَاكَ لَكَ. فَصَلَّى عَلَيْهِ النَّبِيُّ ﷺ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «**أَنَا بَيْنَ خِيرَتَيْنِ**: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ﴾». فَأَنْزَلَ اللَّهُ سُبْحَانَهُ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: 84].

1524 ـ **حدّثنا** عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ، وَسَهْلُ بْنُ أَبِي سَهْلٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ؛ قَالَ: مَاتَ رَأْسُ الْمُنَافِقِينَ بِالْمَدِينَةِ. وَأَوْصَى أَنْ يُصَلِّيَ عَلَيْهِ النَّبِيُّ ﷺ. وَأَنْ يُكَفِّنَهُ فِي قَمِيصِهِ. فَصَلَّى عَلَيْهِ وَكَفَّنَهُ فِي قَمِيصِهِ وَقَامَ عَلَى قَبْرِهِ. فَأَنْزَلَ اللَّهُ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾.

1525- It is narrated on the authority of Wathilah Ibn Al-Asqa' that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "You should offer funeral prayer for everyone (of the Muslims) and strive your utmost (with main and might in the Cause of Allah) beside every governor (whose purpose is to have Allah's Word prevail)."

1526- It is narrated on the authority of Jabir Ibn Samurah that a man from amongst the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” was wounded, and when his injury harmed him, he went to some blades therewith he slew himself. So, the Messenger of Allah “Allah’s blessing and peace be upon him” did not offer funeral prayer on him; and this was out of punishment for what he did.

[32] Offering Funeral Prayer On The Grave

1527- It is narrated on the authority of Abu Hurairah that a black woman used to clean the mosque, and the Messenger of Allah “Allah’s blessing and peace be upon him” missed her and when he asked about her many days later, he was told that she had died. On that he said: "Why did you not inform me (of her death, in order to offer funeral prayer for her)?" he then came to her grave and offered the funeral prayer for her.

1528- It is narrated on the authority of Yazid Ibn Thabit, the older brother of Zaid Ibn Thabit that he said: We set out with the Messenger of Allah “Allah’s blessing and peace be upon him”, and when he reached Baqi' he saw a new grave; and when he asked about it, it was said to him: “It is (the grave of) such and such a woman.” He recognized her and said: "Why did you not inform me of her death?" they said: "We found that you were fasting, having your siesta, and we disliked to harm you." On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Do not do so once again! I would not (like to) know that anyone among you died but that you should inform me of his death as long as I live among you: no doubt, my prayer for such is a source of mercy for him." Then, he came to the grave, made us align behind him, and offered (the funeral prayer with) four Takbirs on it.

1529- It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father that a black woman died, and the Messenger of Allah “Allah’s blessing and peace be upon him” was not informed of her death. When he was told about that (later), he said: "Why did you not inform me of her death?" then, he commanded his companions to align on (the grave of) her, and he led the funeral prayer for her.

1525 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْحـرِثُ بْنُ نَبْهَانَ. حَدَّثَنَا عُتْبَةُ بْنُ يَقْظَانَ، عَنْ أَبِي سَعِيدٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلُّوا عَلَى كُلِّ مَيِّتٍ. وَجَاهِدُوا مَعَ كُلِّ أَمِيرٍ**».

1526 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ أَنَّ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ جُرِحَ، فَآذَتْهُ الْجِرَاحَةُ. فَدَبَّ إِلَى مَشَاقِصَ، فَذَبَحَ بِهَا نَفْسَهُ. فَلَمْ يُصَلِّ عَلَيْهِ النَّبِيُّ ﷺ. قَالَ: وَكَانَ ذٰلِكَ مِنْهُ أَدَباً.

32 ـ بابُ ما جَاءَ في الصَّلاةِ على القَبْرِ

1527 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا ثَابِتٌ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ. فَفَقَدَهَا رَسُولُ اللَّهِ ﷺ. فَسَأَلَ عَنْهَا بَعْدَ أَيَّامٍ. فَقِيلَ لَهُ: إِنَّهَا مَاتَتْ. قَالَ: «**فَهَلاَّ آذَنْتُمُونِي!؟**» فَأَتَى قَبْرَهَا، فَصَلَّى عَلَيْهَا.

1528 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هُشَيْمٌ. حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ. حَدَّثَنَا خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، عَنْ يَزِيدَ بْنِ ثَابِتٍ، وَكَانَ أَكْبَرَ مِنْ زَيْدٍ. قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ. فَلَمَّا وَرَدَ الْبَقِيعَ فَإِذَا هُوَ بِقَبْرٍ جَدِيدٍ. فَسَأَلَ عَنْهُ. فَقَالُوا: فُلاَنَةُ. قَالَ فَعَرَفَهَا وَقَالَ: «**أَلاَ آذَنْتُمُونِي بِهَا؟**» قَالُوا: كُنْتَ قَائِلاً صَائِماً. فَكَرِهْنَا أَنْ نُؤْذِيَكَ. قَالَ: «**فَلاَ تَفْعَلُوا. لاَ أَعْرِفَنَّ مَا مَاتَ مِنْكُمْ مَيِّتٌ، مَا كُنْتُ بَيْنَ أَظْهُرِكُمْ، إِلاَّ آذَنْتُمُونِي بِهِ. فَإِنَّ صَلاَتِي عَلَيْهِ لَهُ رَحْمَةٌ**» ثُمَّ أَتَى الْقَبْرَ، فَصَفَفْنَا خَلْفَهُ، فَكَبَّرَ عَلَيْهِ أَرْبَعاً.

1529 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ؛ أَنَّ امْرَأَةً سَوْدَاءَ مَاتَتْ لَمْ يُؤْذَنْ بِهَا النَّبِيُّ ﷺ. فَأُخْبِرَ بِذٰلِكَ. فَقَالَ: «**هَلاَّ آذَنْتُمُونِي بِهَا!؟**» ثُمَّ قَالَ: لِأَصْحَابِهِ: «**صُفُّوا عَلَيْهَا**» فَصَلَّى عَلَيْهَا.

1530- It is narrated on the authority of Ibn Abbas that he said: A man, whom the Messenger of Allah "Allah's blessing and peace be upon him" used to visit (and ask about his health since he was fatally ill) died at night; and they buried his dead body (without telling the Messenger of Allah "Allah's blessing and peace be upon him"). When it was the morning, they informed him, thereupon he asked them: "What prevented you from telling me (of his death)?" they said: "It was night, and it was darkness, and we disliked to put you to difficulty." But he (the Prophet) came to his grave and funeral prayer on it.

1531- It is narrated on the authority of Anas Ibn Malik that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer on the grave (of a dead one) after he had been buried.

1532- It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer on (the grave of) a dead one after he had been buried.

1533- It is narrated on the authority of Abu Sa'id that he said: A black woman used to take care of the mosque, and she died at night (and was buried). When it was morning, the Messenger of Allah "Allah's blessing and peace be upon him" was told of that, thereupon he said: "Why did you not inform me of her death?" he set out with his companions, stood at her grave, offered (funeral prayer in which he said) four Takbirs, with the people behind him, and invoked good for her. Then, he turned away.

[33] Offering Funeral Prayer For The Negus

1534- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Negus died." The Messenger of Allah "Allah's blessing and peace be upon him" set out with his companions to Baqi' and he made us align behind him. Then, the Messenger of Allah "Allah's blessing and peace be upon him" moved forward, and (offered funeral prayer for him, in which he) said four Takbirs.

1535- It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother (in the religion of Allah) the Negus died: so, you should offer funeral prayer for him." He (the Prophet) stood up and we offered prayer behind him; and I was in the second row; and (they aligned in) two rows to offer funeral prayer for him (the Negus).

1530 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَاتَ رَجُلٌ. وَكَانَ رَسُولُ اللَّهِ ﷺ يَعُودُهُ. فَدَفَنُوهُ بِاللَّيْلِ. فَلَمَّا أَصْبَحَ أَعْلَمُوهُ. فَقَالَ: «**مَا مَنَعَكُمْ أَنْ تُعْلِمُونِي؟**» قَالُوا: كَانَ اللَّيْلُ. وَكَانَتِ الظُّلْمَةُ. فَكَرِهْنَا أَنْ نَشُقَّ عَلَيْكَ. فَأَتَى قَبْرَهُ، فَصَلَّى عَلَيْهِ.

1531 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ. حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى قَبْرٍ بَعْدَمَا قُبِرَ.

1532 ـ **حدّثنا** مُحَمَّدُ بْنُ حُمَيْدٍ. حَدَّثَنَا مِهْرَانُ بْنُ أَبِي عُمَرَ، عَنْ أَبِي سِنَانٍ، عَنْ عَلْقَمَةَ ابْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى مَيِّتٍ بَعْدَمَا دُفِنَ.

1533 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا سَعِيدُ بْنُ شُرَحْبِيلَ، عَنِ ابْنِ لَهِيعَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: كَانَتْ سَوْدَاءُ تَقُمُّ الْمَسْجِدَ. فَتُوُفِّيَتْ لَيْلاً. فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ﷺ أُخْبِرَ بِمَوْتِهَا. فَقَالَ: «**أَلاَ آذَنْتُمُونِي بِهَا؟**» فَخَرَجَ بِأَصْحَابِهِ، فَوَقَفَ عَلَى قَبْرِهَا، فَكَبَّرَ عَلَيْهَا وَالنَّاسُ مِنْ خَلْفِهِ، وَدَعَا لَهَا، ثُمَّ انْصَرَفَ.

33 ـ بابُ ما جَاءَ في الصَّلاةِ على النَّجاشِيّ

1534 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ النَّجَاشِيَّ قَدْ مَاتَ**» فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ إِلَى الْبَقِيعِ. فَصَفَّنَا خَلْفَهُ. وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ، فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

1535 ـ **حدّثنا** يَحْيَىٰ بْنُ خَلَفٍ، وَمُحَمَّدُ بْنُ زِيَادٍ. قَالاَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ. ح وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا هُشَيْمٌ، جَمِيعاً عَنْ يُونُسَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ أَخَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ، فَصَلُّوا عَلَيْهِ**» قَالَ فَقَامَ فَصَلَّيْنَا خَلْفَهُ. وَإِنِّي لَفِي الصَّفِّ الثَّانِي. فَصَلَّى عَلَيْهِ صَفَّيْنِ.

1536- It is narrated on the authority of Mujammi' Ibn Jariyah Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother (in the religion of Allah) the Negus died: so, stand and offer funeral prayer for him." He made us align in two rows (and we offered funeral prayer) behind him.

1537- It is narrated on the authority of Hudhaifah Ibn Asid that the Messenger of Allah "Allah's blessing and peace be upon him" set out with them (his companions to the praying place) and said to them: "Offer the funeral prayer for a brother of yours (in the religion of Allah) who died in a land which is not yours." They said: "Who is that?" he said: "The Negus."

1538- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for the Negus with four Takbirs.

[34] The Reward Of Such As Offers The Funeral Prayer For A Dead, And Waits To Be Buried

1539- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers funeral prayer on a dead will have a (reward equal to) one Qirat; and whoever waits till the burial ceremonies are over, will receive (a reward equal to) two Qirats." They asked: "What are the two Qirats?" he said: "They are as huge as two Mountains."

1540- It is narrated on the authority of Thawban: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers funeral prayer on a dead will have a (reward equal to) one Qirat; and whoever attends the burial ceremonies will receive (a reward equal to) two Qirats." The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the Qirat; and he said: "It is as huge as (the mountain of) Uhud."

1541-It is narrated on the authority of Ubai Ibn Ka'b: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers funeral prayer on a dead will have a (reward equal to) one Qirat; and whoever waits until the burial ceremonies are over will receive (a reward equal to) two Qirats. By Him, in Whose Hand is my soul! A single Qirat (From the Presence of Allah) is more huge than this (mountain of) Uhud."

[35] Standing (In Reverence) For The Funeral Procession

1542- It is narrated on the authority of Amir Ibn Rabie'ah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When

1536 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. حَدَّثَنَا سُفْيَانُ، عَنْ حِمْرَانَ بْنِ أَعْيَنَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ مُجَمِّعِ بْنِ جَارِيَةَ الأَنْصَارِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ أَخَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ. فَقُومُوا فَصَلُّوا عَلَيْهِ**» فَصَفَّنَا خَلْفَهُ صَفَّيْنِ.

1537 ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ؛ أَنَّ النَّبِيَّ ﷺ خَرَجَ بِهِمْ فَقَالَ: «**صَلُّوا عَلَى أَخٍ لَكُمْ مَاتَ بِغَيْرِ أَرْضِكُمْ**» قَالُوا: مَنْ هُوَ؟ قَالَ: «**النَّجَاشِيُّ**».

1538 ـ حدّثنا سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ أَبُو السَّكَنِ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى النَّجَاشِيِّ، فَكَبَّرَ أَرْبَعاً.

34 ـ بابُ ما جَاءَ في ثَوَابِ مَنْ صَلَّى على جِنَازَةٍ وَمَنِ انْتَظَرَ دَفْنَهَا

1539 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ صَلَّى عَلَى جِنَازَةٍ فَلَهُ قِيرَاطٌ. وَمَنِ انْتَظَرَ حَتَّى يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطَانِ**» قَالُوا: وَمَا الْقِيرَاطَانِ؟ قَالَ: «**مِثْلُ الْجَبَلَيْنِ**».

1540 ـ حدّثنا حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ. حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ ثَوْبَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَلَّى عَلَى جِنَازَةٍ فَلَهُ قِيرَاطٌ. وَمَنْ شَهِدَ دَفْنَهَا فَلَهُ قِيرَاطَانِ**» قَالَ: فَسُئِلَ النَّبِيُّ ﷺ عَنِ الْقِيرَاطِ؟ فَقَالَ: «**مِثْلُ أُحُدٍ**».

1541 ـ حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَلَّى عَلَى جِنَازَةٍ فَلَهُ قِيرَاطٌ. وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ الْقِيرَاطُ أَعْظَمُ مِنْ أُحُدٍ هٰذَا**».

35 ـ بابُ ما جَاءَ في القِيَامِ للجِنَازَةِ

1542 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنِ النَّبِيِّ ﷺ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، سَمِعَهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا لَهَا حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ**».

you see a funeral procession, stand up for it until it leaves you behind it, or it is lifted."

1543- It is narrated on the authority of Abu Hurairah that he said: A funeral procession came upon the Messenger of Allah "Allah's blessing and peace be upon him", who stood up and said (to his companions): "Stand up for indeed, death has its reverence (which should be observed)."

1544- It is narrated on the authority of Ali that once the Messenger of Allah "Allah's blessing and peace be upon him" stood up (in reverence) for a funeral procession, and we stood after him; and we kept (sticking to the habit of) standing until he (left that and) used to sit, and we sat after him.

1545- It is narrated on the authority of Ubadah Ibn As-Samit that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" (at first) that whenever he followed a funeral procession, he would not sit before it would be placed in the grave; and (he kept doing so) until he met one of the (Jewish) rabbis, who said to him: "We (Jews) also do so, O Muhammad." Then, the Messenger of Allah "Allah's blessing and peace be upon him" (left that habit and) rather used to sit, and he said (to his companions): "Oppose (the conduct of) those (Jews)."

[36] What Is Said When They Enter The Graves

1546- It is narrated on the authority of A'ishah that she said: I missed the Messenger of Allah "Allah's blessing and peace be upon him", and behold! He was in Baqi'. He said (addressing those of the graves): "Peace be upon you, (in the) abode of believing people! You are our predecessors and we are going to join you. O Allah! Do not deprive us of their reward, and do not put us to trial after them."

1547- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to teach them (what to say) when they set out to the graves. They would say: "Peace be upon you, the inhabitants of those abodes from amongst the faithful believers and Muslims! We are, Allah Willing, going to join you: we ask Allah (to grant) you and us forgiveness and power."

[37] Sitting In The Graves

1548- It is narrated on the authority of Al-Bara Ibn Azib that he said: Once, we set out with the Messenger of Allah "Allah's blessing and peace be upon him" (to follow) a funeral procession, and (when we entered the courtyard of the grave) he sat facing the direction of the Qiblah.

1543 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِجِنَازَةٍ. فَقَامَ، وقَالَ: «**قُومُوا. فَإِنَّ لِلْمَوْتِ فَزَعاً**».

1544 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ لِجِنَازَةٍ، فَقُمْنَا. حَتَّى جَلَسَ، فَجَلَسْنَا.

1545 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَعُقْبَةُ بْنُ مُكْرَمٍ. قَالاَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى. حَدَّثَنَا بِشْرُ بْنُ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اتَّبَعَ جِنَازَةً، لَمْ يَقْعُدْ حَتَّى تُوضَعَ فِي اللَّحْدِ. فَعَرَضَ لَهُ حَبْرٌ فَقَالَ: هٰكَذَا نَصْنَعُ يَا مُحَمَّدُ فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «**خَالِفُوهُمْ**».

36 ـ بَابُ مَا جَاءَ فِيمَا يُقَالُ إِذَا دَخَلَ الْمَقَابِرَ

1546 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى. حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: فَقَدْتُهُ (تَعْنِي النَّبِيَّ ﷺ) فَإِذَا هُوَ بِالْبَقِيعِ. فَقَالَ: «**السَّلاَمُ عَلَيْكُمْ، دَارَ قَوْمٍ مُؤْمِنِينَ. أَنْتُمْ لَنَا فَرَطٌ وَإِنَّا بِكُمْ لاَحِقُونَ. اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُمْ وَلاَ تَفْتِنَّا بَعْدَهُمْ**».

1547 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَّادِ بْنِ آدَمَ. حَدَّثَنَا أَحْمَدُ. حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ **يُعَلِّمُهُمْ** إِذَا خَرَجُوا إِلَى الْمَقَابِرِ. كَانَ قَائِلُهُمْ يَقُولُ: السَّلاَمُ عَلَيْكُمْ، أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاَحِقُونَ. نَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

37 ـ بَابُ مَا جَاءَ فِي الْجُلُوسِ فِي الْمَقَابِرِ

1548 ـ **حدّثنا** مُحَمَّدُ بْنُ زِيَادٍ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يُونُسَ بْنِ خَبَّابٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جِنَازَةٍ. فَقَعَدَ حِيَالَ الْقِبْلَةِ.

1549- It is narrated on the authority of Al-Bara Ibn Azib that he said: We set out (to follow) a funeral procession with the Messenger of Allah "Allah's blessing and peace be upon him", and when we reached the (courtyard of the) grave, he sat and we sat after him, (as silent and motionless) as if birds were over our heads.

[38] Getting The Dead Into The Grave

1550- It is narrated on the authority of Ibn Umar that he said: Whenever (the dead body of) a deceased was placed in the grave, the Messenger of Allah "Allah's blessing and peace be upon him" would say: "In the Name of Allah, and on the way of the Messenger of Allah." According to the narration of Abu Khalid: Whenever a deceased was placed in his grave, he would say: "In the Name of Allah, and in accordance with the sunnah of the Messenger of Allah." According to the narration of Hisham, he would say: "In the Name of Allah, and in the Cause of Allah, and on the way of the Messenger of Allah."

1551- It is narrated on the authority of Abu Rafi' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" placed (the bier of) Sa'd (Ibn Mu'adh in the rear of the grave, from which he withdrew the dead body slowly into the grave), and sprinkled water over his grave.

1552- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" was taken from the direction of the Qiblah and was placed (in the grave) facing (the direction of the Qiblah).

1553- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: I attended a funeral procession with Ibn Umar and when he placed (the dead body) in the grave he said: "In the Name of Allah, and in the Cause of Allah, and on the way of the Messenger of Allah "Allah's blessing and peace be upon him"." While the bricks were being levelled on the grave, he said: "O Allah! Save that from Satan, and from the punishment of the grave! O Allah! Make the ground (as spacious as to be) far away from his sides, make his soul ascend (peacefully to You), and bestow upon him good pleasure from Your Presence!" I said to him: "O Ibn Umar! Is it something you heard from the Messenger of Allah "Allah's blessing and peace be upon him", or you said from your own?" he said: "(Do you think) I'm able to invent like that? Nay! It is something I heard from the Messenger of Allah "Allah's blessing and peace be upon him"."

1549 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جِنَازَةٍ. فَانْتَهَيْنَا إِلَى الْقَبْرِ. فَجَلَسَ، كَأَنَّ عَلَى رُؤُوسِنَا الطَّيْرَ.

38 ـ بابُ ما جَاءَ في إِدْخَالِ الْمَيِّتِ الْقَبْرَ

1550 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. حَدَّثَنَا الْحَجَّاجُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُدْخِلَ الْمَيِّتُ الْقَبْرَ، قَالَ: «**بِسْمِ اللَّهِ. وَعَلَى مِلَّةِ رَسُولِ اللَّهِ**». وَقَالَ أَبُو خَالِدٍ مَرَّةً: إِذَا وُضِعَ الْمَيِّتُ فِي لَحْدِهِ قَالَ: «**بِسْمِ اللَّهِ. وَعَلَى سُنَّةِ رَسُولِ اللَّهِ**». وَقَالَ هِشَامٌ فِي حَدِيثِهِ: «**بِسْمِ اللَّهِ. وَفِي سَبِيلِ اللَّهِ. وَعَلَى مِلَّةِ رَسُولِ اللَّهِ**».

1551 ـ **حدّثنا** عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الرَّقَاشِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْخَطَّابِ. حَدَّثَنَا مِنْدَلُ بْنُ عَلِيٍّ. أَخْبَرَنِي مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِيهِ، عَنْ أَبِي رَافِعٍ؛ قَالَ: سَلَّ رَسُولُ اللَّهِ ﷺ سَعْداً وَرَشَّ عَلَى قَبْرِهِ مَاءً.

1552 ـ **حدّثنا** هَارُونُ بْنُ إِسْحَاقَ. حَدَّثَنَا الْمُحَارِبِيُّ. عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُخِذَ مِنْ قِبَلِ الْقِبْلَةِ، وَاسْتُقْبِلَ اسْتِقْبَالاً، (وَاسْتُلَّ اسْتِلاَلاً).

1553 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَمَّادُ بْنُ عَبْدِ الرَّحْمٰنِ الْكَلْبِيُّ. حَدَّثَنَا إِدْرِيسُ الأَوْدِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ قَالَ: حَضَرْتُ ابْنَ عُمَرَ فِي جِنَازَةٍ. فَلَمَّا وَضَعَهَا فِي اللَّحْدِ قَالَ: بِسْمِ اللَّهِ. وَفِي سَبِيلِ اللَّهِ. وَعَلَى مِلَّةِ رَسُولِ اللَّهِ. فَلَمَّا أُخِذَ فِي تَسْوِيَةِ اللَّبِنِ عَلَى اللَّحْدِ قَالَ: اللَّهُمَّ أَجِرْهَا مِنَ الشَّيْطَانِ وَمِنْ عَذَابِ الْقَبْرِ. اللَّهُمَّ جَافِ الأَرْضَ عَنْ جَنْبَيْهَا، وَصَعِّدْ رُوحَهَا، وَلَقِّهَا مِنْكَ رِضْوَاناً. قُلْتُ: يَا ابْنَ عُمَرَ أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ أَمْ قُلْتَهُ بِرَأْيِكَ؟ قَالَ: إِنِّي لَقَادِرٌ عَلَى الْقَوْلِ. بَلْ شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[39] The Grave Is Desirable

1554- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The grave is for us (the Muslims), and the tomb is for (those of the Scripture) other than us."

1555- It is narrated on the authority of Jarir Ibn Abdullah Al-Bajali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The grave is for us (the Muslims), and the tomb is for (those who do not belong to us."

1556- It is narrated on the authority of Amir Ibn Sa'd from his father that he said: "Make a grave for me (to be buried in it), and place a rock on the bricks, the same as it was done with the Messenger of Allah "Allah's blessing and peace be upon him"."

[40] What About The Tomb

1557- It is narrated on the authority of Anas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" died, there was in Medina (two persons) one who used to make graves, and the other to make tombs (for the dead to be buried). They said: "Let's ask Allah to guide us to what is more right: let's send to both, and whoever of them comes first, we will leave him make it." They sent to both (to come), and the one of graves came first, thereupon they (decided to) make a grave for the Messenger of Allah "Allah's blessing and peace be upon him".

1558- It is narrated on the authority of A'ishah that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" died, they differed whether to make a grave or a tomb (for him), and they discussed the matter so loudly that their voices rose high, thereupon Umar said: "Do not make noise in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", be he living or dying" or said something similar to that. They sent to both makers of graves and tombs, and the maker of graves came (first), and thus, they (decided to) dig a grave to the Messenger of Allah "Allah's blessing and peace be upon him", in which the Messenger of Allah "Allah's blessing and peace be upon him" was buried.

[41] What About Digging The Grave

1559- It is narrated on the authority of Al-Adra' As-Sulami that he said: One night, I came to guard the Messenger of Allah "Allah's blessing and peace be upon him", and behold! There was a man, who was reciting (the Qur'an) loudly. Then, the Messenger of Allah "Allah's blessing and peace be upon him" set out and I said to him: "O Messenger of Allah! This (man)

39 ـ بابُ ما جَاءَ في اسْتِحْبَابِ اللَّحْدِ

1554 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا حَكَّامُ بْنُ سَلْمٍ الرَّازِيُّ. قَالَ: سَمِعْتُ عَلِيَّ بْنَ عَبْدِ الأَعْلَىٰ يَذْكُرُ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّحدُ لَنَا، والشَّقُّ لِغَيْرِنَا**».

1555 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَىٰ السُّدِّيُّ. حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانِ، عَنْ زَاذَانَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّحدُ لَنَا، والشَّقُّ لِغَيْرِنَا**».

1556 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الزُّهْرِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ؛ أَنَّهُ قَالَ: أَلْحِدُوا لِي لَحْداً، وَانْصِبُوا عَلَى اللَّبِنِ نُصْباً، كَمَا فُعِلَ بِرَسُولِ اللَّهِ ﷺ.

40 ـ بابُ ما جَاءَ في الشَّقِّ

1557 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا مُبَارَكُ بْنُ فُضَالَةَ. حَدَّثَنِي حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَمَّا تُوُفِّيَ النَّبِيُّ ﷺ كَانَ بِالْمَدِينَةِ رَجُلٌ يَلْحَدُ وَآخَرُ يَضْرَحُ. فَقَالُوا: نَسْتَخِيرُ رَبَّنَا وَنَبْعَثُ إِلَيْهِمَا. فَأَيُّهُمَا سُبِقَ تَرَكْنَاهُ. فَأُرْسِلَ إِلَيْهِمَا. فَسَبَقَ صَاحِبُ اللَّحْدِ. فَلَحَدُوا لِلنَّبِيِّ ﷺ.

1558 ـ **حدّثنا** عُمَرُ بْنُ شَبَّةَ بْنِ عُبَيْدَةَ بْنِ زَيْدٍ. حَدَّثَنَا عُبَيْدُ بْنُ طُفَيْلٍ الْمُقْرِىءُ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي مُلَيْكَةَ الْقُرَشِيُّ. حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا مَاتَ رَسُولُ اللَّهِ ﷺ اخْتَلَفُوا فِي اللَّحْدِ وَالشَّقِّ. حَتَّى تَكَلَّمُوا فِي ذٰلِكَ. وَارْتَفَعَتْ أَصْوَاتُهُمْ. فَقَالَ عُمَرُ: لاَ تَصْخَبُوا عِنْدَ رَسُولِ اللَّهِ ﷺ حَيًّا وَلاَ مَيِّتاً. أَوْ كَلِمَةً نَحْوَهَا. فَأَرْسِلُوا إِلَى الشَّقَّاقِ واللاَّحِدِ جَمِيعاً. فَجَاءَ اللاَّحِدُ، فَلَحَدَ لِرَسُولِ اللَّهِ ﷺ. ثُمَّ دُفِنَ ﷺ.

41 ـ بابُ ما جَاءَ في حَفْرِ القَبْرِ

1559 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مُوسَىٰ بْنُ عُبَيْدَةَ. حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنِ الأَدْرَعِ السُّلَمِيِّ؛ قَالَ: جِئْتُ لَيْلَةً أَحْرُسُ النَّبِيَّ ﷺ. فَإِذَا رَجُلٌ قِرَاءَتُهُ عَالِيَةٌ. فَخَرَجَ النَّبِيُّ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ هٰذَا مُرَاءٍ. قَالَ فَمَاتَ بِالْمَدِينَةِ. فَفَرَغُوا مِنْ جِهَازِهِ. فَحَمَلُوا نَعْشَهُ. فَقَالَ النَّبِيُّ ﷺ: «**ارْفُقُوا بِهِ، رَفَقَ اللَّهُ بِهِ. إِنَّهُ كَانَ يُحِبُّ اللَّهَ وَرَسُولَهُ**».

is (doing so in order to be) seen of men." (The Messenger of Allah "Allah's blessing and peace be upon him" gave no reply, in reference to the falsehood of the statement of Al-Adra'.) later, this (man) died in Medina, and when they finished from preparing him (for burial), they carried his bier (and ran with it so much that) The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Be gentle to him, might Allah be Kind to him! He used to love Allah and His Messenger." When his grave was dug, he (the Prophet) said: "Make it spacious for him, might Allah make it ample for him!" one of his companions said to him: "O Messenger of Allah! You have felt sorry for his (death)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes: he used to love Allah and His Messenger."

1560- It is narrated on the authority of Hisham Ibn Amir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dig (graves), and make them spacious, and be perfect (in digging them)."

[42] What About The Sign In The Grave

1561- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" signed the grave of Uthman Ibn Maz'un with the help of a rock (he placed on it).

[43] It Is Forbidden To Construct Upon The Graves, Or Build Them With Gypsum, Or Write On Them

1562- It is narrated on the authority of Jabir that Allah's Apostle "Allah's blessing and peace be upon him" forbade to build the graves with gypsum.

1563- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to write (or engrave) anything on the graves

1564- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to construct upon the grave.

[44] Throwing (Handfuls Of) Dust In The Grave

1565- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer, and then he came into the grave of the dead, and threw three (handfuls of) dust by the side of his head.

قَالَ وَحَفَرَ حُفْرَتَهُ فَقَالَ: «**أَوْسِعُوا لَهُ. أَوْسَعَ اللَّهُ عَلَيْهِ**» فَقَالَ بَعْضُ أَصْحَابِهِ: يَا رَسُولَ اللَّهِ لَقَدْ حَزِنْتَ عَلَيْهِ. فَقَالَ: «**أَجَلْ. إِنَّهُ كَانَ يُحِبُّ اللَّهَ وَرَسُولَهُ**».

1560 ـ حدّثنا أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي الدَّهْمَاءِ، عَنْ هِشَامِ بْنِ عَامِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**احْفِرُوا وَأَوْسِعُوا وَأَحْسِنُوا**».

42 ـ بابُ ما جَاءَ في العَلامَةِ في القَبْرِ

1561 ـ حدّثنا الْعَبَّاسُ بْنُ جَعْفَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ أَيُّوبَ أَبُو هُرَيْرَةَ الْوَاسِطِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ زَيْنَبَ بِنْتِ نُبَيْطٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْلَمَ قَبْرَ عُثْمَانَ بْنِ مَظْعُونٍ بِصَخْرَةٍ.

43 ـ بابُ ما جَاءَ في النَّهْيِ عَنِ البِنَاءِ على القُبُورِ وتَجْصِيصِهَا والكِتَابَةِ عليها

1562 ـ حدّثنا أَزْهَرُ بْنُ مَرْوَانَ، وَمُحَمَّدُ بْنُ زِيَادٍ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ تَجْصِيصِ الْقُبُورِ.

1563 ـ حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ ابْنِ مُوسَىٰ، عَنْ جَابِرٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُكْتَبَ عَلَى الْقَبْرِ شَيْءٌ.

1564 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ. حَدَّثَنَا وَهْبٌ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُبْنَى عَلَى الْقَبْرِ.

44 ـ بابُ ما جَاءَ في حَثْوِ التُّرَابِ في القَبْرِ

1565 ـ حدّثنا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ صَالِحٍ. حَدَّثَنَا سَلَمَةُ بْنُ كُلْثُومٍ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى جِنَازَةٍ، ثُمَّ أَتَى قَبْرَ الْمَيِّتِ. فَحَثَا عَلَيْهِ مِنْ قِبَلِ رَأْسِهِ ثَلاَثاً.

[45] It Is Forbidden To Trample Or Sit On The Graves

1566- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To sit on a piece of fire which might burn the body of anyone of you is much better for him to sit on a grave."

1567- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To walk on a piece of fire, or a sword, or even to sew my sandals with the help of my walking is better for me than to trample the grave of a Muslim (person); and for me, it is of the same (degree of ugliness and shame) to answer the call of nature in the middle of the graves or in the heart of the market (at sight of the people)."

[46] Putting Off Both Sandals In The Graves

1568- It is narrated on the authority of Bashir Ibn Al-Khasasiyyah that he said: I was walking in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when he said to me: "O son of Al-Khasasiyyah! For Which could you be displeased with Allah; and you are now walking with His Messenger?" I said: "O Messenger of Allah! I'm not displeased with Allah for anything: Allah has given me every (kind of) good." Then, he came upon the graves of Muslims thereupon he said: "No doubt, those (who died) caught up with a lot of good." Then, he came upon the graves of the pagans, thereupon he said: "Verily, a lot of good has escaped those." Then, he turned and saw a man walking between the graves while he was wearing his sandals. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O man of leather hairless sandals! Put them off!" Abdullah Ibn Uthman used to describe this narration as good, and its narrator as a reliable man.

[47] Visiting The Graves

1569- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Visit the graves, since they remind you of (the affairs of) the hereafter."

1570- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to visit the graves.

1571- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you (at first) to visit the graves. But now you could visit them,

45 ـ بابُ ما جَاءَ في النَّهْيِ عَنِ المَشْيِ على القُبُورِ والجُلُوسِ عليها

1566 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ تُحْرِقُهُ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ**».

1567 ـ حدّثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. حَدَّثَنَا الْمُحَارِبِيُّ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لأَنْ أَمْشِيَ عَلَى جَمْرَةٍ أَوْ سَيْفٍ، أَوْ أَخْصِفَ نَعْلِي بِرِجْلِي، أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْشِيَ عَلَى قَبْرِ مُسْلِمٍ. وَمَا أُبَالِي أَوَسْطَ الْقُبُورِ قَضَيْتُ حَاجَتِي، أَوْ وَسْطَ السُّوقِ**».

46 ـ بابُ ما جَاءَ في خَلْعِ النَّعْلَيْنِ في المَقَابِرِ

1568 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَسْوَدُ بْنُ شَيْبَانَ، عَنْ خَالِدِ بْنِ سُمَيْرٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ بَشِيرِ بْنِ الْخَصَاصِيَّةِ؛ قَالَ: بَيْنَمَا أَنَا أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «**يَا ابْنَ الْخَصَاصِيَّةِ مَا تَنْقِمُ عَلَى اللَّهِ؟ أَصْبَحْتَ تُمَاشِي رَسُولَ اللَّهِ**» فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا أَنْقِمُ عَلَى اللَّهِ شَيْئاً. كُلُّ خَيْرٍ قَدْ أَتَانِيهِ اللَّهُ. فَمَرَّ عَلَى مَقَابِرِ الْمُسْلِمِينَ. فَقَالَ: «**أَدْرَكَ هٰؤُلاَءِ خَيْراً كَثِيراً**». ثُمَّ مَرَّ عَلَى مَقَابِرِ الْمُشْرِكِينَ. فَقَالَ: «**سَبَقَ هٰؤُلاَءِ خَيْراً كَثِيراً**» قَالَ: فَالْتَفَتَ فَرَأَى رَجُلاً يَمْشِي بَيْنَ الْمَقَابِرِ فِي نَعْلَيْهِ. فَقَالَ: «**يَا صَاحِبَ السِّبْتِيَّتَيْنِ أَلْقِهِمَا**».

حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ؛ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُثْمَانَ يَقُولُ: حَدِيثٌ جَيِّدٌ، وَرَجُلٌ ثِقَةٌ.

47 ـ بابُ ما جَاءَ في زِيَارَةِ القُبُورِ

1569 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**زُورُوا الْقُبُورَ. فَإِنَّهَا تُذَكِّرُكُمُ الآخِرَةَ**».

1570 ـ حدّثنا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا رَوْحٌ. حَدَّثَنَا بِسْطَامُ بْنُ مُسْلِمٍ. قَالَ: سَمِعْتُ أَبَا التَّيَّاحِ. قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي زِيَارَةِ الْقُبُورِ.

1571 ـ حدّثنا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. أَنْبَأَنَا ابْنُ جُرَيْجٍ، عَنْ أَيُّوبَ بْنِ هَانِىءٍ، عَنْ مَسْرُوقِ بْنِ الأَجْدَعِ، عَنِ ابْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا. فَإِنَّهَا تُزَهِّدُ فِي الدُّنْيَا، وَتُذَكِّرُ الآخِرَةَ**».

since they cause one to abstain from (the material benefits and luxuries of) the world, and remind him of (the affairs of) the hereafter."

[48] What About Visiting The Graves Of The Pagans

1572- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" visited the grave of his mother, and he wept, and caused those around him to weep. Then, he said: "I asked for permission of my Lord to invoke forgiveness for her, and he gave me no permission; and I asked for permission of my Lord to visit her grave, and he gave me permission. So, (it'd better for) you to visit the graves, since they remind you of the dead persons."

1573- It is narrated on the authority of Salim from his father that a desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My father used to keep good relations (with his kith and kin), to do such and such, such and such (deeds of goodness): where is he now?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "He is in the fire (of Hell)." He seemed to have grown angry because of that, and he said: "O Messenger of Allah! Where is your father?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wherever you come upon the grave of a pagan, give him the news of being admitted to the fire (of Hell)." Afterwards, this Bedouin embraced Islam and said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" put me to difficulty when he told me: "Wherever you come upon the grave of a pagan, give him the news of being admitted to the fire (of Hell)."

[49] It Is Forbidden For Women To Visit The Graves

1574- It is narrated on the authority of Abd Ar-Rahman Ibn Hassan Ibn Thabit from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such of women as visit the graves.

1575- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such of women as visit the graves.

1576- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such of women as visit the graves.

[50] When Women Follow The Funeral Processions

1577- It is narrated on the authority of Umm Atiyyah that she said: We (women) were forbidden to follow the funeral processions, but (such

48 ـ بابُ ما جَاءَ في زِيَارَةِ قُبُورِ المُشْرِكِينَ

1572 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ. حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: زَارَ النَّبِيُّ ﷺ قَبْرَ أُمِّهِ فَبَكَىٰ وَأَبْكَىٰ مَنْ حَوْلَهُ. فَقَالَ: «**اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يَأْذَنْ لِي. وَاسْتَأْذَنْتُ رَبِّي فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي، فَزُورُوا الْقُبُورَ. فَإِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ**».

1573 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ الْبَخْتَرِيِّ الْوَاسِطِيُّ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أَبِي كَانَ يَصِلُ الرَّحِمَ، وَكَانَ وَكَانَ. فَأَيْنَ هُوَ؟ قَالَ: «**فِي النَّارِ**» قَالَ فَكَأَنَّهُ وَجَدَ مِنْ ذٰلِكَ. فَقَالَ: يَا رَسُولَ اللَّهِ فَأَيْنَ أَبُوكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**حَيْثُمَا مَرَرْتَ بِقَبْرِ مُشْرِكٍ، فَبَشِّرْهُ بِالنَّارِ**» قَالَ فَأَسْلَمَ الأَعْرَابِيُّ، بَعْدُ. وَقَالَ: لَقَدْ كَلَّفَنِي رَسُولُ اللَّهِ ﷺ تَعَباً. مَا مَرَرْتُ بِقَبْرِ كَافِرٍ إِلاَّ بَشَّرْتُهُ بِالنَّارِ.

49 ـ بابُ ما جَاءَ في النَّهْيِ عَنْ زِيَارَةِ النِّسَاءِ القُبُورَ

1574 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو بِشْرٍ. قَالاَ: حَدَّثَنَا قَبِيصَةُ. ح وَحَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا الْفِرْيَابِيُّ وَقَبِيصَةُ كُلُّهُمْ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ بَهْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَسَّانَ بْنِ ثَابِتٍ، عَنْ أَبِيهِ؛ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زُوَّارَاتِ الْقُبُورِ.

1575 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا عَبْدُ الْوَارِثِ. حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زُوَّارَاتِ الْقُبُورِ.

1576 ـ **حدّثنا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ أَبُو نَصْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ طَالِبٍ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زُوَّارَاتِ الْقُبُورِ.

50 ـ بابُ ما جَاءَ في اتِّبَاعِ النِّسَاءِ الجَنَائِزَ

1577 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ؛ قَالَتْ: نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا.

forbiddance is) not binding (since it is undesirable, not unlawful for women to visit the graves).

1578- It is narrated on the authority of Ali that once the Messenger of Allah "Allah's blessing and peace be upon him" set out and behold! There were some women sitting, to whom he said: "What led you to sit (as such)?" they said: "We are waiting the funeral procession." He said: "Do you take part in washing (the dead body)?" they answered in the negative. He asked: "Do you take part in carrying (the bier)?" they answered in the negative. He asked: "Do you take part in placing (the dead body in the grave)?" they said: "No." on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, return (to your houses for your act is) sinful, not rewardable."

[51] The Forbiddance Of Wailing (Over The Dead)

1579- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said, pertaining to (Allah's saying): "and that they will not disobey you in any just matter" (Al-Mumtahanah 12) "It refers to wailing (on the dead)."

1580- It is narrated on the authority of Jarir, the freed slave of Mu'awiyah that Mu'awiyah addressed us with five things, in which he said that "The Messenger of Allah "Allah's blessing and peace be upon him" forbade wailing (over the dead)."

1581- It is narrated on the authority of Abu Malik Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, wailing belongs to the (vile habits of the) pre-Islamic period of ignorance; and if the wailing woman dies before she repents from that, Allah will make for her a garment from pitch and a shield from the flames of the fire (of Hell)."

1582- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, wailing on the dead belongs to the (wicked customs of the) pre-Islamic period of ignorance; and unless a wailing woman repents from that before she dies, she will be raised on the Day of Judgement, having on her body shirts from pitch, with shields of the flames of fire over them."

1583- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a funeral procession would be followed with a ringing (voice of a crying woman).

1578 ـ حدّثنا مُحَمَّدُ بْنُ الْمُصَفَّىٰ. حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ إِسْمَاعِيلَ بْنِ سَلْمَانَ، عَنْ دِينَارٍ أَبِي عُمَرَ، عَنِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فَإِذَا نِسْوَةٌ جُلُوسٌ. فَقَالَ: «**مَا يُجْلِسُكُنَّ؟**» قُلْنَ: نَنْتَظِرُ الْجِنَازَةَ. قَالَ: «**هَلْ تَغْسِلْنَ؟**» قُلْنَ: لاَ. قَالَ: «**هَلْ تَحْمِلْنَ؟**» قُلْنَ: لاَ. قَالَ: «**هَلْ تُدْلِينَ فِيمَنْ يُدْلِي؟**» قُلْنَ: لاَ. قَالَ: «**فَارْجِعْنَ مَأْزُورَاتٍ، غَيْرَ مَأْجُورَاتٍ**».

51 ـ بابٌ في النَّهْيِ عَنِ النِّيَاحَةِ

1579 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ مَوْلَى الصَّهْبَاءِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ: ﴿وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ﴾ [الممتحنة: 12] قَالَ: «**النَّوْحُ**».

1580 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ. حَدَّثَنَا جَرِيرٌ، مَوْلَى مُعَاوِيَةَ؛ قَالَ: خَطَبَ مُعَاوِيَةُ بِحِمْصَ، فَذَكَرَ فِي خُطْبَتِهِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ النَّوْحِ.

1581 ـ حدّثنا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَنْبَأَنَا مَعْمَرٌ، عَنْ يَحْيَىٰ بْنِ كَثِيرٍ، عَنِ ابْنِ مُعَانِقٍ أَوْ أَبِي مُعَانِقٍ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**النِّيَاحَةُ مِنْ أَمْرِ الْجَاهِلِيَّةِ. وَإِنَّ النَّائِحَةَ إِذَا مَاتَتْ وَلَمْ تَتُبْ قَطَعَ اللَّهُ لَهَا ثِيَاباً مِنْ قَطِرَانٍ، وَدِرْعاً مِنْ لَهَبِ النَّارِ**».

1582 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ. حَدَّثَنَا عُمَرُ بْنُ رَاشِدٍ الْيَمَامِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**النِّيَاحَةُ عَلَى الْمَيِّتِ مِنْ أَمْرِ الْجَاهِلِيَّةِ. فَإِنَّ النَّائِحَةَ إِنْ لَمْ تَتُبْ قَبْلَ أَنْ تَمُوتَ، فَإِنَّهَا تُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَيْهَا سَرَابِيلُ مِنْ قَطِرَانٍ. ثُمَّ يُعْلَى عَلَيْهَا بِدِرْعٍ مِنْ لَهَبِ النَّارِ**».

1583 ـ حدّثنا أَحْمَدُ بْنُ يُوسُفَ. حَدَّثَنَا عُبَيْدُ اللَّهِ. أَنْبَأَنَا إِسْرَائِيلُ، عَنْ أَبِي يَحْيَىٰ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ تُتْبَعَ جِنَازَةٌ مَعَهَا رَانَّةٌ.

[52] It Is Forbidden To Slap The Cheeks And Tear The Clothes

1584- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Not from us is such as tears the clothes, slaps the cheeks, and calls with the call of the pre-Islamic period of ignorance."

1585- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" sent his curse upon such of women as remove (the skin of) their cheeks, tear their clothes, and call with the call of perdition and damage."

1586- It is narrated on the authority of both Yazid Ibn Abd Ar-Rahman and Abu Burdah that when Abu Musa fell unconscious, his wife, Umm Abdullah went on crying with a ringing voice; and when he recovered he said to her: "Do you not know that I am free from the one, from whom the Messenger of Allah "Allah's blessing and peace be upon him" freed himself?" he told her that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I'm free from such as shaves (his or her head), cries (with a ringing voice or slaps his or her cheeks) and tears (his or her clothes at the coming of a distress)."

[53] Shedding Tears For The Dead

1587- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was in a funeral procession when Umar saw a (weeping) woman, and he cried for her (to desist from weeping), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave her O Umar! Verily, the eye sheds tear, and the soul is put to distress (because of the dead, to whose death it) is still close (in time)."

(...) The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him".

1588- It is narrated on the authority of Usamah Ibn Zaid: A son belonging to one of the daughters of The Prophet "Allah's blessing and peace be upon him" was at the threshold of death, and she sent (a messenger) to The Prophet "Allah's blessing and peace be upon him" requesting him to come, but The Prophet "Allah's blessing and peace be upon him" returned the messenger with the message: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a term appointed (in this world). So she should be patient and expect for Allah's reward." She again sent for him, swearing that he should come. The Prophet "Allah's blessing and peace be upon him" got up and I,

52 ـ بابُ ما جَاءَ في النَّهْيِ عَنْ ضَرْبِ الخُدُودِ وشَقِّ الجُيُوبِ

1584 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمٰنِ، جَمِيعاً عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَأَبُو بَكْرِ بْنُ خَلاَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيسَ مِنَّا مَنْ شَقَّ الْجُيُوبَ وَضَرَبَ الْخُدُودَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ**».

1585 ـ **حدّثنا** مُحَمَّدُ بْنُ جَابِرٍ الْمُحَارِبِيُّ، وَمُحَمَّدُ بْنُ كَرَامَةَ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ، وَالْقَاسِمِ عَنْ أَبِي أُمَامَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْخَامِشَةَ وَجْهَهَا، وَالشَّاقَّةَ جَيْبَهَا، وَالدَّاعِيَةَ بِالْوَيْلِ وَالثُّبُورِ.

1586 ـ **حدّثنا** أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ. حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، عَنْ أَبِي الْعُمَيْسِ؛ قَالَ: سَمِعْتُ أَبَا صَخْرَةَ يَذْكُرُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، وَأَبِي بُرْدَةَ. قَالاَ: لَمَّا ثَقُلَ أَبُو مُوسَىٰ أَقْبَلَتِ امْرَأَتُهُ أُمُّ عَبْدِ اللَّهِ تَصِيحُ بِرَنَّةٍ. فَأَفَاقَ، فَقَالَ لَهَا: أَوَمَا عَلِمْتِ أَنِّي بَرِيءٌ مِمَّنْ بَرِىءَ مِنْهُ رَسُولُ اللَّهِ ﷺ؟ وَكَانَ يُحَدِّثُهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَسَلَقَ وَخَرَقَ**».

53 ـ بابُ ما جَاءَ في الْبُكَاءِ على المَيِّتِ

1587 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ فِي جِنَازَةٍ. فَرَأَى عُمَرُ امْرَأَةً فَصَاحَ بِهَا. فَقَالَ النَّبِيُّ ﷺ: «**دَعْهَا يَا عُمَرُ. فَإِنَّ الْعَيْنَ دَامِعَةٌ، وَالنَّفْسَ مُصَابَةٌ، وَالْعَهْدَ قَرِيبٌ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَلَمَةَ بْنِ الأَزْرَقِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

1588 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ قَالَ: كَانَ ابْنٌ لِبَعْضِ بَنَاتِ رَسُولِ اللَّهِ ﷺ يَقْضِي. فَأَرْسَلَتْ إِلَيْهِ أَنْ يَأْتِيَهَا. فَأَرْسَلَ إِلَيْهَا أَنَّ «**لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى. وَكُلُّ شَيْءٍ عِنْدَهُ إِلَى أَجَلٍ مُسَمًّى. فَلْتَصْبِرْ وَلْتَحْتَسِبْ**». فَأَرْسَلَتْ إِلَيْهِ، فَأَقْسَمَتْ عَلَيْهِ. فَقَامَ رَسُولُ اللَّهِ ﷺ

Mu'adh Ibn Jabal, Ubai Ibn Ka'b, and Ubadah Ibn As-Samit got up with him. When we came in, the child was brought to Allah's Apostle "Allah's blessing and peace be upon him" and his breath was disturbed in his chest (I think he said as if it was a leather water-skin). On that the eyes of The Prophet "Allah's blessing and peace be upon him" started shedding tears. Ubadah said: "O Allah's Apostle! What is this?" He replied: "It is mercy which Allah has lodged in the hearts of mankind, and Allah is merciful only to such of His servants as are merciful (to others)."

1589- It is narrated on the authority of Asma' Bint Yazid that she said: When Ibrahim, the son of the Messenger of Allah "Allah's blessing and peace be upon him" died, the Messenger of Allah "Allah's blessing and peace be upon him" wept for him, thereupon the one who came to condole him, either Abu Bakr or Umar, said to him: "O Messenger of Allah! You are the greatest among those whose right Allah has appreciated (what is the reason for your weeping?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the eye sheds tears, and the heart grieves, and we never say what displeases the Lord. Had it not been a true Promise (from Allah), and (had it not been that death is) promised (by Allah) to gather (all the creatures), and that the latter is to follow the former (in death), we would have been more distressed for you O Ibrahim than we are now; and we are aggrieved for your (departure)."

1590- It is narrated on the authority of Hamnah Bint Jahsh that it was said to her: "Your brother was killed"; thereupon she said: "Allah's Mercy be upon him: we all are to Allah, to Whom we are going to return." When it was said to her that her husband had been killed, she said: "How sad I am!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the husband has, in (the heart of the) woman (his wife) a branch (of love to which she sticks) as none else ever has."

1591- It is narrated on the authority of Ibn Umar that he said: (On his way from the holy battle of Uhud), the Messenger of Allah "Allah's blessing and peace be upon him" came upon women belonging to Banu Abd Al-Ashhal, and they were weeping for their killed men on the day of (the holy battle of) Uhud, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "But there is none to weep for Hamzah!" some women from Al-Ansar came and wept for Hamzah. When the Messenger of Allah "Allah's blessing and peace be upon him" got up he said: "Woe to them! Has they not returned yet? Let them return, and not weep for any deceased afterwards."

وَقُمْتُ مَعَهُ. وَمَعَهُ مُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَعُبَادَةُ بْنُ الصَّامِتِ. فَلَمَّا دَخَلْنَا نَاوَلُوا الصَّبِيَّ رَسُولَ اللَّهِ ﷺ، وَرُوحُهُ تَقَلْقَلُ فِي صَدْرِهِ. قَالَ حَسِبْتُهُ قَالَ: كَأَنَّهَا شَنَّةٌ. قَالَ: فَبَكَى رَسُولُ اللَّهِ ﷺ. فَقَالَ لَهُ عُبَادَةُ بْنُ الصَّامِتِ: مَا هٰذَا يَا رَسُولَ اللَّهِ؟ قَالَ: **«الرَّحْمَةُ الَّتِي جَعَلَهَا اللَّهُ فِي بَنِي آدَمَ. وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ»**.

1589 - حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ؛ قَالَتْ: لَمَّا تُوُفِّيَ ابْنُ رَسُولِ اللَّهِ ﷺ، إِبْرَاهِيمُ، بَكَى رَسُولُ اللَّهِ ﷺ. فَقَالَ لَهُ الْمُعَزِّي: (إِمَّا أَبُو بَكْرٍ وَإِمَّا عُمَرُ) أَنْتَ أَحَقُّ مَنْ عَظَّمَ اللَّهَ حَقَّهُ، قَالَ رَسُولُ اللَّهِ ﷺ: **«تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ، وَلاَ نَقُولُ مَا يُسْخِطُ الرَّبَّ. لَوْلاَ أَنَّهُ وَعْدٌ صَادِقٌ وَمَوْعُودٌ جَامِعٌ، وَأَنَّ الآخِرَ تَابِعٌ لِلأَوَّلِ لَوَجَدْنَا عَلَيْكَ يَا إِبْرَاهِيمُ أَفْضَلَ مِمَّا وَجَدْنَا. وَإِنَّا بِكَ لَمَحْزُونُونَ»**.

1590 - حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَحْشٍ، عَنْ أَبِيهِ، عَنْ حَمْنَةَ بِنْتِ جَحْشٍ؛ أَنَّهُ قِيلَ لَهَا: قُتِلَ أَخُوكِ. فَقَالَتْ: رَحِمَهُ اللَّه، وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. قَالُوا: قُتِلَ زَوْجُكِ. قَالَتْ: وَاحُزْنَاهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ لِلزَّوْجِ مِنَ الْمَرْأَةِ لَشُعْبَةً، مَا هِيَ لِشَيْءٍ»**.

1591 - حدّثنا هَارُونُ بْنُ سَعِيدٍ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِنِسَاءِ عَبْدِ الأَشْهَلِ يَبْكِينَ هَلْكَاهُنَّ يَوْمَ أُحُدٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لٰكِنَّ حَمْزَةَ لاَ بَوَاكِيَ لَهُ»** فَجَاءَ نِسَاءُ الأَنْصَارِ يَبْكِينَ حَمْزَةَ. فَاسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَقَالَ: **«وَيْحَهُنَّ مَا انْقَلَبْنَ بَعْدُ؟ مُرُوهُنَّ فَلْيَنْقَلِبْنَ، وَلاَ يَبْكِينَ عَلَى هَالِكٍ بَعْدَ الْيَوْمِ»**.

1592- It is narrated on the authority of Ibn Abu Awfa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade lamentation (in which wailing over the dead was essential as was the habit of the time of ignorance).

[54] The Dead Is Punished For (His Family's) Wailing Over Him

1593- It is narrated on the authority of Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead is punished for (his family's) wailing over him."

1594- It is narrated on the authority of Musa Ibn Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead is punished because of such of the living (from amongst his clan) as wail over him, when it is said: "O who used to support us! O who used to clothe us! O you who used to help us! O who used to protect us!" and the like of that. he then is moved violently and asked (by the angels): "Are you such and such? Are you such and such (as they say about you)?"" Asid (a sub-narrator) said: I said (to the narrator): Glory be to Allah! Allah Almighty says: "And no soul of sin does bear the burden of another", thereupon he said: Woe to you! Do I tell you that Abu Musa narrated that from the Messenger of Allah "Allah's blessing and peace be upon him" (and you Make such objection)? Do you see that Abu Musa told a lie about the Messenger of Allah "Allah's blessing and peace be upon him", or that I tell a lie about Abu Musa?

1595- It is narrated on the authority of A'ishah that she said: A Jewess died, and the Messenger of Allah "Allah's blessing and peace be upon him" heard them (her family) weeping for her, thereupon he said: "Verily, her family are weeping for her, and she is being punished in the grave (because of such weeping)."

[55] Showing Patience On Distress

1596- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, patience is (rewardable when it is shown) at the first stroke (of the distress)."

1597- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "O son of Adam! If you show patience and expect (the reward of your distress) just at the first stroke, I will not be pleased with anything (to give you) as reward other than (to admit you to) the Garden."

1592 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ الْهَجَرِيِّ، عَنِ ابْنِ أَبِي أَوْفَىٰ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمَرَاثِي.

54 ـ بابُ ما جَاءَ في «المَيِّتُ يُعَذَّبُ بما نِيحَ عَلَيْهِ»

1593 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَاذَانُ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جعْفَرٍ. ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا عَبْدُ الصَّمَدِ وَوَهْبُ بْنُ جَرِيرٍ. قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمَيِّتُ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ**».

1594 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. حَدَّثَنَا أَسِيدُ بْنُ أَبِي أَسِيدٍ، عَنْ مُوسَىٰ بْنِ أَبِي مُوسَىٰ الأَشْعَرِيِّ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ الْحَيِّ، إِذَا قَالُوا: وَاعَضُدَاهْ. وَاكَاسِيَاهْ. وَانَاصِرَاهْ. وَاجَبَلاَهْ. وَنَحْوَ هٰذَا. يُتَعْتَعُ وَيُقَالُ: أَنْتَ كَذٰلِكَ؟ أَنْتَ كَذٰلِكَ؟**».

قَالَ أَسِيدٌ: فَقُلْتُ سُبْحَانَ اللَّهِ. إِنَّ اللَّهَ يَقُولُ: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [الأنعام: 164، الإسراء: 15، فاطر: 18] قَالَ: وَيْحَكَ أُحَدِّثُكَ أَنَّ أَبَا مُوسَىٰ حَدَّثَنِي عَنْ رَسُولِ اللَّهِ ﷺ. فَتَرَى أَنَّ أَبَا مُوسَىٰ كَذَبَ عَلَى النَّبِيِّ ﷺ؟ أَوْ تَرَى أَنِّي كَذَبْتُ عَلَى أَبِي مُوسَىٰ؟

1595 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: إِنَّمَا كَانَتْ يَهُودِيَّةٌ مَاتَتْ. فَسَمِعَهُمُ النَّبِيُّ ﷺ يَبْكُونَ عَلَيْهَا. قَالَ: «**فَإِنَّ أَهْلَهَا يَبْكُونَ عَلَيْهَا وَإِنَّهَا تُعَذَّبُ فِي قَبْرِهَا**».

55 ـ بابُ ما جَاءَ في الصَّبْرِ على المُصِيبَةِ

1596 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى**».

1597 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا ثَابِتُ بْنُ عَجْلاَنَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقُولُ اللَّهُ سُبْحَانَهُ: ابْنَ آدَمَ إِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّدْمَةِ الأُولَى، لَمْ أَرْضَ لَكَ ثَوَاباً دُونَ الْجَنَّةِ**».

1598- It is narrated on the authority of Umm Salamah: Abu Salamah told me that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no Muslim befallen by a calamity, and he hastens to say what Allah commanded him to say: "We are to Allah, to Whom we shall return; O Allah! I expect a reward from You for (my patience on) my calamity, so, recompense me with something better in substitution for it", but that Allah would recompense him with something better, in substitution for it." When (my husband) Abu Salamah died, I remembered what he related to me from the Messenger of Allah "Allah's blessing and peace be upon him". I said: "We all are to Allah, to Whom we shall return; O Allah! I expect a reward from You for (my patience on) my calamity", and whenever I intended to say: "so, recompense me with something better in substitution for it", I would soon say to myself: "Who could be a better recompense than Abu Salamah?" When I said it, Allah recompensed me with Muhammad (The Messenger of Allah "Allah's blessing and peace be upon him" as a husband in substitution for Abu Salamah), and gave me reward for my (patience on my) calamity.

1599- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" opened a door or lifted the curtain between him and the people (on the very day he died) and found them offering prayer behind Abu Bakr, thereupon he praised Allah for the good state in which he saw them, in the hope that Allah would succeed him in (setting right the affairs of) them as he saw. He then said: "O people! If anyone of the people, or of the faithful believers is befallen by a calamity, let him console himself with his calamity because of (his missing) me from the calamity that befalls him because of (missing) someone else: Verily, no one of my nation will be befallen after me by a calamity more severe upon him that his calamity of (missing) me."

1600- It is narrated on the authority of Fatimah Bint Al-Husain from her father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is befallen by a calamity, which he remembers, and says: "We are to Allah, to Whom we shall return", no matter far in time it is, Allah will write down a reward like that (which he received) on the day he was befallen (by it and he patiently persevered)."

[56] The Reward Of Such As Consoles One Befallen By Calamity

1601- It is narrated on the authority of Abdullah Ibn Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said:

1598 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا عَبْدُ الْمَلِكِ بْنُ قُدَامَةَ الْجُمَحِيُّ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّ أَبَا سَلَمَةَ؛ حَدَّثَهَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ مُسْلِمٍ يُصَابُ بِمُصِيبَةٍ فَيَفْزَعُ إِلَى مَا أَمَرَ اللَّهُ بِهِ، مِنْ قَوْلِهِ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. اللَّهُمَّ عِنْدَكَ احْتَسَبْتُ مُصِيبَتِي، فَأْجُرْنِي فِيهَا، وَعَوِّضْنِي مِنْهَا ـ إِلاَّ آجَرَهُ اللَّهُ عَلَيْهَا، وَعَاضَهُ خَيْراً مِنْهَا**».

قَالَتْ: فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ ذَكَرْتُ الَّذِي حَدَّثَنِي عَنْ رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. اللَّهُمَّ عِنْدَكَ احْتَسَبْتُ مُصِيبَتِي هٰذِهِ. فَأْجُرْنِي عَلَيْهَا. فَإِذَا أَرَدْتُ أَنْ أَقُولَ: وَعِضْنِي خَيْراً مِنْهَا، قُلْتُ فِي نَفْسِي: أُعَاضُ خَيْراً مِنْ أَبِي سَلَمَةَ؟ ثُمَّ قُلْتُهَا. فَعَاضَنِي اللَّهُ مُحَمَّداً ﷺ. وَآجَرَنِي فِي مُصِيبَتِي.

1599 ـ **حدّثنا** الْوَلِيدُ بْنُ عَمْرِو بْنِ السُّكَيْنِ. حَدَّثَنَا أَبُو هَمَّامٍ. حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ، حَدَّثَنَا مُصْعَبُ بْنُ مُحَمَّدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ؛ قَالَتْ: فَتَحَ رَسُولُ اللَّهِ ﷺ بَاباً بَيْنَهُ وَبَيْنَ النَّاسِ. أَوْ كَشَفَ سِتْراً. فَإِذَا النَّاسُ يُصَلُّونَ وَرَاءَ أَبِي بَكْرٍ. فَحَمِدَ اللَّهَ عَلَى مَا رَأَى مِنْ حُسْنِ حَالِهِمْ، وَرَجَاءَ أَنْ يَخْلُفَهُ اللَّهُ فِيهِمْ بِالَّذِي رَآهُمْ. فَقَالَ: «**يَا أَيُّهَا النَّاسُ أَيُّمَا أَحَدٍ مِنَ النَّاسِ، أَوْ مِنَ الْمُؤْمِنِينَ أُصِيبَ بِمُصِيبَةٍ فَلْيَتَعَزَّ، بِمُصِيبَتِهِ بِي، عَنِ الْمُصِيبَةِ الَّتِي تُصِيبُهُ بِغَيْرِي. فَإِنَّ أَحَداً مِنْ أُمَّتِي لَنْ يُصَابَ بِمُصِيبَةٍ بَعْدِي، أَشَدَّ عَلَيْهِ مِنْ مُصِيبَتِي**».

1600 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ هِشَامِ بْنِ زِيَادٍ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنْ أَبِيهَا؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «**مَنْ أُصِيبَ بِمُصِيبَةٍ، فَذَكَرَ مُصِيبَتَهُ، فَأَحْدَثَ اسْتِرْجَاعاً، وَإِنْ تَقَادَمَ عَهْدُهَا، كَتَبَ اللَّهُ لَهُ مِنَ الأَجْرِ مِثْلَهُ يَوْمَ أُصِيبَ**».

56 ـ بابُ ما جَاءَ في ثَوَابِ مَنْ عَزَّى مُصَاباً

1601 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنِي قَيْسٌ أَبُو عُمَارَةَ، مَوْلَى الأَنْصَارِ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**مَا مِنْ مُؤْمِنٍ**

"There is no faithful believer , who consoles his (believing) brother because of a calamity that befalls him (the latter), but that Allah Almighty will dress him with the dresses of majesty on the Day of Judgement."

1602- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who consoles such as befallen by a calamity, will receive the like of his (the latter's) reward."

[57] The Reward Of Such As Befallen By (The Loss Of) His Child

1603- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No man has three of his children died will be admitted to the fire (of Hell), except for dissolving the oath (of Allah that everyone has to pass over the bridge above the lake of fire)."

1604- It is narrated on the authority of Shurahbil Ibn Shuf'ah that he said: Utbah Ibn Abd As-Sulami met me and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no Muslim, who has three of his children died before they attain the age of puberty, but that they will receive him at the eight gates of the Garden, to enter from whichever he likes of them."

1605- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no couple of Muslims having three of their children died before they attain the age of puberty but that Allah will admit them (both parents and their children) to the Garden by virtue of Allah's Mercy upon them (the children)."

1606- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has three of his children died ahead of him before they attain the age of puberty, they will act as a strong shield to safeguard him from the fire (of Hell)." Abu Dharr said: "Two (of my children) died before me." He (the Prophet) said: "And also two (are effective)." Ubai Ibn Ka'b, the chief of the reciters (of the Qur'an) said: "One (of my children) died before me." He said: "And also one (is effective)."

[58] What About Miscarriage

1607-It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "To have a

يُعَزِّي أَخَاهُ بِمُصِيبَةٍ إِلاَّ كَسَاهُ اللَّهُ سُبْحَانَهُ مِنْ حُلَلِ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ».

1602 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ عَزَّى مُصَاباً فَلَهُ مِثْلُ أَجْرِهِ»**.

57 ـ بابُ ما جَاءَ في ثَوَابِ مَنْ أُصِيبَ بِوَلَدِهِ

1603 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ يَمُوتُ لِرَجُلٍ ثَلاَثَةٌ مِنَ الْوَلَدِ فَيَلِجَ النَّارَ إِلاَّ تَحِلَّةَ الْقَسَمِ»**.

1604 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ. حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ شُرَحْبِيلَ بْنِ شُفْعَةَ؛ قَالَ: لَقِيَنِي عُتْبَةُ بْنُ عَبْدٍ السُّلَمِيُّ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلاَثَةٌ مِنَ الْوَلَدِ، لَمْ يَبْلُغُوا الْحِنْثَ، إِلاَّ تَلَقَّوْهُ مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ، مِنْ أَيِّهَا شَاءَ دَخَلَ»**.

1605 ـ **حدّثنا** يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا مِنْ مُسْلِمَيْنِ يُتَوَفَّى لَهُمَا ثَلاَثَةٌ مِنَ الْوَلَدِ، لَمْ يَبْلُغُوا الْحِنْثَ، إِلاَّ أَدْخَلَهُمُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَةِ اللَّهِ إِيَّاهُمْ»**.

1606 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قَدَّمَ ثَلاَثَةً مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ كَانُوا لَهُ حِصْناً حَصِيناً مِنَ النَّارِ»** فَقَالَ أَبُو ذَرٍّ: قَدَّمْتُ اثْنَيْنِ. قَالَ: **«وَاثْنَيْنِ»** فَقَالَ أُبَيُّ بْنُ كَعْبٍ، سَيِّدُ الْقُرَّاءِ: قَدَّمْتُ وَاحِداً. قَالَ: **«وَوَاحِداً»**.

58 ـ بابُ ما جَاءَ فِيمَنْ أُصِيبَ بِسِقْطٍ

1607 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْمَلِكِ النَّوْفَلِيُّ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ

miscarriage (i.e. a fetus from my wife who falls during pregnancy) before me is much dearer to me than to leave (even) a horseman to live after me."

1608- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (fetus coming from) miscarriage strives his utmost (in intercession) with his Lord when He admits them to the fire (of Hell), thereupon it will be said to him: "O (fetus resulting from) miscarriage, who strives with his Lord (to have his intercession for his parents accepted): admit your parents to the Garden." Then, he will drag them with the help of his umbilical cord until he admits them to the Garden."

1609- It is narrated on the authority of Mu'adh Ibn Jabal that the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul! The (fetus resulting from) miscarriage will drag his mother with the help of his umbilical cord (to admit her to the Garden) in case she (shows patience on her losing him and) expects the reward of that (from Allah Almighty)."

[59] Sending Food To The Family Of The Deceased

1610- It is narrated on the authority of Abdullah Ibn Ja'far that he said: When the news of Ja'far's death was announced, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Prepare food for the family of Ja'far, for there came upon them such as will divert them (or a matter that will divert them) (from cooking food)."

1611- It is narrated on the authority of Asma' Bint Umais that she said: When Ja'far (Ibn Abu Talib) was killed (in the battle of Mu'tah), the Messenger of Allah "Allah's blessing and peace be upon him" returned to his family and said: "No doubt, Ja'far's family was occupied by their deceased (from cooking food). So, make food for them." Abdullah (a sub-narrator) said: It remained as a part of the sunnah until it has been left recently.

[60] It Is Forbidden To Assemble In The House Of The Family Of The Deceased And Make Food

1612- It is narrated on the authority of Jarir Ibn Abdullah Al-Bajali that he said: We used to regard the assembly in the dwelling place of the family of the deceased, and preparing food (by them) a part of wailing (over the dead which was forbidden).

اللَّهِ ﷺ: «لَسِقْطٌ أُقَدِّمُهُ بَيْنَ يَدَيَّ، أَحَبُّ إِلَيَّ مِنْ فَارِسٍ أُخَلِّفُهُ خَلْفِي».

1608 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَمُحَمَّدُ بْنُ إِسْحَاقَ، أَبُو بَكْرٍ الْبَكَّائِيُّ. قَالاَ: حَدَّثَنَا أَبُو غَسَّانَ. قَالَ: حَدَّثَنَا مِنْدَلٌ، عَنِ الْحَسَنِ بْنِ الْحَكَمِ النَّخَعِيِّ، عَنْ أَسْمَاءَ بِنْتِ عَابِسِ بْنِ رَبِيعَةَ، عَنْ أَبِيهَا، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ السِّقْطَ لَيُرَاغِمُ رَبَّهُ إِذَا أَدْخَلَ أَبَوَيْهِ النَّارَ. فَيُقَالُ: أَيُّهَا السِّقْطُ الْمُرَاغِمُ رَبَّهُ! أَدْخِلْ أَبَوَيْكَ الْجَنَّةَ. فَيَجُرُّهُمَا بِسَرَرِهِ حَتَّى يُدْخِلَهُمَا الْجَنَّةَ**».

قَالَ أَبُو عَلِيٍّ: يُرَاغِمُ رَبَّهُ، يُغَاضِبُ.

1609 ـ **حدّثنا** عَلِيُّ بْنُ هَاشِمِ بْنِ مَرْزُوقٍ. حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ عُبَيْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ مُسْلِمٍ الْحَضْرَمِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ السِّقْطَ لَيَجُرُّ أُمَّهُ بِسَرَرِهِ إِلَى الْجَنَّةِ، إِذَا احْتَسَبَتْهُ**».

59 ـ بابُ ما جاءَ في الطَّعَامِ يُبْعَثُ إلى أَهْلِ المَيِّتِ

1610 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ جَعْفَرِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ؛ قَالَ: لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ رَسُولُ اللَّهِ ﷺ: «**اصْنَعُوا لآلِ جَعْفَرٍ طَعَاماً. فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ، أَوْ أَمْرٌ يَشْغَلُهُمْ**».

1611 ـ **حدّثنا** يَحْيَىٰ بْنُ خَلَفٍ، أَبُو سَلَمَةَ. قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ أُمِّ عِيسَى الْجَزَّارِ؛ قَالَتْ: حَدَّثَتْنِي أُمُّ عَوْنٍ ابْنَةُ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ جَدَّتِهَا أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ: لَمَّا أُصِيبَ جَعْفَرٌ رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَى أَهْلِهِ فَقَالَ: «**إِنَّ آلَ جَعْفَرٍ قَدْ شُغِلُوا بِشَأْنِ مَيِّتِهِمْ، فَاصْنَعُوا لَهُمْ طَعَاماً**».

قَالَ عَبْدُ اللَّهِ: فَمَا زَالَتْ سُنَّةً، حَتَّى كَانَ حَدِيثاً فَتُرِكَ.

60 ـ بابُ ما جاءَ في النَّهْيِ عَنِ الاجْتِمَاعِ إلى أَهْلِ المَيِّتِ وَصَنْعَةِ الطَّعَامِ

1612 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ. حَدَّثَنَا هُشَيْمٌ. ح وَحَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ، أَبُو الْفَضْلِ. قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ؛ قَالَ: كُنَّا نَرَى الِاجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ، وَصَنْعَةَ الطَّعَامِ، مِنَ النِّيَاحَةِ.

[61] When One Dies As Alien (From His Homeland)

1613- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One's death while being alien (from his homeland) is (a kind of) martyrdom."

1614- It is narrated on the authority of Abdullah Ibn Amr that he said: A man of those born in Medina died in Medina; and when the Messenger of Allah "Allah's blessing and peace be upon him" offered funeral prayer for him he said: "Would that he died in a land strange from that in which he was born!" (i.e. would that he was born in a land, other than Medina, and died in Medina which would be thus a strange land for him.) a man from the (present) people said: "What is the reason for that O Messenger of Allah?" he said: "If a man died in a land strange from that where he was born, the space from where he was born to the place where his footsteps ended (by death) will be calculated (to be given) to him in the Garden."

[62] When One Dies Because Of (Certain) Illness

1615- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies because of certain illness (as plague), will be regarded to have died as martyr, and will be saved from the affliction of the grave, and his sustenance will be brought to him from the Garden every morning and evening."

[63] It Is Forbidden To Break The Bones Of The Deceased

1616- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Breaking the bone of the deceased is just like (in sin) breaking it as he is living."

Comment: (The occasion of that Hadith is shown in the narration of Jabir, in which he said: We set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" to follow a funeral procession, and the Messenger of Allah "Allah's blessing and peace be upon him" sat on the edge of the grave, and we sat with him. The digger took out bones of a leg or forearm, and intended to break it, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not break that, for your breaking the (bone of) a deceased is just like your breaking it while he is living. But, you could place it in the side of the grave.")

61 ـ بابُ ما جَاءَ فيمَنْ مَاتَ غَرِيباً

1613 ـ **حدّثنا** جَمِيلُ بْنُ الْحَسَنِ. قَالَ: حَدَّثَنَا أَبُو الْمُنْذِرِ الْهُذَيْلُ بْنُ الْحَكَمِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَوْتُ غُرْبَةٍ شَهَادَةٌ**».

1614 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنِي حُيَيُّ بْنُ عَبْدِ اللَّهِ الْمَعَافِرِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: تُوُفِّيَ رَجُلٌ بِالْمَدِينَةِ مِمَّنْ وُلِدَ بِالْمَدِينَةِ. فَصَلَّى عَلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «**يَا لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلِدِهِ**». فَقَالَ رَجُلٌ مِنَ النَّاسِ: وَلِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**إِنَّ الرَّجُلَ إِذَا مَاتَ فِي غَيْرِ مَوْلِدِهِ قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطَعِ أَثَرِهِ فِي الْجَنَّةِ**».

62 ـ بابُ ما جَاءَ فيمَنْ مَاتَ مَرِيضاً

1615 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ. قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ. ح وَحَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ. قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ؛ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ أَبِي عَطَاءٍ، عَنْ مُوسَىٰ بْنِ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ مَاتَ مَرِيضاً مَاتَ شَهِيداً وَوُقِيَ فِتْنَةَ الْقَبْرِ وَغُدِيَ وَرِيحَ عَلَيْهِ بِرِزْقِهِ مِنَ الْجَنَّةِ**».

63 ـ بابٌ في النَّهْيِ عَنْ كَسْرِ عِظَامِ المَيِّتِ

1616 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. قَالَ: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا**».

1617- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Breaking the bones of the deceased is just like, in sin, breaking the bones of the living."

[64] The Ailment Of The Messenger Of Allah

1618- It is narrated on the authority of Ubaidullah Ibn Abdullah that he said: I asked A'ishah: "O mother! Tell me about the (fatal) ailment of the Messenger of Allah "Allah's blessing and peace be upon him"." She said: "He became ill and started breathing so loudly as if his breaths were like those of a raisin eater (who ejects seeds from his mouth)." It was his habit to go round his wives (i.e. visit them to spend the night with them by turns); and when he became seriously ill, he asked their permission to stay in the house of A'ishah and they would visit him by turns (and they approved). A'ishah added: "The Messenger of Allah "Allah's blessing and peace be upon him" entered into me supported by two men, with his feet dragging on the ground; and one of those two was Al-Abbas." When I made a mention of that to Ibn Abbas he said: "Do you know who was the other man whom A'ishah did not name? he was Ali Ibn Abu Talib."

1619- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah from ailment) by those words: "Remove the severity (of ailment) O (Allah) Lord of mankind, and cure me: You always cure (such of Your servants as You please), and there is no healing but Yours, that which leaves no sickness (without removing it)." When the Prophet "Allah's blessing and peace be upon him" became fatally ill I took his hand therewith I started rubbing his body, while saying those (words). But he drew his hand from my hand and said: "O Allah! Forgive for me, and join me to the highest company (of Prophets and men of truth)!" this was the last speech I heard from him "Allah's blessing and peace be upon him".

1620- It is narrated on the authority of A'ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No Prophet grows (fatally) ill but that he will be given the freedom to choose the world or the hereafter." When he grew fatally ill, his voice grew hoarse; and I heard him saying: "(Join me) with the Prophets, men of truth, martyrs and good righteous people." I came to know that he was given the freedom to choose (and that he chose the hereafter).

1617 ـ **حدّثنا** مُحَمَّدُ بْنُ مُعَمَّرٍ. حَدَّثَنَا مُحَمَّدِ بْنُ بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زِيَادٍ. أَخْبَرَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِ عَظْمِ الْحَيِّ فِي الإِثْمِ**».

64 ـ بابُ ما جَاءَ في ذِكْرِ مَرَضِ رَسُولِ الله ﷺ

1618 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: سَأَلْتُ عَائِشَةَ فَقُلْتُ: أَيْ أُمَّهْ أَخْبِرِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ. قَالَتِ: اشْتَكَى فَعَلَقَ يَنْفُثُ. فَجَعَلْنَا نُشَبِّهُ نَفْثَهُ بِنَفْثَةِ آكِلِ الزَّبِيبِ. وَكَانَ يَدُورُ عَلَى نِسَائِهِ. فَلَمَّا ثَقُلَ اسْتَأْذَنَهُنَّ أَنْ يَكُونَ فِي بَيْتِ عَائِشَةَ وَأَنْ يَدُرْنَ عَلَيْهِ.

قَالَتْ: فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَهُوَ بَيْنَ رَجُلَيْنِ. وَرِجْلاَهُ تَخُطَّانِ بِالأَرْضِ. أَحَدُهُمَا الْعَبَّاسُ.

فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ فَقَالَ: أَتَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّهِ عَائِشَةُ؟ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

1619 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ بِهٰؤُلاَءِ الْكَلِمَاتِ «**أَذْهِبِ الْبَاسْ. رَبَّ النَّاسْ. وَاشْفِ أَنْتَ الشَّافِي. لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ. شِفَاءً لاَ يُغَادِرُ سَقَماً**» فَلَمَّا ثَقُلَ النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ أَخَذْتُ بِيَدِهِ فَجَعَلْتُ أَمْسَحُهُ وَأَقُولُهَا. فَنَزَعَ يَدَهُ مِنْ يَدِي ثُمَّ قَالَ: «**اللَّهُمَّ اغْفِرْ لِي وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَىٰ**». قَالَتْ: فَكَانَ هٰذَا آخِرَ مَا سَمِعْتُ مِنْ كَلاَمِهِ ﷺ.

1620 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ نَبِيٍّ يَمْرَضُ إِلاَّ خُيِّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ**». قَالَتْ: فَلَمَّا كَانَ مَرَضُهُ الَّذِي قُبِضَ فِيهِ أَخَذَتْهُ بُحَّةٌ فَسَمِعْتُهُ يَقُولُ: ﴿مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّـٰلِحِينَ﴾ [النساء: 69] فَعَلِمْتُ أَنَّهُ خُيِّرَ.

1621- It is narrated on the authority of A'ishah that she said: The wives of the Messenger of Allah "Allah's blessing and peace be upon him" gathered, and none of them was absent. Then, Fatimah (daughter of the Prophet) came, as if her walk was that of the Messenger of Allah "Allah's blessing and peace be upon him". He said to her: "Welcome to my daughter!" he made her sit on his left side, and he told her something in secrecy, thereupon she went on weeping. A while later, he told her something in secrecy, thereupon she smiled. I asked her: "What made you weep?" she said: "I'm not to make public the secret of the Messenger of Allah "Allah's blessing and peace be upon him"." I said: "I've never seen joy much closer (in time) to sadness than (I've seen) today." When she wept, I said to her: "Has the Messenger of Allah "Allah's blessing and peace be upon him" favoured you from amongst us with a speech and you weep?" I asked her about what he said, and she said: "I'm not to make public the secret of the Messenger of Allah "Allah's blessing and peace be upon him"." When the Messenger of Allah "Allah's blessing and peace be upon him" died, I asked her about what he said, and she said: "He told me that it was the habit of Gabriel to review the Qur'an with him once a year, and this year, he reviewed it with him twice, "and I do not think but that portends the coming of my term; and that you would be the first from amongst my family to join me: and how good predecessor I'm for you." Then I wept. Then, he said to me in secret: "Would you not be pleased to be the chief of the believing women, or the (chief of the) women of this nation?" On that I smiled."

1622- It is narrated on the authority of A'ishah that she said: I've never seen anyone whose pain (of fatal illness) was more severe than that of the Messenger of Allah "Allah's blessing and peace be upon him".

1623- It is narrated on the authority of A'ishah that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" during his last agonies, and he had a utensil of water, in which he would place his hand, and rub his face with the water, saying: "O Allah! Help me endure the agonies of death!"

1624- It is narrated on the authority of Anas Ibn Malik that he said: The last glimpse I caught of the Messenger of Allah "Allah's blessing and peace be upon him" was on Monday, when he lifted the curtain, and I looked at his face, which was (as bright, honoured, and wonderful) as a page from the Mushaf. The people were offering prayer behind Abu Bakr, who intended to move back, but he (the Prophet) gestured to him to remain in his place,

1621 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَ اللَّهِ بْنُ نُمَيْرٍ، عَنْ زَكَرِيَّا، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتِ: اجْتَمَعْنَ نِسَاءُ النَّبِيِّ ﷺ. فَلَمْ تُغَادِرْ مِنْهُنَّ امْرَأَةٌ. فَجَاءَتْ فَاطِمَةُ كَأَنَّ مِشْيَتَهَا مِشْيَةُ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «**مَرْحَباً بِابْنَتِي**» ثُمَّ أَجْلَسَهَا عَنْ شِمَالِهِ. ثُمَّ إِنَّهُ أَسَرَّ إِلَيْهَا حَدِيثاً. فَبَكَتْ فَاطِمَةُ. ثُمَّ إِنَّهُ سَارَّهَا. فَضَحِكَتْ أَيْضاً. فَقُلْتُ لَهَا: مَا يُبْكِيكِ؟ قَالَتْ: مَا كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحاً أَقْرَبَ مِنْ حُزْنٍ. فَقُلْتُ لَهَا حِينَ بَكَتْ: أَخَصَّكِ رَسُولُ اللَّهِ ﷺ بِحَدِيثٍ دُونَنَا ثُمَّ تَبْكِينَ؟ وَسَأَلْتُهَا عَمَّا قَالَ. فَقَالَتْ: مَا كُنْتُ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ. حَتَّى إِذَا قُبِضَ سَأَلْتُهَا عَمَّا قَالَ. فَقَالَتْ: إِنَّهُ كَانَ يُحَدِّثُنِي أَنَّ جِبْرَائِيلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ فِي كُلِّ عَامٍ مَرَّةً. وَأَنَّهُ عَارَضَهُ بِهِ الْعَامَ مَرَّتَيْنِ «**وَلاَ أَرَانِي إِلاَّ قَدْ حَضَرَ أَجَلِي. وَأَنَّكِ أَوَّلُ أَهْلِي لُحُوقاً بِي. وَنِعْمَ السَّلَفُ أَنَا لَكِ**» فَبَكَيْتُ. ثُمَّ إِنَّهُ سَارَّنِي فَقَالَ: «**أَلاَ تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ نِسَاءِ هٰذِهِ الأُمَّةِ؟**» فَضَحِكْتُ لِذٰلِكَ.

1622 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا صَعْبُ بْنُ الْمِقْدَامِ. حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ؛ قَالَ: قَالَتْ عَائِشَةَ: مَا رَأَيْتُ أَحداً أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللَّهِ ﷺ.

1623 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُس بْنُ مُحَمَّدٍ. حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُوسَى بْنِ سَرْجِسَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ؛ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَمُوتُ وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ. فَيُدْخِلُ يَدَهُ فِي الْقَدَحِ، ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ ثُمَّ يَقُولُ: «**اللَّهُمَّ أَعِنِّي عَلَى سَكَرَاتِ الْمَوْتِ**».

1624 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ، كَشْفُ السِّتَارَةِ يَوْمَ الِاثْنَيْنِ. فَنَظَرْتُ إِلَى وَجْهِهِ كَأَنَّهُ وَرَقَةُ مُصْحَفٍ وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ فِي الصَّلاَةِ. فَأَرَادَ أَنْ يَتَحَرَّكَ فَأَشَارَ إِلَيْهِ أَنِ اثْبُتْ. وَأَلْقَى السِّجْفَ. وَمَاتَ فِي آخِرِ ذٰلِكَ الْيَوْمِ.

(and carry on the prayer). Then, he drew the curtain, and died at the last portion of this day.

1625- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say during his fatal illness: "(Guard the habit of offering) the prayer, and (fulfill what is due upon you pertaining to) what your right hands possess." He kept saying that (statement) until his tongue failed to flow with it.

1626- It is narrated on the authority of Al-Aswad that they mentioned in the presence of A'ishah that Ali was made a trustee (by the Prophet), thereupon she said: "When did he entrust (anything) to him? I was supporting him against my breast or my lap when he asked for a vessel (of water), and then he inclined in my lap and died, and I did not feel (that he died): then, when did he "Allah's blessing and peace be upon him" make a bequest?

[65] The Death And Burial Of The Messenger Of Allah

1627- It is narrated on the authority of A'ishah that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" died, Abu Bakr was with his wife the daughter of Kharijah in the Heights (of Medina), and the people started saying: "The Messenger of Allah "Allah's blessing and peace be upon him" did not die, but he was overtaken by such a state as would overtake him whenever he was being Divinely revealed." Abu Bakr came in, uncovered his face and kissed (the area) between his eyes and then said: "You are too dear to Allah to cause you to die twice. By Allah! the Messenger of Allah "Allah's blessing and peace be upon him" really died." At that time, Umar was standing in one side of the mosque, and he was saying: "By Allah! the Messenger of Allah "Allah's blessing and peace be upon him" did not die; and he will not die until he cut off the hands and legs of lots of hypocrites." Abu Bakr stood and ascended the pulpit, and then addressed the people: "Whoever worshipped Allah, Allah is alive and will never die and whoever worshipped Muhammad, then Muhammad died. Allah said: "Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will you then turn back on your heels? If any do turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude." (Al Imran 144: 145) Umar said: "It seemed as if I have never recited this (Holy Statement) but at that time."

1625 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ صَالِحٍ أَبِي الْخَلِيلِ، عَنْ سَفِينَةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ: «**الصَّلاَةَ، وَمَا مَلَكَتْ أَيْمَانُكُمْ**». فَمَا زَالَ يَقُولُهَا حَتَّى مَا يَفِيضَ بِهَا لِسَانُهُ.

1626 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ؛ قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا كَانَ وَصِيًّا. فَقَالَتْ: مَتَى أَوْصَى إِلَيْهِ؟ فَلَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي، أَوْ إِلَى حِجْرِي. فَدَعَا بِطَسْتٍ. فَلَقَدِ انْخَنَثَ فِي حَجْرِي فَمَاتَ، وَمَا شَعَرْتُ بِهِ. فَمَتَى أَوْصَى ﷺ؟

65 ـ بابُ ذِكْرِ وَفَاتِهِ ودَفْنِهِ ﷺ

1627 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ عِنْدَ امْرَأَتِهِ، ابْنَةِ خَارِجَةَ، بِالْعَوَالِي. فَجَعَلُوا يَقُولُونَ: لَمْ يَمُتِ النَّبِيُّ ﷺ. إِنَّمَا هُوَ بَعْضُ مَا كَانَ يَأْخُذُهُ عِنْدَ الْوَحْيِ. فَجَاءَ أَبُو بَكْرٍ، فَكَشَفَ عَنْ وَجْهِهِ، وَقَبَّلَ بَيْنَ عَيْنَيْهِ وَقَالَ: أَنْتَ أَكْرَمُ عَلَى اللَّهِ أَنْ يُمِيتَكَ مَرَّتَيْنِ. قَدْ، وَاللَّهِ مَاتَ رَسُولُ اللَّهِ ﷺ. وَعُمَرُ فِي نَاحِيَةِ الْمَسْجِدِ يَقُولُ: وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ ﷺ. وَلاَ يَمُوتُ حَتَّى يَقْطَعَ أَيْدِيَ أُنَاسٍ مِنَ الْمُنَافِقِينَ، كَثِيرٍ، وَأَرْجُلَهُمْ. فَقَامَ أَبُو بَكْرٍ فَصَعِدَ الْمِنْبَرَ فَقَالَ: مَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَمْ يَمُتْ. وَمَنْ كَانَ يَعْبُدُ مُحَمَّداً فَإِنَّ مُحَمَّداً قَدْ مَاتَ ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔاۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ﴾ [آل عمران: 144].

قَالَ عُمَرُ: فَلَكَأَنِّي لَمْ أَقْرَأْهَا إِلاَّ يَوْمَئِذٍ.

1628- It is narrated on the authority of Ibn Abbas that he said: When they intended to bury the Messenger of Allah "Allah's blessing and peace be upon him", they sent to both Abu Ubaidah Ibn Al-Jarrah, who used to dig tombs like those of the inhabitants of Mecca, and Abu Talhah, who used to dig graves for the inhabitants of Medina. They sent two messengers to them and said: "O Allah! Choose what is better for Your Messenger!" Abu Talhah was found and he brought, and Abu Ubaidah was not found. Thus (it was Abu Talhah) who dug a grave for the Messenger of Allah "Allah's blessing and peace be upon him". After they had finished from preparing him, he was placed on his deathbed in his dwelling place, and the people entered into the Messenger of Allah "Allah's blessing and peace be upon him" in groups to offer funeral prayer for him, and when they finished, women were made to enter, and when they finished, boys were made to enter; and none led the funeral prayer on the Messenger of Allah "Allah's blessing and peace be upon him". At the same time, the Muslims differed as to where they would dig the grave of the Messenger of Allah "Allah's blessing and peace be upon him". Some said that he should be buried in the mosque; and others said that he should be buried with his companions. But Abu Bakr said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No Prophet died but that he would be buried just where he died." Thus, they raised the bed of the Messenger of Allah "Allah's blessing and peace be upon him", on which he died, and dug his grave (underneath it). Then, the Messenger of Allah "Allah's blessing and peace be upon him" was buried at midnight on the night before Wednesday. Ali Ibn Abu Talib, Al-Fadl Ibn Al-Abbas and his brother Qutham in addition to Shukran, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" descended the grave. Aws Ibn Khawli known as Abu Laila said to Ali Ibn Abu Talib: "I beseech you by Allah (to let us get) our portion from the Messenger of Allah "Allah's blessing and peace be upon him"." Ali gave him permission to descend with them. Shukran, his (the Prophet's) freed slave, took a piece of amaranth which the Messenger of Allah "Allah's blessing and peace be upon him" used to wear and buried it in the grave, saying: "By Allah! None will ever wear it after you." It was buried (in the grave) with the Messenger of Allah "Allah's blessing and peace be upon him".

1629- It is narrated on the authority of Anas Ibn Malik that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" experienced such distress of death as he felt, Fatimah said: "How distressed is my father!" on that the Messenger of Allah "Allah's blessing and peace

1628 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. أَنْبَأَنَا وَهْبُ بْنُ جَرِيرٍ. حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمَّا أَرَادُوا أَنْ يَحْفِرُوا لِرَسُولِ اللَّهِ ﷺ بَعَثُوا إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، وَكَانَ يَضْرَحُ كَضَرِيحِ أَهْلِ مَكَّةَ. وَبَعَثُوا إِلَى أَبِي طَلْحَةَ. وَكَانَ هُوَ الَّذِي يَحْفِرُ لِأَهْلِ الْمَدِينَةِ. وَكَانَ يَلْحَدُ. فَبَعَثُوا إِلَيْهِمَا رَسُولَيْنِ. فَقَالُوا: اللَّهُمَّ خِرْ لِرَسُولِكَ. فَوَجَدُوا أَبَا طَلْحَةَ. فَجِيءَ بِهِ. وَلَمْ يُوجَدْ أَبُو عُبَيْدَةَ. فَلَحَدَ لِرَسُولِ اللَّهِ ﷺ.

قَالَ، فَلَمَّا فَرَغُوا مِنْ جِهَازِهِ يَوْمَ الثُّلاَثَاءِ، وُضِعَ عَلَى سَرِيرِهِ فِي بَيْتِهِ. ثُمَّ دَخَلَ النَّاسُ عَلَى رَسُولِ اللَّهِ ﷺ أَرْسَالاً. يُصَلُّونَ عَلَيْهِ. حَتَّى إِذَا فَرَغُوا أَدْخَلُوا النِّسَاءَ. حَتَّى إِذَا فَرَغُوا أَدْخَلُوا الصِّبْيَانَ. وَلَمْ يَؤُمَّ النَّاسَ عَلَى رَسُولِ اللَّهِ ﷺ أَحَدٌ.

لَقَدِ اخْتَلَفَ الْمُسْلِمُونَ فِي الْمَكَانِ الَّذِي يُحْفَرُ لَهُ. فَقَالَ قَائِلُونَ: يُدْفَنُ فِي مَسْجِدِهِ. وَقَال قَائِلُونَ: يُدْفَنُ مَعَ أَصْحَابِهِ. فَقَالَ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا قُبِضَ نَبِيٌّ إِلاَّ دُفِنَ حَيْثُ يُقْبَضُ**». قَالَ، فَرَفَعُوا فِرَاشَ رَسُولِ اللَّهِ ﷺ الَّذِي تُوُفِّيَ عَلَيْهِ. فَحَفَرُوا لَهُ، ثُمَّ دُفِنَ ﷺ وَسْطَ اللَّيْلِ مِنْ لَيْلَةِ الأَرْبِعَاءِ. وَنَزَلَ فِي حُفْرَتِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَالْفَضْلُ بْنُ الْعَبَّاسِ، وَقُثَمُ أَخُوهُ، وَشُقْرَانُ مَوْلَى رَسُولِ اللَّهِ ﷺ. وَقَالَ أَوْسُ بْنُ خَوْلِيٍّ، وَهُوَ أَبُو لَيْلَى، لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَنْشُدُكَ اللَّهَ وَحَظَّنَا مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ لَهُ عَلِيٌّ: انْزِلْ. وَكَانَ شُقْرَانُ، مَوْلاَهُ، أَخَذَ قَطِيفَةً كَانَ رَسُولُ اللَّهِ ﷺ يَلْبَسُهَا. فَدَفَنَهَا فِي الْقَبْرِ وَقَالَ: وَاللَّهِ لاَ يَلْبَسُهَا أَحَدٌ بَعْدَكَ أَبَداً. فَدُفِنَتْ مَعَ رَسُولِ اللَّهِ ﷺ.

1629 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، أَبُو الزُّبَيْرِ. حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَمَّا وَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ كَرْبِ الْمَوْتِ مَا وَجَدَ، قَالَتْ فَاطِمَةُ وَاكَرْبَ أَبَتَاهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ كَرْبَ عَلَى أَبِيكِ بَعْدَ**

be upon him" said to her: "There will be no distress upon your father after today. Your father has been overtaken by such (death) as will never leave anyone (of the creatures, after which there will be) the meeting on the Day of Judgement."

1630- It is narrated on the authority of Anas Ibn Malik that he said: Fatimah said to me: "O Anas! How did your souls allow you to throw (handfuls of) dust on (the body of) The Messenger of Allah "Allah's blessing and peace be upon him"?"

It is narrated on the authority of Thabit from Anas that when the Messenger of Allah "Allah's blessing and peace be upon him" died, Fatimah said (in lamentation of him): "O my Father! To Gabriel I announce the news of his death! O my father! How close he is now to (the Presence of) his Lord! O my father! The Paradise (of Eternity) is his (final) abode! O my Father! He indeed responded to the Lord Who called him (unto His Presence)!" Hammad (a sub-narrator) said: I saw Thabit having gone on weeping when he related this narration so much that I observed the dislocation of his ribs .

1631- It is narrated on the authority of Anas that he said: When it was the day on which the Messenger of Allah "Allah's blessing and peace be upon him" entered Medina, everything therein lighted up; and when it was the day on which he died, everything therein darkened; and we had no sooner finished from (the burial ceremonies of) The Messenger of Allah "Allah's blessing and peace be upon him" than we came to reject our hearts (i.e. the state in which we came to be after his death in comparison with that in which we was during his lifetime).

1632- It is narrated on the authority of Ibn Umar that he said: We used not to speak at ease nor (to transgress the due bounds of) pleasure with our women during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", for fear that the Divine Revelation might be sent in connection with us. But when the Messenger of Allah "Allah's blessing and peace be upon him" died, we came to speak at ease (with them).

1633- It is narrated on the authority of Ubai Ibn Ka'b that he said: When we were with the Messenger of Allah "Allah's blessing and peace be upon him" (i.e. during his lifetime) we had the same face (i.e. the same objective of establishing the principles of the religion); and when he died, we came to look as such (here) and as such (there) (i.e. we dispersed and became of different aims and intentions).

الْيَوْم. إِنَّهُ قَدْ حَضَرَ مِنْ أَبِيكِ مَا لَيْسَ بِتَارِكٍ مِنْهُ أَحَداً. الْمُوَافَاةُ يَوْمَ الْقِيَامَةِ».

1630 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنِي حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَتْ لِي فَاطِمَةُ: يَا أَنَسُ كَيْفَ سَخَتْ أَنْفُسُكُمْ أَنْ تَحْثُوا التُّرَابَ عَلَى رَسُولِ اللَّهِ ﷺ؟.

وحدّثنا ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ فَاطِمَةَ قَالَتْ، حِينَ قُبِضَ رَسُولُ اللَّهِ ﷺ: وَاأَبَتَاهْ. إِلَى جِبْرَائِيلَ أَنْعَاهْ. وَاأَبَتَاهْ. مِنْ رَبِّهِ مَا أَدْنَاهْ. وَاأَبَتَاهْ. جَنَّةُ الْفِرْدَوْسِ مَأْوَاهْ. وَاأَبَتَاهْ. أَجَابَ رَبًّا دَعَاهْ.

قَالَ حَمَّادٌ: فَرَأَيْتُ ثَابِتاً، حِينَ حَدَّثَ بِهٰذَا الْحَدِيثِ، بَكَى حَتَّى رَأَيْتُ أَضْلاَعَهُ تَخْتَلِفُ.

1631 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ. حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، أَضَاءَ مِنْهَا كُلُّ شَيْءٍ. فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ، أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ. وَمَا نَفَضْنَا عَنِ النَّبِيِّ ﷺ الأَيْدِيَ حَتَّى أَنْكَرْنَا قُلُوبَنَا.

1632 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنَّا نَتَّقِي الْكَلاَمَ وَالاِنْبِسَاطَ إِلَى نِسَائِنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، مَخَافَةَ أَنْ يُنْزَلَ فِينَا الْقُرْآنُ. فَلَمَّا مَاتَ رَسُولُ اللَّهِ ﷺ تَكَلَّمْنَا.

1633 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْعِجْلِيُّ، عَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ وَإِنَّمَا وَجْهُنَا وَاحِدٌ. فَلَمَّا قُبِضَ نَظَرْنَا هٰكَذَا وَهٰكَذَا.

1634- It is narrated on the authority of Umm Salamah Bint Abu Umayyah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the people were in such a state as whenever anyone of them stood to offer the prayer, his sight would not go beyond the place of his feet. When the Messenger of Allah "Allah's blessing and peace be upon him" died (and Abu Bakr became the caliph), (they came to be in the state that) whenever anyone of them stood to offer the prayer, his sight would not go beyond the place of his forehead (i.e. the place of prostration). When Abu Bakr died and Umar came (to be the Commander of the Believers), (they became in the state that) whenever anyone of them stood to offer the prayer, his sight would not go beyond the direction of the Qiblah. Then, Uthman Ibn Affan came (to be the caliph), and there came the affliction, therewith the people went on turning rightward and leftward.

1635- It is narrated on the authority of Anas that he said: After the Messenger of Allah "Allah's blessing and peace be upon him" had died, Abu Bakr said to Umar: "Let's visit Umm Ayman as the Messenger of Allah "Allah's blessing and peace be upon him" used to visit her." When we reached her house, she went on weeping, thereupon both said to her: "What makes you weep? No doubt, what is in the Presence of Allah is much better for His Messenger." She said: "I know with certainty that what is in the Presence of Allah is much better for His Messenger. But I weep for the Divine Revelation has ceased (to be sent down as it was) from the Heaven." She prompted them to weep, and they went on weeping with her.

1636- It is narrated on the authority of Aws Ibn Aws that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your days is Friday: on it Adam was created, and on it there will be the (second) sounding (of the trumpet pertaining to resurrection) and the (first sounding of the) swoon. So, invoke for (Allah's) prayer upon me so much on it, for your prayers (upon me) will be shown to me." A man asked: "O Messenger of Allah! How should our prayers be shown to you and you will have (died and become bones) decomposed?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has forbidden the earth to eat up the bodies of the Prophets."

1634 ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا خَالِدُ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْمُطَّلِبِ بْنِ السَّائِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيُّ. حَدَّثَنِي مُوسَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ. حَدَّثَنِي مُصْعَبُ بْنُ عَبْدِ اللَّهِ، عَنْ أُمِّ سَلَمَةَ بِنْتِ أَبِي أُمَيَّةَ، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: كَانَ النَّاسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذَا قَامَ الْمُصَلِّي يُصَلِّي لَمْ يَعْدُ بَصَرُ أَحَدِهِمْ مَوْضِعَ قَدَمَيْهِ. فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، فَكَانَ النَّاسُ إِذَا قَامَ أَحَدُهُمْ يُصَلِّي لَمْ يَعْدُ بَصَرُ أَحَدِهِمْ مَوْضِعَ جَبِينِهِ. فَتُوُفِّيَ أَبُو بَكْرٍ، وَكَانَ عُمَرُ. فَكَانَ النَّاسُ إِذَا قَامَ أَحَدُهُمْ يُصَلِّي لَمْ يَعْدُ بَصَرُ أَحَدِهِمْ مَوْضِعَ الْقِبْلَةِ. وَكَانَ عُثْمَانُ بْنُ عَفَّانَ، فَكَانَتِ الْفِتْنَةُ. فَتَلَفَّتَ النَّاسُ يَمِيناً وَشِمَالاً.

1635 ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ قَالَ: قَالَ أَبُو بَكْرٍ، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ لِعُمَرَ: انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا. قَالَ، فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ. فَقَالاَ لَهَا: مَا يُبْكِيكِ؟ فَمَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ. قَالَتْ: إِنِّي لأَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ. وَلٰكِنْ أَبْكِي لأَنَّ الْوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ. قَالَ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ، فَجَعَلاَ يَبْكِيَانِ مَعَهَا.

1636 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ. فِيهِ خُلِقَ آدَمُ. وَفِيهِ النَّفْخَةُ. وَفِيهِ الصَّعْقَةُ. فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فِيهِ، فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ**»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ كَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ يَعْنِي بَلِيتَ. قَالَ: «**إِنَّ اللَّهَ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ**».

1637- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Invoke for (Allah's) Prayer upon me so much on Friday, for it is witnessed, i.e. the angels attend on it, and no one invokes for (Allah's) Prayer upon me but that his prayer will be shown to me until he finishes from it." I asked: "Will that be (also applicable) after your death?" he said: "It will be (applicable) also after my death. No doubt, Allah has forbidden earth to eat up the bodies of the Prophets' and Allah's Prophet (i.e. himself) is living, getting his sustenance (in the Presence of his Lord)."

1637 ـ **حدّثنا** عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحٰرِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ زَيْدِ بْنِ أَيْمَنٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَكْثِرُوا الصَّلاَةَ عَلَيَّ يَوْمَ الْجُمُعَةِ. فَإِنَّهُ مَشْهُودٌ تَشْهَدُهُ الْمَلاَئِكَةُ. وَإِنَّ أَحَداً لَنْ يُصَلِّيَ عَلَيَّ إِلاَّ عُرِضَتْ عَلَيَّ صَلاَتُهُ حَتَّى يَفْرُغَ مِنْهَا**» قَالَ قُلْتُ: وَبَعْدَ الْمَوْتِ؟ قَالَ: «**وَبَعْدَ الْمَوْتِ. إِنَّ اللَّهَ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ. فَنَبِيُّ اللَّهِ حَيٌّ يُرْزَقُ**».

(7) THE BOOK OF FASTING

[1] The Superiority Of Fasting

1638- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every act of the son of Adam would be multiplied, in such a way that every good deed will be recorded as ten to seven hundredfold. Allah "Exalted and Hallowed be He," said: "Except fasting, which is done for My sake, for which I give rewards. He abandons his (sexual) desire and diet for My sake." No doubt, the fasting person has two pleasures: One at the time of breaking his fast, and the other at the time of meeting his Lord (on the Day of Judgement)." Verily, the unpleasant smell of his (the fasting person's) mouth is sweeter, in the sight of Allah, than the odor of musk."

1639- It is narrated on the authority of Mutarrif, from the sons of Amir Ibn Sa'sa'ah that Uthman Ibn Abu Al-As Ath-Thaqafi ordered that milk should be brought, in order to serve him with it, thereupon he said to him: "I'm fasting." Uthman said: I heard Allah's Messenger "Allah's blessing and peace be upon him" having said: "Fasting is a shield from the (Hell's) fire, like the shield of anyone of you from (being killed in) fighting."

1640- It is narrated on the authority of Sahl Ibn Sa'd that the Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden, there is a gate called Ar-Rayyan: it will be called on the Day of Judgement, i.e. it will be said: "Where are such as used to observe fasts (in the world)?" whoever belongs to such as used to observe fasts so much will be then admitted from it; and whoever enters from it will never become thirsty."

[2] The Superiority Of The Month Of Ramadan

1641- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts during (the month of) Ramadan, out of sincere faith, and expecting the reward (for that from Allah Almighty), will have (all of) his previous sins forgiven for him."

1642- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When it was the first night of Ramadan, Satans and the rebellious transgressors from amongst the jinns will be fastened (by chains and shackles), and the gates of the fire (of Hell) will be closed, and none of them will be opened, and the gates of the Garden will be opened, and none of them will be closed. Then, a caller will call: O one who seeks good! Come (and do good as

7 ـ كِتَابُ الصِّيَامِ

1 ـ بابُ ما جَاءَ في فَضْلِ الصِّيَامِ

1638 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ. الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى مَا شَاءَ اللَّهُ. يَقُولُ اللَّهُ: إِلاَّ الصَّوْمَ، فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ. يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي. لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ. وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ**».

1639 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ؛ أَنَّ مُطَرِّفاً، مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ، حَدَّثَهُ أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ الثَّقَفِيَّ دَعَا لَهُ بِلَبَنٍ يَسْقِيهِ. فَقَالَ مُطَرِّفٌ: إِنِّي صَائِمٌ. فَقَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الصِّيَامُ جُنَّةٌ مِنَ النَّارِ، كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ**».

1640 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ فِي الْجَنَّةِ بَاباً يُقَالُ لَهُ الرَّيَّانُ. يُدْعَى يَوْمَ الْقِيَامَةِ. يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَمَنْ كَانَ مِنَ الصَّائِمِينَ دَخَلَهُ، وَمَنْ دَخَلَهُ لَمْ يَظْمَأْ أَبَداً**».

2 ـ بابُ ما جَاءَ في فَضْلِ شَهْرِ رَمَضَانَ

1641 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

1642 ـ **حدّثنا** أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِذَا كَانَتْ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ، صُفِّدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، فَلَمْ يُفْتَحْ مِنْهَا بَابٌ. وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ، فَلَمْ يُغْلَقْ مِنْهَا بَابٌ. وَنَادَى مُنَادٍ: يَا بَاغِيَ الْخَيْرِ أَقْبِلْ. وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ. وَلِلَّهِ عُتَقَاءُ مِنَ النَّارِ. وَذٰلِكَ فِي كُلِّ لَيْلَةٍ**».

much as you could)! O petitioner of evil! Desist (from doing evil and rather turn to doing good)! And Allah has some whom He releases from the fire (of Hell); and this happens every night."

1643- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On (the time of) every breaking of fast, Allah has such as He releases from the fire (of Hell); and this happens every night."

1644- It is narrated on the authority of Anas Ibn Malik that he said: When (the month of) Ramadan came, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, this month (of Ramadan) has come upon you, and in it there is a night, which is much better (in value and significance) than one thousand months: whoever is forbidden (to stand in service of Allah on) it, has indeed been forbidden the entire good; and none would be forbidden its good but one shut out (of happiness)."

[3] What About Fasting On The Day About Which There Is Suspicion

1645- It is narrated on the authority of Silah Ibn Zufar that he said: We were in the house of Ammar on the day about which there was suspicion (whether it was the first day of Ramadan or the concluding day of Sha'ban), and a goat was served, but some people moved aside (as they were fasting), thereupon Ammar said: "He, who fasts this day (about which there is suspicion) has, indeed, disobeyed Abu Al-Qasim (the Messenger of Allah) "Allah's blessing and peace be upon him"."

1646- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to hasten to observe fast a day before seeing (the new moon of Ramadan).

1647- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he said from over the pulpit: The Messenger of Allah "Allah's blessing and peace be upon him" used to say from over the pulpit before the coming of the month of Ramadan: "Observing fasts (of Ramadan) starts on such and such a day; and we are going to observe fasts (some days) in advance (as it was his habit to observe a lot of fasts during the month of Sha'ban): so, if anyone wants to fast in advance, let him do so, and if anyone wants to delay (until the coming of Ramadan) let him do so."

[4] Making No Break (of Fasting) Between Sha'ban And Ramadan

1648- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" (so many times) made no break (of fasting) between Sha'ban and Ramadan.

1643 - **حدثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِلَّهِ عِنْدَ كُلِّ فِطْرٍ عُتَقَاءَ. وَذٰلِكَ فِي كُلِّ لَيْلَةٍ**».

1644 - **حدثنا** أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ. حَدَّثَنَا مُحَمَّدُ بْنُ بِلاَلٍ. حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: دَخَلَ رَمَضَانُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ هٰذَا الشَّهْرَ قَدْ حَضَرَكُمْ. وَفِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ. مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرَ كُلَّهُ. وَلاَ يُحْرَمُ خَيْرَهَا إِلاَّ مَحْرُومٌ**».

3 - بابُ ما جَاءَ في صِيَامِ يَوْمِ الشَّكِّ

1645 - **حدثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ؛ قَالَ: كُنَّا عِنْدَ عَمَّارٍ، فِي الْيَوْمِ الَّذِي يُشَكُّ فِيهِ. فَأُتِيَ بِشَاةٍ. فَتَنَحَّى بَعْضُ الْقَوْمِ. فَقَالَ عَمَّارٌ: مَنْ صَامَ هٰذَا الْيَوْمَ فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

1646 - **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ تَعْجِيلِ صَوْمِ يَوْمٍ قَبْلَ الرُّؤْيَةِ.

1647 - **حدثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ. حَدَّثَنَا الْعَلاَءُ بْنُ الْحٰرِثِ، عَنِ الْقَاسِمِ، أَبِي عَبْدِ الرَّحْمٰنِ؛ أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَلَى الْمِنْبَرِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ، قَبْلَ شَهْرِ رَمَضَانَ: «**الصِّيَامُ يَوْمَ كَذَا وَكَذَا. وَنَحْنُ مُتَقَدِّمُونَ. فَمَنْ شَاءَ فَلْيَتَقَدَّمْ، وَمَنْ شَاءَ فَلْيَتَأَخَّرْ**».

4 - بابُ ما جَاءَ في وِصَالِ شَعْبَانَ بِرَمَضَانَ

1648 - **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصِلُ شَعْبَانَ بِرَمَضَانَ.

1649- It is narrated on the authority of Rabie'ah Ibn Al-Ghazi that he asked A'ishah about the fasts of the Messenger of Allah "Allah's blessing and peace be upon him", and she said: He used to observe fasts from all (portions of the month of) Sha'ban, and then carry on (observing the fasts of) Ramadan, taking no break (between both).

[5] It Is Forbidden To Observe Fasts In Advance Of Ramadan Except In Case One's Regular Fasts Agree With That

1650- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not observe fasts one or two days in advance of (the month of) Ramadan, except in case one observes fasts regularly (whose fasts agree with that day, and thus) he might carry on his fasts."

1651- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is the middle of Sha'ban, then, observe no fasts until Ramadan comes."

[6] Bearing Witness To Seeing The New Moon

1652- It is narrated on the authority of Ibn Abbas that once, a desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've seen the new moon tonight." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you bear testimony that there is no god (to be worshipped) but Allah, and that Muhammad is the Messenger of Allah?" he answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bilal! Stand and pronounce a call to the people to observe fast tomorrow." Abu Ali said: This is the narration of both Al-Walid Ibn Abu Thawr and Al-Hasan Ibn Ali; but the narration of Hammad Ibn Salamah has no mention of Ibn Abbas, and according to which he made a called to them to stand (for the supererogatory prayer at that night) and observe fast (on the coming day).

1653- It is narrated on the authority of Abu Umair Ibn Anas Ibn Malik that he said: One of my paternal uncles from the Ansar, and he was a companion of the Messenger of Allah "Allah's blessing and peace be upon him" told me: Once, it was cloudy (and we failed to see) the new moon of (the month of) Shawwal, and thus when it was (the coming) day, we became fasting. At the last portion of the day, some riders came and bore witness in the presence of the Messenger of Allah "Allah's blessing and

1649 - حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ رَبِيعَةَ بْنِ الْغَازِ؛ أَنَّهُ سَأَلَ عَائِشَةَ، عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: كَانَ يَصُومُ شَعْبَانَ كُلَّهُ حَتَّى يَصِلَهُ بِرَمَضَانَ.

5 - بابُ ما جَاءَ في النَّهْيِ أَنْ يَتَقَدَّمَ رَمَضَانَ بصَوْمٍ، إلاَّ مَنْ صَامَ صَوْماً فوَافَقَهُ

1650 - حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ، وَالْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَقَدَّمُوا صِيَامَ رَمَضَانَ بِيَوْمٍ وَلاَ يَوْمَيْنِ. إِلاَّ رَجُلٌ كَانَ يَصُومُ صَوْماً فَيَصُومُهُ**».

1651 - حدّثنا أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ. قَالاَ: حَدَّثَنَا الْعَلاَءُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا كَانَ النِّصْفُ مِنْ شَعْبَانَ، فَلاَ صَوْمَ حَتَّى يَجِيءَ رَمَضَانُ**».

6 - بابُ ما جَاءَ في الشَّهَادَةِ على رُؤْيَةِ الهِلاَلِ

1652 - حدّثنا عَمْرُو بْنُ عَبْدِ اللَّهِ الأَوْدِيُّ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ. حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَبْصَرْتُ الْهِلاَلَ اللَّيْلَةَ. فَقَالَ: «**أَتَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ؟**» قَالَ: نَعَمْ. قَالَ: «**قُمْ يَا بِلاَلُ فَأَذِّنْ فِي النَّاسِ أَنْ يَصُومُوا غَداً**».

قَالَ أَبُو عَلِيٍّ: هٰكَذَا رِوَايَةُ الْوَلِيدِ بْنِ أَبِي ثَوْرٍ، وَالْحَسَنِ بْنِ عَلِيٍّ. وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ، فَلَمْ يَذْكُرِ ابْنَ عَبَّاسٍ. وَقَالَ: فَنَادَى أَنْ يَقُومُوا وَأَنْ يَصُومُوا.

1653 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي عُمَيْرِ بْنِ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: حَدَّثَنِي عُمُومَتِي مِنَ الأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالُوا: أُغْمِيَ عَلَيْنَا هِلاَلُ شَوَّالٍ. فَأَصْبَحْنَا صِيَاماً. فَجَاءَ رَكْبٌ مِنْ آخِرِ النَّهَارِ، فَشَهِدُوا عِنْدَ النَّبِيِّ ﷺ أَنَّهُمْ رَأَوُا الْهِلاَلَ بِالأَمْسِ. فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُفْطِرُوا، وَأَنْ يَخْرُجُوا إِلَى عِيدِهِمْ مِنَ الْغَدِ.

peace be upon him" that they had seen the new moon the previous night, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered them (his companions) to break their fast, and set out to celebrate their Id on the coming day.

[7] Observe Fast On Seeing It (The New Moon Of Ramadan) And Break Fast On Seeing It (The New Moon Of Shawwal)

1654- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fast when you see the new moon (of the month of Ramadan), and break fast when you see the new moon (of the month of Shawwal); and if it (the sky) is overcast (and you fail to see the new moon) calculate it (as thirty days)." Ibn Umar used to fast a day before seeing the new moon.

1655- It is narrated on the authority of Abu Hurairah that he said: Allah's Messenger "Allah's blessing and peace be upon him" said: "Observe fast when you see the new moon (of Ramadan), and break fast when you see the new moon (of Shawwal); and if it (the sky) is overcast (and you fail to see the new moon) then observe thirty fasts."

[8] The (Lunar) Month Might Be Twenty-Nine (Days)

1656- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked: "How many (days) have elapsed from the month?" we said: "Twenty-two days, and eight days remain (to its conclusion)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month might be thus, the month might be thus, and the month might be thus" (making two tens with both his hands) and in the third time, he withdrew one (i.e. the thumb, in reference to the possibility of being twenty-nine days).

1657- It is narrated on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month might be thus, thus, and thus", and he showed in the third time that it might be twenty-nine (days, by withdrawing his thumb).

1658- It is narrated on the authority of Abu Hurairah that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" the twenty-nine-day (months of Ramadan that came upon us) which we fasted were more than the thirty-day (months) we fasted.

[9] The Two Months Of Id

1659- It is narrated on the authority of Abu Bakrah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The two months

7 ـ بابُ ما جَاءَ في «صُومُوا لرُؤْيَتِهِ وأَفْطِرُوا لرُؤْيَتِهِ»

1654 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا. وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا. فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ**» وَكَانَ ابْنُ عُمَرَ يَصُومُ قَبْلَ الْهِلاَلِ بِيَوْمٍ.

1655 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا. وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا. فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلاَثِينَ يَوْماً**».

8 ـ بابُ ما جَاءَ في «الشَّهْرُ تِسْعٌ وعِشْرُونَ»

1656 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كَمْ مَضَى مِنَ الشَّهْرِ؟**» قَالَ قُلْنَا: اثْنِانِ وَعِشْرُونَ، وَبَقِيَتْ ثَمَانٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**الشَّهْرُ هٰكَذَا، وَالشَّهْرُ هٰكَذَا، وَالشَّهْرُ هٰكَذَا**» ثَلاَثَ مَرَّاتٍ، وَأَمْسَكَ وَاحِدَةً.

1657 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا**» وَعَقَدَ تِسْعاً وَعِشْرِينَ، فِي الثَّالِثَةِ.

1658 ـ **حدّثنا** مُجَاهِدُ بْنُ مُوسَى. حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ. حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَا صُمْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ تِسْعاً وَعِشْرِينَ، أَكْثَرُ مِمَّا صُمْنَا ثَلاَثِينَ.

9 ـ بابُ ما جَاءَ في شَهْرَيِ العِيدِ

1659 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**شَهْرَا عِيدٍ لاَ يَنْقُصَانِ: رَمَضَانُ وَذُو الْحِجَّةِ**».

of Id (more frequently) do not decrease (in the same year): Ramadan (after which there comes Id Al-Fitr) and Dhul-Hijjah(during which there comes Id Al-Adha)."

1660- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Id) Al-Fitr) is on the day of breaking your fasts(after the conclusion of the month of Ramadan); and (Id) Al-Adha is on the day of offering your sacrifice (i.e. the tenth of Dhul-Hijjah)."

[10] Observing Fast On Journey

1661- It is narrated on the authority of Ibn Abbas that he said: (Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" observed fasts on journey, and (sometimes) he left fasting.

1662- It is narrated on the authority of A'ishah that she said: Hamzah Al-Aslami asked the Messenger of Allah "Allah's blessing and peace be upon him": "It is my habit to observe fasts (regularly): should I observe fasts on journey?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasts (on journey) if you so like, and leave fasting if you so like."

1663- It is narrated on the authority of Abu Ad-Darda' that he said: I saw us in the company of the Messenger of Allah "Allah's blessing and peace be upon him" in one of his journeys, and it was very hot, to the extent that a man would put his hand over his head out of the scorching heat, and none observed fast (on that day) barring the Messenger of Allah "Allah's blessing and peace be upon him" and Abdullah Ibn Rawahah.

[11] Breaking Fast On Journey

1664- It is narrated on the authority of Ka'b Ibn Asim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not out of righteousness to observe fast on journey."

1665- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not out of righteousness to observe fast on journey."

1666- It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who observes fasts of Ramadan on journey (particularly when he is put to trouble because of it) is like him who leaves fasting on residence (in months other than Ramadan)."

1660 - حدّثنا مُحَمَّدُ بْنُ عُمَرَ الْمُقْرِىءُ. حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَىٰ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْفِطْرُ يَوْمَ تُفْطِرُونَ، وَالأَضْحَىٰ يَوْمَ تُضَحُّونَ**».

10 - بابُ ما جَاءَ في الصَّوْمِ في السَّفَرِ

1661 - حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: صَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ، وَأَفْطَرَ.

1662 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: سَأَلَ حَمْزَةُ الأَسْلَمِيُّ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أَصُومُ. أَفَأَصُومُ فِي السَّفَرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ**».

1663 - حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ جَمِيعاً، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ عُثْمَانَ بْنِ حَيَّانَ الدِّمَشْقِيِّ. حَدَّثَتْنِي أُمُّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ؛ أَنَّهُ قَالَ: لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فِي الْيَوْمِ الْحَارِّ. الشَّدِيدِ الْحَرِّ. وَإِنَّ الرَّجُلَ لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ. وَمَا فِي الْقَوْمِ أَحَدٌ صَائِمٌ إِلاَّ رَسُولُ اللَّهِ ﷺ. وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ.

11 - بابُ ما جَاءَ في الإِفْطَارِ في السَّفَرِ

1664 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ كَعْبِ بْنِ عَاصِمٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ**».

1665 - حدّثنا مُحَمَّدُ بْنُ الْمُصَفَّىٰ الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ**».

1666 - حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَىٰ التَّيْمِيُّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَائِمُ رَمَضَانَ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ**».

قَالَ أَبُو إِسْحَاقَ: هٰذَا الْحَدِيثُ لَيْسَ بِشَيْءٍ.

Comment: (The important point here is that one's fasting on journey gives him no superiority as he might expect.)

[12] Leaving Fast (Is Better) For The Pregnant And Suckling Woman

1667- It is narrated on the authority of Anas Ibn Malik, a man from sons of Abd Al-Ashhal, but Ali Ibn Muhammad says from the sons of Abdullah Ibn Ka'b, that he said: The horsemen of the Messenger of Allah "Allah's blessing and peace be upon him" raided us, and I came to the Messenger of Allah "Allah's blessing and peace be upon him" and he was taking his lunch, thereupon he invited me to come closer (to share food with him), and I told him that I was fasting. He then said: "Sit down, so that I would tell you about fasting: Verily, Allah Almighty relieved such as on journey of half the prayer, (i.e. reduced the four-rak'ah prayer to only two), and exempted the one on journey, the pregnant and the suckling woman from fasting." By Allah! the Messenger of Allah "Allah's blessing and peace be upon him" said either both or (at least) one of them, and how regretful I have been, since I did not get from the food of the Messenger of Allah "Allah's blessing and peace be upon him".

1668- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the pregnant who fears (fasting) on herself to leave fasting, and also to the suckling woman, who fears on her babe.

[13] Observing Fasts In Lieu Of These Missing Of Ramadan

1669- It is narrated on the authority of A'ishah that she said: Sometimes I missed some days of Ramadan, but could not fast in lieu of them except in the month of Sha'ban.

Comment: (That's because she was in the state of being ready all the time, the same as were all of his wives, for receiving the Messenger of Allah "Allah's blessing and peace be upon him" to take pleasure from her whenever he liked.)

1670- It is narrated on the authority of A'ishah that she said: We used to get menses (during the month of Ramadan) and we were with the Messenger of Allah "Allah's blessing and peace be upon him", who would order us to observe fasts in lieu of the missing ones.

[14] The Expiation Of Such As Leaves One Of The Fasts Of Ramadan

1671- It is narrated on the authority of Abu Hurairah: A man came to the Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have been ruined." Allah's Apostle "Allah's blessing

12 ـ بابُ ما جَاءَ في الإفْطَارِ للحَامِلِ والمُرْضِعِ

1667 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، رَجُلٌ مِنْ بَنِي عَبْدِ الأَشْهَلِ، (وَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ: مِنْ بَنِي عَبْدِ اللَّهِ بْنِ كَعْبٍ) قَالَ أَغَارَتْ عَلَيْنَا خَيْلُ رَسُولِ اللَّهِ ﷺ. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَتَغَدَّى فَقَالَ: «**ادْنُ فَكُلْ**» قُلْتُ: إِنِّي صَائِمٌ. قَالَ: «**اجْلِسْ أُحَدِّثْكَ عَنِ الصَّوْمِ أَوِ الصِّيَامِ. إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلاَةِ. وَعَنِ الْمُسَافِرِ وَالْحَامِلِ وَالْمُرْضِعِ، الصَّوْمَ، أَوِ الصِّيَامَ**». وَاللَّهِ لَقَدْ قَالَهُمَا النَّبِيُّ ﷺ، كِلْتَاهُمَا أَوْ إِحْدَاهُمَا. فَيَا لَهْفَ نَفْسِي فَهَلاَّ كُنْتُ طَعِمْتُ مِنْ طَعَامِ رَسُولِ اللَّهِ ﷺ.

1668 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ. حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ، عَنِ الْجُرَيْرِيِّ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِلْحُبْلَى الَّتِي تَخَافُ عَلَى نَفْسِهَا، أَنْ تُفْطِرَ. وَلِلْمُرْضِعِ الَّتِي تَخَافُ عَلَى وَلَدِهَا.

13 ـ بابُ ما جَاءَ في قَضَاءِ رَمَضَانَ

1669 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ؛ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: إِنْ كَانَ لَيَكُونُ عَلَيَّ الصِّيَامُ مِنْ شَهْرِ رَمَضَانَ، فَمَا أَقْضِيهِ حَتَّى يَجِيءَ شَعْبَانُ.

1670 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنَّا نَحِيضُ عِنْدَ النَّبِيِّ ﷺ، فَيَأْمُرُنَا بِقَضَاءِ الصَّوْمِ.

14 ـ بابُ ما جَاءَ في كَفَّارَةِ مَنْ أَفْطَرَ يَوْماً مِنْ رَمَضَانَ

1671 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ:

and peace be upon him" asked: "What is the matter with you?" He replied: "I had sexual intercourse with my wife while I was fasting." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Manumit a slave." He said: "I could not afford for that." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Then, fast for Two successive months." He replied: "I have no power to do so." The Prophet "Allah's blessing and peace be upon him" said to him: "Then, feed sixty poor persons." He replied: "I could not afford for that." The Prophet "Allah's blessing and peace be upon him" ordered him to sit (for a while), and while he was in that state, a big basket full of dates was brought to him. He said : "Go and give that in charity." The man said: "By Allah, O Messenger of Allah, there is no family between Medina's two mountains who are poorer than us." The Prophet "Allah's blessing and peace be upon him" said: "Go and feed your dependents with it."

(...) The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters; and in this narration, there is the following addition: He (the Prophet) further said to him: "Fast a day in lieu of that (on which you broke fast)."

1672- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who breaks a fast of (the fasts of the month of Ramadan intentionally) with no concession (nor legal excuse), nothing would exempt him (from the sin thereof) even though he keeps fasting all the time."

[15] When One Breaks Fast Forgetfully

1673- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats (or drinks) forgetfully while he is fasting (during the month of Ramadan), let him complete his fast for indeed, it is Allah Who has caused him to eat and drink."

1674- It is narrated on the authority of Asma' Bint Abu Bakr that she said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we broke fast on a cloudy day, and then the sun rose. I (Abu Usamah, a sub-narrator) said to Hisham (who related the narration from Fatimah Bint Al-Mundhir): Were they commanded to observe fast in lieu of that? He said: this must have been inescapable.

هَلَكْتُ. قَالَ: «**وَمَا أَهْلَكَكَ؟**» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ. فَقَالَ النَّبِيُّ ﷺ: «**أَعْتِقْ رَقَبَةً**» قَالَ: لاَ أَجِدُ. قَالَ: «**صُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ**» قَالَ: لاَ أُطِيقُ. قَالَ: «**أَطْعِمْ سِتِّينَ مِسْكِيناً**» قَالَ: لاَ أَجِدُ. قَالَ: «**اجْلِسْ**» فَجَلَسَ. فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ أُتِيَ بِمِكْتَلٍ يُدْعَى الْعَرَقَ. فَقَالَ: «**اذْهَبْ فَتَصَدَّقْ بِهِ**» قَالَ: يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ إِلَيْهِ مِنَّا. قَالَ: «**فَانْطَلِقْ فَأَطْعِمْهُ عِيَالَكَ**».

حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ عُمَرَ. حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ بِذٰلِكَ. فَقَالَ: «**وَصُمْ يَوْماً مَكَانَهُ**».

1672 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ الْمُطَوِّسِ، عَنْ أَبِيهِ الْمُطَوِّسِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَفْطَرَ يَوْماً مِنْ رَمَضَانَ، مِنْ غَيْرِ رُخْصَةٍ، لَمْ يُجْزِهِ صِيَامُ الدَّهْرِ**».

15 ـ بابُ ما جَاءَ فيمَنْ أَفْطَرَ نَاسِياً

1673 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَوْفٍ، عَنْ خِلاَسٍ، وَمُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَكَلَ نَاسِياً، وَهُوَ صَائِمٌ، فَلْيُتِمَّ صَوْمَهُ. فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ**».

1674 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ قَالَتْ: أَفْطَرْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي يَوْمِ غَيْمٍ. ثُمَّ طَلَعَتِ الشَّمْسُ.

قُلْتُ لِهِشَامٍ: أُمِرُوا بِالْقَضَاءِ؟ قَالَ: فَلاَ بُدَّ مِنْ ذٰلِكَ.

[16] When The Fasting Person Vomits

1675- It is narrated on the authority of Fadalah Ibn Ubaid Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us on a day which he used to fast (voluntarily), but he asked for a utensil (of water) from which he drank. We said: "O Messenger of Allah! This is the day which you used to fast (why have you drunk)?" he said: "Yes, but I vomited (and thus I broke fast)."

1676- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who vomits against his will (while he is fasting), no fasting is due upon him; and he who forces himself to vomit (while he is fasting) , fasting becomes due upon him in lieu (of that he missed)."

[17] What About Applying Siwak And Kohl To The Fasting Person

1677- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Using Siwak (teeth-cleansing stick) is the best thing a fasting person could ever do (whenever he likes during the day)."

1678- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" applied kohl to his eyes while he was fasting.

[18] What About Cupping For The Fasting Person

1679- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the one who cups, and the one who gets himself cupped have broken their fast."

1680- It is narrated on the authority of Thawban that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Both the one who cups, and the one who gets himself cupped have broken their fast."

1681- It is narrated on the authority of Shaddad Ibn Aws that while he was walking in the company of the Messenger of Allah "Allah's blessing and peace be upon him" at Baqi' he came upon one who was getting himself cupped, after eighteen nights had elapsed from the month (of Ramadan), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the one who cups, and that who gets himself cupped have broken their fast."

16 ـ بابُ ما جاءَ في الصَّائِمِ يَقِيءُ

1675 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَعْلَىٰ وَمُحَمَّدُ ابْنَا عُبَيْدٍ الطَّنَافِسِيِّ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي مَرْزُوقٍ؛ قَالَ: سَمِعْتُ فَضَالَةَ بْنَ عُبَيْدٍ الأَنْصَارِيَّ يُحَدِّثُ أَنَّ النَّبِيَّ ﷺ خَرَجَ عَلَيْهِمْ فِي يَوْمٍ كَانَ يَصُومُهُ. فَدَعَا بِإِنَاءٍ. فَشَرِبَ. فَقُلْنَا: يَا رَسُولَ اللَّهِ إِنَّ هٰذَا يَوْمٌ كُنْتَ تَصُومُهُ. قَالَ: «**أَجَلْ. وَلٰكِنِّي قِئْتُ**».

1676 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ. حَدَّثَنَا الْحَكَمُ بْنُ مُوسَىٰ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ. ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ. حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ سُلَيْمَانَ، أَبُو الشَّعْثَاءِ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، جَمِيعاً عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ ذَرَعَهُ الْقَيْءُ، فَلاَ قَضَاءَ عَلَيْهِ. وَمَنِ اسْتَقَاءَ، فَعَلَيْهِ الْقَضَاءُ**».

17 ـ بابُ ما جَاءَ في السِّوَاكِ والكُحْلِ للصَّائِمِ

1677 ـ **حدّثنا** عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو إِسْمَاعِيلَ الْمُؤَدِّبُ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مِنْ خَيْرِ خِصَالِ الصَّائِمِ السِّوَاكُ**».

1678 ـ **حدّثنا** أَبُو التَّقِيِّ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ. حَدَّثَنَا الزُّبَيْدِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: اكْتَحَلَ رَسُولُ اللَّهِ ﷺ وَهُوَ صَائِمٌ.

18 ـ بابُ ما جَاءَ في الحِجَامَةِ للصَّائِمِ

1679 ـ **حدّثنا** أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ، وَدَاوُدُ بْنُ رَشِيدٍ. قَالاَ: حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بِشْرٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ**».

1680 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ. أَنْبَأَنَا شَيْبَانُ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. حَدَّثَنِي أَبُو قِلاَبَةَ؛ أَنَّ أَبَا أَسْمَاءَ حَدَّثَهُ عَنْ ثَوْبَانَ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ**».

1681 ـ وَبِإِسْنَادِهِ، عَنْ أَبِي قِلاَبَةَ؛ أَنَّهُ أَخْبَرَهُ أَنَّ شَدَّادَ بْنَ أَوْسٍ بَيْنَمَا هُوَ يَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ بِالْبَقِيعِ. فَمَرَّ عَلَى رَجُلٍ يَحْتَجِمُ، بَعْدَمَا مَضَى مِنَ الشَّهْرِ ثَمَانِي عَشْرَةَ لَيْلَةً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ**».

1682- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while he was fasting, in the state of Ihram.

[19] What About The Kiss From The Part Of The Fasting Person

1683- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss (his wives while he was fasting) in the month of fasts (i.e. Ramadan).

1684- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss while he was fasting: and which of you could have control over his sexual desire as the Messenger of Allah "Allah's blessing and peace be upon him" had over his sexual desire?

1685- It is narrated on the authority of Hafsah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss (his wives while he was fasting) in the month of fasts (i.e. Ramadan).

1686- It is narrated on the authority of Maimunah, the freed slave girl of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about a man kissing his wife, while both are fasting, thereupon he said: "They then (become vulnerable to) break their fast."

[20] When A Fasting Person Approaches (His Wife)

1687- It is narrated on the authority of Ibrahim that he said: Al-Aswad visited A'ishah and asked her: "Did the Messenger of Allah "Allah's blessing and peace be upon him" use to approach (his wives) while he was fasting?" she said: "He used to do so, and he was the most powerful from amongst you to have control over his sexual desire."

1688- It is narrated on the authority of Ibn Abbas that he said: The old aged one has been given concession to approach (his wife) while he was fasting, and it is undesirable for the youth.

[21] What About Backbiting And Obscenity From The Part Of The Fasting Person

1689- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Unless one leaves false speech and ignorance, and avoids acting upon it, then, Allah has no need for him to leave his food and drink (while fasting)."

1682 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ صَائِمٌ، مُحْرِمٌ.

19 ـ بابُ ما جَاءَ في القُبْلَةِ للصَّائِمِ

1683 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ فِي شَهْرِ الصَّوْمِ.

1684 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ. وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ؟

1685 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ حَفْصَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ.

1686 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ إِسْرَائِيلَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ أَبِي يَزِيدَ الضِّنِّيِّ، عَنْ مَيْمُونَةَ مَوْلاَةِ النَّبِيِّ ﷺ قَالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنْ رَجُلٍ قَبَّلَ امْرَأَتَهُ وَهُمَا صَائِمَانِ. قَالَ: «**قَدْ أَفْطَرَا**».

20 ـ بابُ ما جَاءَ في المُبَاشَرَةِ للصَّائِمِ

1687 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ؛ قَالَ: دَخَلَ الأَسْوَدُ وَمَسْرُوقٌ عَلَى عَائِشَةَ. فَقَالاَ: أَكَانَ رَسُولُ اللَّهِ ﷺ يُبَاشِرُ وَهُوَ صَائِمٌ؟ قَالَتْ: كَانَ يَفْعَلُ. وَكَانَ أَمْلَكَكُمْ لإِرْبِهِ.

1688 ـ حدّثنا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيُّ. حَدَّثَنَا أَبِي، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: رُخِّصَ لِلْكَبِيرِ الصَّائِمِ فِي الْمُبَاشَرَةِ، وَكُرِهَ لِلشَّابِّ.

21 ـ بابُ ما جَاءَ في الغِيبَةِ والرَّفَثِ للصَّائِمِ

1689 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ، وَالْجَهْلَ، وَالْعَمَلَ بِهِ، فَلاَ حَاجَةَ لِلَّهِ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ**».

1690- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A fasting person might have nothing from his fasts other than hunger; and a standing (person for offering the supererogatory night prayer) might have nothing from his prayer barring insomnia."

1691- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is the day on which anyone of you observes fast, let him commit no obscenity, nor ignorance; and if anyone quarrels with him, let him say (in reply to his quarrel): "I'm fasting.""

[22] What About Suhur

(The night meal taken a short while before the dawn by such as intends to observe fast)

1692- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Have Suhur (if you intend to observe fast), for there is blessing in Suhur."

1693- It is narrated on the authority of Ibn Abbas that the Prophet "Allah's blessing and peace be upon him" said: "Seek help from the food you have a short while before the dawn for your fasting during the day; and (seek help) from siesta for standing (for supererogatory prayer) at night."

[23] Delaying The Time Of Suhur

1694- It is narrated on the authority of Zaid Ibn Thabit that he said: WE had our Suhur with the Messenger of Allah "Allah's blessing and peace be upon him" and then we stood for the (Fajr) prayer. I (the sub-narrator) asked him: How long was it between both? He said: as much enough to recite fifty Holy Verses (from the Qur'an).

1695- It is narrated on the authority of Hudhaifah that he said: I had Suhur (the night meal taken before fasting) with the Messenger of Allah "Allah's blessing and peace be upon him", and it was the day even though the dawn had not yet risen.

1696- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the Adhan pronounced by Bilal prevent anyone of you to have his Suhur: this (Adhan) is just to have the one who is asleep among you wake up, and the one who is standing (for the supererogatory night prayer) among you desist (from the prayer). Verily, the dawn (with which fasting starts) is not as such (the streaks of whose light are vertical), but it is as such (the streaks of whose light are) horizontal in the sky."

1690 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلاَّ الْجُوعُ. وَرُبَّ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلاَّ السَّهَرُ**».

1691 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ. وَإِنْ جَهِلَ عَلَيْهِ أَحَدٌ، فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ**».

22 ـ بابُ ما جَاءَ في السُّحُورِ

1692 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً**».

1693 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ، عَنْ سَلَمَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**اسْتَعِينُوا بِطَعَامِ السَّحَرِ عَلَى صِيَامِ النَّهَارِ. وَبِالْقَيْلُولَةِ عَلَى قِيَامِ اللَّيْلِ**».

23 ـ بابُ ما جَاءَ في تَأْخِيرِ السُّحُورِ

1694 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ؛ قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ قُمْنَا إِلَى الصَّلاَةِ. قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: قَدْرُ قِرَاءَةِ خَمْسِينَ آيَةً.

1695 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ حُذَيْفَةَ؛ قَالَ: تَسَحَّرْتُ مَعَ رَسُولِ اللَّهِ ﷺ. هُوَ النَّهَارُ إِلاَّ أَنَّ الشَّمْسَ لَمْ تَطْلُعْ.

1696 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلاَلٍ مِنْ سُحُورِهِ. فَإِنَّهُ يُؤَذِّنُ لِيَنْتَبِهَ نَائِمُكُمْ، وَلِيَرْجِعَ قَائِمَكُمْ. وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هٰكَذَا. وَلٰكِنْ هٰكَذَا، يَعْتَرِضُ فِي أُفُقِ السَّمَاءِ**».

[24] Hastening To Break Fast

1697- It is narrated on the authority of Sahl Ibn Sa'd that the Messenger of Allah "Allah's blessing and peace be upon him" said: "People are still good as long as they hasten to (have their food at the time of sunset therewith they) break their fast."

1698- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "People are still good as long as they hasten to (have their food at the time of sunset therewith they) break their fast. So, you should hasten to break your fast (as early as it is due), for the Jews delay it."

[25] Which Food Is Desirable To Break One's Fast With

1699- It is narrated on the authority of Salman Ibn Amir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you breaks his fast, let him break it with dates; and in case he does not find that, let him break his fast with water, for it is pure (and more fitting to be used for breaking fast)."

[26] The Intention Of Fasting Should Be Made At Night

1700- It is narrated on the authority of Ibn Umar from Hafsah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No fasting is (valid) for such as does not intend it at night."

1701- It is narrated on the authority of A'ishah that she said: (Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" entered into my house, and asked: "Do you have anything (to eat)?" we said: "No." thus, he would say: "Then, I'm fasting." And he would keep fasting until when something was given to us as gift, he would break his fast. She further said: Perhaps he kept fasting (for a portion of the day) and then he broke his fast. I (the sub-narrator) asked: How is that? She said: The example of that is like the example of such as comes out with charity, and gives some and withholds some of it.

Comment: (It goes without saying that this applies only to the voluntary fasts)

[27] When One Intends To Observe Fast, And Morning Comes Upon Him While He Is In The State Of Ceremonial Impurity

1702- It is narrated on the authority of Abu Hurairah that he said: No, by the Lord of the Ka'bah! I has not invented the statement that if morning comes upon anyone while being in the state of ceremonial impurity, let him

24 ـ بابُ ما جَاءَ في تَعْجِيلِ الإِفْطَارِ

1697 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الافْطَارَ**».

1698 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ. عَجِّلُوا الْفِطْرَ، فَإِنَّ الْيَهُودَ يُؤَخِّرُونَ**».

25 ـ بابُ ما جَاءَ على ما يُسْتَحَبُّ الفِطْرُ

1699 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، وَمُحَمَّدُ بْنُ فُضَيْلٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ أُمِّ الرَّائِحِ بِنْتِ صُلَيْعٍ، عَنْ عَمِّهَا سَلْمَانَ بْنِ عَامِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَفْطَرَ أَحَدُكُمْ، فَلْيُفْطِرْ عَلَى تَمْرٍ. فَإِنْ لَمْ يَجِدْ، فَلْيُفْطِرْ عَلَى الْمَاءِ. فَإِنَّهُ طَهُورٌ**».

26 ـ بابُ ما جَاءَ في فَرْضِ الصَّوْمِ من اللَّيْلِ، والخِيَارِ في الصَّوْمِ

1700 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ الْقَطَوَانِيُّ، عَنْ إِسْحَاقَ بْنِ حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ صِيَامَ، لِمَنْ لَمْ يَفْرِضْهُ مِنَ اللَّيْلِ**».

1701 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَىٰ. حَدَّثَنَا شَرِيكٌ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ؛ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «**هَلْ عِنْدَكُمْ شَيْءٌ؟**» فَنَقُولُ: لاَ. فَيَقُولُ: «**إِنِّي صَائِمٌ**» فَيُقِيمُ عَلَى صَوْمِهِ. ثُمَّ يُهْدَى لَنَا شَيْءٌ فَيُفْطِرُ. قَالَتْ: وَرُبَّمَا صَامَ وَأَفْطَرَ. قُلْتُ: كَيْفَ ذَا؟ قَالَتْ: إِنَّمَا مَثَلُ هٰذَا مَثَلُ الَّذِي يَخْرُجُ بِصَدَقَةٍ. فَيُعْطِي بَعْضاً وَيُمْسِكُ بَعْضاً.

27 ـ بابُ ما جَاءَ في الرَّجُلِ يُصْبِحُ جُنُباً وهُوَ يُرِيدُ الصِّيَامَ

1702 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ يَحْيَىٰ بْنِ جَعْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْقَارِيِّ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: لاَ. وَرَبِّ الْكَعْبَةِ مَا أَنَا قُلْتُ «**مَنْ أَصْبَحَ، وَهُوَ جُنُبٌ، فَلْيُفْطِرْ**» مُحَمَّدٌ ﷺ قَالَهُ.

break his fast (if he has intended to observe fast). It was Muhammad (the Prophet) "Allah's blessing and peace be upon him" who said that.

1703- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" spent the night in the state of ceremonial impurity because of (having sexual relation with anyone of) his wives, and Bilal came to inform him of the time of the (dawn) prayer, he would get up, take bath, and I would see water dribbling from his head. Then, he would come out, and I would hear his voice (while leading) the Fajr prayer. Mutarrif (a sub-narrator) said: I asked Amir (Ash-Sha'bi who related this narration to him): Is that (applicable) in Ramadan? He said: It is the same whether in Ramadan or at any time else.

1704- It is narrated on the authority of Nafi that he said: I asked Umm Salamah about the man who intends to observe fast and then morning comes upon him while being in the state of ceremonial impurity, thereupon she said: (Sometimes) morning came upon the Messenger of Allah "Allah's blessing and peace be upon him" while being in the state of ceremonial impurity, because of having sexual relations (with his wives) and not because of a wet-dream; and, he would take a bath and complete his fast.

[28] Observing Fasts All The Time

1705- It is narrated on the authority of Mutarrif Ibn Abdullah Ibn Ash-Shakhir from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts all the time has, indeed, no (reward of) fasting, nor does he break his fast (because of hunger and thirst which he suffers)."

1706- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him, who observes fasts all the time, have no (reward of) fasting."

[29] Observing Three Fasts Monthly

1707- It is narrated on the authority of Abd Al-Malik Ibn Al-Minhal from his father that the Messenger of Allah "Allah's blessing and peace be upon him" prompted (Muslims) to observe fasts on the white days of every (lunar) month: from thirteen to fifteen, and he said: "this is like fasting all the time (in reward and superiority)."

(...) The same is narrated on the authority of Abd Al-Malik Ibn Qatadah Ibn Milhan Al-Qaisi from his father from the Prophet "Allah's blessing and peace be upon him" through another chain of transmitters.

1703 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَبِيتُ جُنُباً. فَيَأْتِيهِ بِلاَلٌ، فَيُؤْذِنُهُ بِالصَّلاَةِ فَيَقُومُ فَيَغْتَسِلُ. فَأَنْظُرُ إِلَى تَحَدُّرِ الْمَاءِ مِنْ رَأْسِهِ. ثُمَّ يَخْرُجُ فَأَسْمَعُ صَوْتَهُ فِي صَلاَةِ الْفَجْرِ.

قَالَ مُطَرِّفٌ: فَقُلْتُ لِعَامِرٍ: أَفِي رَمَضَانَ؟ قَالَ: رَمَضَانُ وَغَيْرُهُ سَوَاءٌ.

1704 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ؛ قَالَ: سَأَلْتُ أُمَّ سَلَمَةَ عَنِ الرَّجُلِ يُصْبِحُ، وَهُوَ جُنُبٌ، يُرِيدُ الصَّوْمَ؟ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنُباً مِنَ الْوِقَاعِ، لاَ مِنِ احْتِلاَمٍ، ثُمَّ يَغْتَسِلُ وَيُتِمُّ صَوْمَهُ.

28 ـ بابُ ما جَاءَ في صِيَامِ الدَّهْرِ

1705 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَأَبُو دَاوُدَ. قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «**مَنْ صَامَ الأَبَدَ، فَلاَ صَامَ وَلاَ أَفْطَرَ**».

1706 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ صَامَ مَنْ صَامَ الأَبَدَ**».

29 ـ بابُ ما جَاءَ في صِيَامِ ثَلاثَةِ أيَّامٍ مِنْ كُلِّ شَهْرٍ

1707 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ عَبْدِ الْمَلِكِ بْنِ الْمِنْهَالِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَأْمُرُ بِصِيَامِ الْبِيضِ. ثَلاَثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ. وَيَقُولُ: «**هُوَ كَصَوْمِ الدَّهْرِ، أَوْ كَهَيْئَةِ صَوْمِ الدَّهْرِ**».

حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا حَبَّانُ بْنُ هِلاَلٍ. حَدَّثَنَا هَمَّامٌ، عَنْ أَنَسِ بْنِ سِيرِينَ. حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ قَتَادَةَ بْنِ مَلْحَانَ الْقَيْسِيُّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

Ibn Majah says: Shu'bah (who said Abd Al-Malik Ibn Al-Minhal) is mistaken, and Hammam (who said Abd Al-Malik Ibn Qatadah) is right.

1708- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes three fasts monthly will have (the reward of) fasting all the time." Allah Almighty revealed the confirmation of that in His Book: "He that does good shall have ten times as much to his credit." (Al-An'am 160) The day (one fasts) then is accounted as ten days (in reward).

1709- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe three fasts monthly. I (Mu'adhah) said to her: From which portion of it (the month did he use to fast)? She said: It was the same to him (to observe fasts) from any portion of it.

[30] The Fasting Of The Messenger Of Allah

1710- It is narrated on the authority of Abu Salamah that he said: I asked A'ishah about the fasting of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: He used to fast (so many days successively) till we said that he would never stop fasting, and he would abandon fasting (so many days successively) till we said that he would never fast. I never saw Allah's Apostle "Allah's blessing and peace be upon him" having fasted in any month more than he fasted in (the month of) Sha'ban: he used to fast most of (the month of) Sha'ban; i.e. he used to fast (the month of) Sha'ban barring a few (days).

1711- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) observed successive fasts that we said: He would not leave fasting; and (sometimes) he left fasting (for many successive days) that we said: He would not fast; and he never observed fasts for a whole month since he reached Medina except (the month of) Ramadan.

[31] The Fasting Of (The Prophet) David

1712- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest fasts to Allah Almighty are those of (the Prophet) David: he used to observe fasts (on alternate days, i.e. to fast) a day and leaving fasting on the next day. The dearest prayer to Allah is that of David: he used to sleep half the night, then offer prayer for its third, and sleep for the (remaining) sixth."

قَالَ ابْنُ مَاجَةَ: أَخْطَأَ شُعْبَةُ وَأَصَابَ هَمَّامٌ.

1708 ـ حدّثنا سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَامَ ثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، فَذٰلِكَ صَوْمُ الدَّهْرِ**».

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَ ذٰلِكَ فِي كِتَابِهِ: ﴿**مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا**﴾ [الأنعام: 160] فَالْيَوْمُ بِعَشْرَةِ أَيَّامٍ.

1709 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ ثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ. قُلْتُ: مِنْ أَيِّهِ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّهِ كَانَ.

30 ـ بَابُ مَا جَاءَ فِي صِيَامِ النَّبِيِّ ﷺ

1710 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَوْمِ النَّبِيِّ ﷺ؟ فَقَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ: قَدْ صَامَ. وَيُفْطِرُ حَتَّى نَقُولَ: قَدْ أَفْطَرَ. وَلَمْ أَرَهُ صَامَ مِنْ شَهْرٍ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ. كَانَ يَصُومُ شَعْبَانَ كُلَّهُ. كَانَ يَصُومُ شَعْبَانَ إِلاَّ قَلِيلاً.

1711 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لاَ يُفْطِرُ. وَيُفْطِرُ حَتَّى نَقُولَ: لاَ يَصُومُ. وَمَا صَامَ شَهْراً مُتَتَابِعاً إِلاَّ رَمَضَانَ، مُنْذُ قَدِمَ الْمَدِينَةَ.

31 ـ بَابُ مَا جَاءَ فِي صِيَامِ دَاوُدَ عَلَيْهِ السَّلاَمُ

1712 ـ حدّثنا أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ؛ قَالَ: سَمِعْتُ عَمْرَو بْنَ أَوْسٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ. فَإِنَّهُ كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً. وَأَحَبُّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ. كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيُصَلِّي ثُلُثَهُ وَيَنَامُ سُدُسَهُ**».

1713- It is narrated on the authority of Abu Qatadah that Umar Ibn Al-Khattab "Allah be pleased with him" said: "O Messenger of Allah! What about him, who observes two fasts and leave fasting on (the third) day?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Could he have power to do so?" he then said: "O Messenger of Allah! What about him, who observes fasts on alternate days?" he said: "These are the fasts of (the Prophet) David (the dearest in the Sight of Allah Almighty)." He further asked: "Then, what about him who fasts a day and leaves fasting for two days?" he said: "Would that I've been given power to do so."

[32] The Fasting Of (The Prophet) Noah

1714- It is narrated on the authority of Abdullah Ibn Amr that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Noah fasted all the time, barring the Day of Al-Fitr, and the Day of Al-Adha."

[33] Observing Six Fasts From Shawwal

1715- It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes six fasts after the Day of Al-Fitr, has, indeed, completed (fasting for) the whole year (on the basis that he has fasted thirty-six days and) "He that does good shall have ten times as much to his credit.""

1716- It is narrated on the authority of Abu Ayyub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" Said: "He, who observes fasts of Ramadan, in addition to six fasts from Shawwal, those become like the fasting all the time."

[34] Observing A Fast In The Cause Of Allah Almighty

1717- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" Said: "He, who fasts a day in the Cause of Allah, Allah will take the fire (of Hell) away from his face as far as (a distance covered in) seventy autumns."

1718- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" Said: "He, who fasts a day in the Cause of Allah, Allah will move his face away from the fire (of Hell) as far as (a distance covered in) seventy autumns."

1713 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ كَيْفَ بِمَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْماً؟ قَالَ: «**وَيُطِيقُ ذٰلِكَ أَحَدٌ؟**» قَالَ: يَا رَسُولَ اللَّهِ كَيْفَ بِمَنْ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً؟ قَالَ: «**ذٰلِكَ صَوْمُ دَاوُدَ**» قَالَ: كَيْفَ بِمَنْ يَصُومُ يَوْماً وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «**وَدِدْتُ أَنِّي طُوِّقْتُ ذٰلِكَ**».

32 ـ بابُ ما جَاءَ في صِيَامِ نُوحٍ عَلَيْهِ السَّلامُ

1714 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، عَنِ ابْنِ لَهِيعَةَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ أَبِي فِرَاسٍ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**صَامَ نُوحٌ الدَّهْرَ، إِلاَّ يَوْمَ الْفِطْرِ وَيَوْمَ الأَضْحَىٰ**».

33 ـ بابُ صِيَامِ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ

1715 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا بَقِيَّةُ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ الْحٰرِثِ الذِّمَارِيُّ؛ قَالَ: سَمِعْتُ أَبَا أَسْمَاءَ الرَّحَبِيَّ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**مَنْ صَامَ سِتَّةَ أَيَّامٍ بَعْدَ الْفِطْرِ، كَانَ تَمَامَ السَّنَةِ. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا**».

1716 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ ثَابِتٍ، عَنْ أَبِي أَيُّوبَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ بِسِتٍّ مِنْ شَوَّالٍ، كَانَ كَصَوْمِ الدَّهْرِ**».

34 ـ بابٌ في صِيَامِ يَوْمٍ في سَبِيلِ الله

1717 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ الْهَادِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ، بَاعَدَ اللَّهُ، بِذٰلِكَ الْيَوْمِ، النَّارَ مِنْ وَجْهِهِ سَبْعِينَ خَرِيفاً**».

1718 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْعَزِيزِ اللَّيْثِيُّ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ، زَحْزَحَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً**».

[35] It Is Forbidden To Observe Fasts On The Days Of Tashriq

1719- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The days (the pilgrims stay in) Mina are days of eating and drinking (on which fasting is forbidden)."

1720- It is narrated on the authority of Bishr Ibn Suhaim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us on the days of Tashriq and said: "None would be admitted to the Garden but a Muslim soul; and verily, those days are days of eating and drinking (on which fasting is forbidden)."

[36] It Is Forbidden To Fast On The Days Of Al-Fitr And Al-Adha

1721- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" forbade fasting on both days of Al-Fitr (breaking fast after the month of Ramadan) and Al-Adha (Offering Sacrifice).

1722- It is narrated on the authority of Abu Ubaid that he said: I attended the Id (ceremonies) with Umar Ibn Al-Khattab; and he started with the prayer before the sermon, and then he said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade observing fast on those days: the day of Al-Fitr and the day of Al-Adha. As to the day of Al-Fitr, it is that on which you break your fasts (of the whole month of Ramadan); and as to the day of Al-Adha, it is that on which you eat of the meat of your sacrifices."

[37] Observing Fast On Friday

1723- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah forbade observing fast on Friday, unless (one fasts) a day before or after it.

1724- It is narrated on the authority of Muhammad Ibn Abbad Ibn Ja'far that he said: I asked Jabir while I was circumambulating (the House) whether the Messenger of Allah "Allah's blessing and peace be upon him" had forbidden observing fast on Friday (alone); and he said: "Yes, by the Lord of this House."

1725- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I rarely saw the Messenger of Allah "Allah's blessing and peace be upon him" having left fasting on Friday (which he used to fast with Thursday).

35 ـ بابُ ما جاءَ في النَّهْيِ عَنْ صِيَامِ أيَّامِ التَّشْرِيقِ

1719 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيَّامُ مِنًى، أَيَّامُ أَكْلٍ وَشُرْبٍ**».

1720 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ بِشْرِ بْنِ سُحَيْمٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ أَيَّامَ التَّشْرِيقِ فَقَالَ: «**لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ نَفْسٌ مُسْلِمَةٌ. وَإِنَّ هٰذِهِ الأَيَّامَ أَيَّامُ أَكْلٍ وَشُرْبٍ**».

36 ـ بابٌ في النَّهْيِ عَنْ صِيَامِ يَوْمِ الفِطْرِ والأَضْحَى

1721 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ يَعْلَىٰ التَّيْمِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللَّهِ ﷺ **أَنَّهُ نَهَىٰ عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَىٰ**.

1722 ـ حدّثنا سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ؛ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ. فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ صِيَامِ هٰذَيْنِ الْيَوْمَيْنِ، يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَىٰ. أَمَّا يَوْمُ الْفِطْرِ، فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ. وَيَوْمُ الأَضْحَىٰ تَأْكُلُونَ فِيهِ مِنْ لَحْمِ نُسُكِكُمْ.

37 ـ بابٌ في صِيَامِ يَوْمِ الجُمُعَةِ

1723 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَحَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ إِلاَّ بِيَوْمٍ قَبْلَهُ، أَوْ يَوْمٍ بَعْدَهُ.

1724 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ؛ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، وَأَنَا أَطُوفُ بِالْبَيْتِ: أَنَهَى النَّبِيُّ ﷺ عَنْ صِيَامِ يَوْمِ الْجُمُعَةِ؟ قَالَ: نَعَمْ. وَرَبِّ هٰذَا الْبَيْتِ!

1725 ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا أَبُو دَاوُدَ. حَدَّثَنَا شَيْبَانُ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَلَّمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُفْطِرُ يَوْمَ الْجُمُعَةِ.

[38] Observing Fast On Saturday

1726- It is narrated on the authority of Abdullah Ibn Busr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not observe fast on Saturday unless it (comes among the days on which fasting is) binding upon you: (apart from that) if anyone of you finds nothing (to eat) other than even a stick of grapes or an outer skin of a tree, let him touch it (with his tongue to break his fast)."

(...) It is narrated on the authority of Abdullah Ibn Busr from his sister that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said...and he mentioned the same.

[39] Observing The Ten Fasts (Of Dhul-Hijjah)

1727- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah said: "There are no days, on which the righteous deed is much dearer to Allah than it is on those days" i.e. the first ten days of Dhul-Hijjah. They said: "O Messenger of Allah! And not even the fight in the Cause of Allah?" he said: "And not even the fight in the Cause of Allah, barring one who sets out with his soul and property (in the Cause of Allah), and then does not return from that with anything" (i.e. he is killed in the Way of Allah).

1728- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are no days of the days of this world, on which observing religious service to Allah Almighty is much dearer to Him than it is on those ten days ; and observing fast on a day of them is equal (in reward) to observing fasts for a whole year; and (standing for supererogatory prayer) on a night of them is equal (in reward) to (standing for prayer on) the Night of Qadr."

1729- It is narrated on the authority of A'ishah that she said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" having observed all of those ten fasts (of Dhul-Hijjah).

[40] Observing Fast On The Day Of Arafah

1730- It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "As to observing fast on the Day of Arafah, I expect from Allah to plot out (for it the sins of) the year before and the year after it."

1731- It is narrated on the authority of Qatadah Ibn An-Nu'man that he

38 ـ بابُ ما جَاءَ في صِيَامِ يَوْمِ السَّبْتِ

1726 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَصُومُوا يَوْمَ السَّبْتِ إِلاَّ فِيمَا افْتُرِضَ عَلَيْكُمْ. فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلاَّ عُودَ عِنَبٍ، أَوْ لِحَاءَ شَجَرَةٍ، فَلْيَمُصَّهُ**».

حدّثنا حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ، عَنْ أُخْتِهِ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ. فَذَكَرَ نَحْوَهُ.

39 ـ بابُ صِيَامِ العَشْرِ

1727 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ أَيَّامٍ، الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ، مِنْ هٰذِهِ الأَيَّامِ**» يَعْنِي الْعَشْرَ. قَالُوا: يَا رَسُولَ اللَّهِ وَلاَ الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ: «**وَلاَ الْجِهَادُ فِي سَبِيلِ اللَّهِ. إِلاَّ رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذٰلِكَ بِشَيْءٍ**».

1728 ـ حدّثنا عُمَرُ بْنُ شَبَّةَ بْنِ عَبِيدَةَ. حَدَّثَنَا مَسْعُودُ بْنُ وَاصِلٍ، عَنِ النَّهَّاسِ بْنِ قَهْمٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ أَيَّامِ الدُّنْيَا أَيَّامٌ، أَحَبُّ إِلَى اللَّهِ سُبْحَانَهُ أَنْ يُتَعَبَّدَ لَهُ فِيهَا، مِنْ أَيَّامِ الْعَشْرِ. وَإِنَّ صِيَامَ يَوْمٍ فِيهَا لَيَعْدِلُ صِيَامَ سَنَةٍ، وَلَيْلَةٍ فِيهَا بِلَيْلَةِ الْقَدْرِ**».

1729 ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَامَ الْعَشْرَ قَطُّ.

40 ـ بابُ صِيَامِ يَوْمِ عَرَفَةَ

1730 ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صِيَامُ يَوْمِ عَرَفَةَ، إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالَّتِي بَعْدَهُ**».

1731 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ قَتَادَةَ بْنِ النُّعْمَانِ؛

said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who observes fast on the day of Arafah, (the sins of) a year before and a year after it will be forgiven for him."

1732- It is narrated on the authority of Ikrimah that he said: I visited Abu Hurairah in his house, and asked him about fasting on the day of Arafah (while one is standing) at Arafat, thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade fasting on the day of Arafah (while one is standing) at Arafat.

[41] Fasting On The Day Of Ashura' (Tenth Of Muharram)

1733- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast on the day of Ashura' (tenth of Muharram), and he ordered (people) to observe fast on it.

1734- It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, he found that the Jews observed fast (on the tenth day of Muharram), thereupon he asked them about the reason for that, and they said: "This is the day on which Allah saved Moses and He caused Pharaoh to drown (in the sea); and Moses fasted on it out of thanks (to Allah)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Muslims) have more claim over Moses than you." He then fasted on it, and ordered (people) to fast on it.

1735- It is narrated on the authority of Muhammad Ibn Saifi that he said: On the day of Ashura', the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Is there anyone of you who has got food today?" we said: "Some of us had got food and others has not yet." On that he said: "Complete the remaining portion of your day (as fasting) those who have got food and those who have not, and send to the inhabitants of the area to complete their day (as fasting)." He meant the area around Medina.

1736- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I live to the coming (year) I will observe fast on the ninth day (of Muharram in addition to that of Ashura')."

1737- It is narrated on the authority of Abdullah Ibn Umar that he said: Once, the day of Ashura' was mentioned in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "It

قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ صَامَ يَوْمَ عَرَفَةَ، غُفِرَ لَهُ سَنَةٌ أَمَامَهُ وَسَنَةٌ بَعْدَهُ**».

1732 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنِي حَوْشَبُ بْنُ عَقِيلٍ. حَدَّثَنِي مَهْدِيٌّ الْعَبْدِيُّ، عَنْ عِكْرِمَةَ؛ قَالَ: دَخَلْتُ عَلَى أَبِي هُرَيْرَةَ فِي بَيْتِهِ، فَسَأَلْتُهُ عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَاتٍ؟ فَقَالَ أَبُو هُرَيْرَةَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَاتٍ.

41 ـ بابُ صِيَامِ يَوْمِ عَاشُورَاءَ

1733 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ عَاشُورَاءَ، وَيَأْمُرُ بِصِيَامِهِ.

1734 ـ **حدّثنا** سَهْلُ بْنِ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ. فَوَجَدَ الْيَهُودَ صُيَّاماً. فَقَالَ: «**مَا هٰذَا؟**» قَالُوا: هٰذَا يَوْمٌ أَنْجَى اللَّهُ فِيهِ مُوسٰى، وَأَغْرَقَ فِيهِ فِرْعَوْنَ، فَصَامَهُ مُوسٰى شُكْراً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**نَحْنُ أَحَقُّ بِمُوسٰى مِنْكُمْ**» فَصَامَهُ، وَأَمَرَ بِصِيَامِهِ.

1735 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَيْفِيٍّ؛ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، يَوْمَ عَاشُورَاءَ: «**مِنْكُمْ أَحَدٌ طَعِمَ الْيَوْمَ؟**» قُلْنَا: مِنَّا طَعِمَ وَمِنَّا مَنْ لَمْ يَطْعَمْ. قَالَ: «**فَأَتِمُّوا بَقِيَّةَ يَوْمِكُمْ. مَن كَانَ طَعِمَ وَمَنْ لَمْ يَطْعَمْ. فَأَرْسِلُوا إِلَى أَهْلِ الْعَرُوضِ فَلْيُتِمُّوا بَقِيَّةَ يَوْمِهِمْ**» قَالَ يَعْنِي أَهْلَ الْعَرُوضِ حَوْلَ الْمَدِينَةِ.

1736 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَئِنْ بَقِيتُ إِلَى قَابِلٍ لأَصُومَنَّ الْيَوْمَ التَّاسِعَ**».

قَالَ أَبُو عَلِيٍّ: رَوَاهُ أَحْمَدُ بْنُ يُونُسَ عَنِ ابْنِ أَبِي ذِئْبٍ. زَادَ فِيهِ: مَخَافَةَ أَنْ يَفُوتَهُ عَاشُورَاءُ.

1737 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ ذُكِرَ، عِنْدَ رَسُولِ اللَّهِ ﷺ، يَوْمُ عَاشُورَاءَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**كَانَ يَوْماً يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ. فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ كَرِهَهُ فَلْيَدَعْهُ**».

was a day, on which those of the pre-Islamic period of ignorance used to observe fast: so, if anyone of you likes to fast on it, let him do so, and if anyone dislikes that, let him abandon it."

1738- It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "As to fasting on the day of Ashura', I expect from Allah to plot out the (sins of the) year before it."

[42] Observing Fast On Monday And Thursday

1739- It is narrated on the authority of Ar-Rabie Ibn Al-Ghazi that he asked A'ishah about the fasting of the Messenger of Allah "Allah's blessing and peace be upon him", and she said: He was eager to observe fast on Monday and Thursday.

1740- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast on Monday and Thursday, and it was said to him: "O Messenger of Allah! You always observe fast on Monday and Thursday (why is that?)" on that he said: "On Monday and Thursday, Allah forgives for every Muslim, barring two who desert one another, thereupon He says: Let them until they reconcile."

[43] Observing Fasts Of The Sacred Months

1741- It is narrated on the authority of Abu Mujibah Al-Bahili from his father or his paternal uncle that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I'm the one who came to you in the first year." He said: "Why do I see your body weak (and faint)?" he said: "O Messenger of Allah! I've never eaten food during the day (because of fasting all the time), and I've never eaten it but at night." He said: "Who ordered you to torment yourself (as such)?" he said: "O Messenger of Allah! I have power (to do) more." He said: "Then, observe the fasts of the month of patience (i.e. the month of Ramadan) and a day after it." I said: "I have power (to do) more." He said: "Then, observe the fasts of the month of patience, and two days after it." I said: "O Messenger of Allah! I have power (to do) more." On that he said: "Observe the fasts of the month of patience, three days after it, and the Sacred Months."

1742- It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him: "Which fasts are better after those of Ramadan?" he said: "Those of Allah's Month, which you call Al-Muharram."

1738 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صِيَامُ يَوْمِ عَاشُورَاءَ، إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ**».

42 ـ بابُ صِيَامِ يَوْمِ الاثْنَيْنِ والخَمِيسِ

1739 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ رَبِيعَةَ بْنِ الْغَازِ؛ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: كَانَ يَتَحَرَّى صِيَامَ الِاثْنَيْنِ وَالْخَمِيسِ.

1740 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ رِفَاعَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَصُومُ الِاثْنَيْنِ وَالْخَمِيسَ. فَقِيلَ: يَا رَسُولَ اللَّهِ إِنَّكَ تَصُومُ الِاثْنَيْنِ وَالْخَمِيسَ؟ فَقَالَ: «**إِنَّ يَوْمَ الِاثْنَيْنِ وَالْخَمِيسَ يَغْفِرُ اللَّهُ فِيهِمَا لِكُلِّ مُسْلِمٍ. إِلاَّ مُتَهَاجِرَيْنِ. يَقُولُ: دَعْهُمَا حَتَّى يَصْطَلِحَا**».

43 ـ بابُ صِيَامِ أَشْهُرِ الحُرُمِ

1741 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي مُجِيبَةَ الْبَاهِلِيِّ، عَنْ أَبِيهِ أَوْ عَنْ عَمِّهِ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ أَنَا الرَّجُلُ الَّذِي أَتَيْتُكَ عَامَ الأَوَّلِ. قَالَ: «**فَمَا لِي أَرَى جِسْمَكَ نَاحِلاً؟**» قَالَ: يَا رَسُولَ اللَّهِ مَا أَكَلْتُ طَعَاماً بِالنَّهَارِ. مَا أَكَلْتُهُ إِلاَّ بِاللَّيْلِ. قَالَ: «**مَنْ أَمَرَكَ أَنْ تُعَذِّبَ نَفْسَكَ؟**» قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَقْوَى. قَالَ: «**صُمْ شَهْرَ الصَّبْرِ وَيَوْماً بَعْدَهُ**» قُلْتُ: إِنِّي أَقْوَى. قَالَ: «**صُمْ شَهْرَ الصَّبْرِ وَيَوْمَيْنِ بَعْدَهُ**» قُلْتُ: إِنِّي أَقْوَى. قَالَ: «**صُمْ شَهْرَ الصَّبْرِ وَثَلاَثَةَ أَيَّامٍ بَعْدَهُ. وَصُمْ أَشْهُرَ الْحُرُمِ**».

1742 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَيُّ الصِّيَامِ أَفْضَلُ بَعْدَ شَهْرِ رَمَضَانَ؟ قَالَ: «**شَهْرُ اللَّهِ الَّذِي تَدْعُونَهُ الْمُحَرَّمَ**».

1743- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" forbade fasting (the whole month of) Rajab.

1744- It is narrated on the authority of Muhammad Ibn Ibrahim that Usamah Ibn Zaid used to fast the Sacred Months, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: “Fast (only the month of) Shawwal.” He then left fasting the Sacred Months, for the fasts of Shawwal, on which he kept until he died.

[44] Fasting Is The Obligatory Charity Due Upon The Body

1745- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: “For everything, there is obligatory charity due upon it; and the obligatory charity due upon the body is fasting.” Muhriz added in his narration: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Fasting is half the patience.”

[45] The Reward Of Such As (Serves Food To) Have A Fasting Person Break His Fast

1746- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" said: “He, who (serves food to) have fasting persons break their fast, will have the like of their reward, without reducing anything from theirs.”

1747- It is narrated on the authority of Abdullah Ibn Az-Zubair that once, the Messenger of Allah "Allah's blessing and peace be upon him" had (his meal of) breaking fast in the house of Sa’d Ibn Mu’adh, thereupon he said: “Let the fasting persons break their fasts in your house (so that you would get the like of their rewards), and let the dutiful pious persons eat your food, and might the angels (of mercy and goodness) be directed upon you!”

[46] When A Fasting Person Has Some People Eat In His House

1748- It is narrated on the authority of Umm Umarah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us, and we served him with food, and some of the household were fasting, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: “If a fasting person has some people eat in his house (while he is fasting), the angels are directed upon him (with good and blessing).”

1749- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that once, the Messenger of Allah "Allah's blessing and peace be

1743 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا دَاوُدُ بْنُ عَطَاءٍ. حَدَّثَنِي زَيْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ صِيَامِ رَجَبٍ.

1744 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ؛ أَنَّ أُسَامَةَ بْنَ زَيْدٍ كَانَ يَصُومُ أَشْهُرَ الْحُرُمِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**صُمْ شَوَّالاً**» فَتَرَكَ أَشْهُرَ الْحُرُمِ. ثُمَّ لَمْ يَزَلْ يَصُومُ شَوَّالاً حَتَّى مَاتَ.

44 ـ بَابٌ فِي «الصَّوْمُ زَكَاةُ الْجَسَدِ»

1745 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ. ح وَحَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، جَمِيعاً عَنْ مُوسَىٰ بْنِ عُبَيْدَةَ، عَنْ جُمْهَانَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لِكُلِّ شَيْءٍ زَكَاةٌ. وَزَكَاةُ الْجَسَدِ الصَّوْمُ**».

زَادَ مُحْرِزٌ فِي حَدِيثِهِ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «**الصِّيَامُ نِصْفُ الصَّبْرِ**».

45 ـ بَابٌ فِي ثَوَابِ مَنْ فَطَّرَ صَائِماً

1746 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى وَخَالِي يَعْلَىٰ، عَنْ عَبْدِ الْمَلِكِ وَأَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ كُلُّهُمْ عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ فَطَّرَ صَائِماً كَانَ لَهُ مِثْلُ أَجْرِهِمْ. مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئاً**».

1747 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سَعِيدُ بْنُ يَحْيَىٰ اللَّخْمِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ مُصْعَبِ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ قَالَ: أَفْطَرَ رَسُولُ اللَّهِ ﷺ عِنْدَ سَعْدِ بْنِ مُعَاذٍ فَقَالَ: «**أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلاَئِكَةُ**».

46 ـ بَابٌ فِي الصَّائِمِ إِذَا أُكِلَ عِنْدَهُ

1748 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَسَهْلٌ. قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ زَيْدٍ الأَنْصَارِيِّ، عَنِ امْرَأَةٍ يُقَالُ لَهَا لَيْلَى، عَنْ أُمِّ عُمَارَةَ؛ قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ فَقَرَّبْنَا إِلَيْهِ طَعَاماً. فَكَانَ بَعْضُ مَنْ عِنْدَهُ صَائِماً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**الصَّائِمُ إِذَا أُكِلَ عِنْدَهُ الطَّعَامُ، صَلَّتْ عَلَيْهِ الْمَلاَئِكَةُ**».

1749 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى. حَدَّثَنَا بَقِيَّةُ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِبِلاَلٍ: «**الْغَدَاءُ**

upon him" said to Bilal: "Bring the lunch O Bilal!" he said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let's eat our sustenance (doomed to us by Allah), and the surplus of Bilal's sustenance will be in the Garden. Do you know O Bilal that the bones of a fasting person declare the Glory (of Allah), and the angels ask for (Allah's) Forgiveness for him when he has someone eat in his house (while he is fasting)?"

[47] When A Fasting Person Is Invited To A Meal

1750- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is invited to a meal, while he is fasting, let him say: I'm fasting."

1751- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is invited to food, while he is fasting (voluntarily), let him answer (the invitation): then, he could eat if he so likes, or refrain (from eating) if he so likes."

[48] The Invocation Of A Fasting Person Is Not Rejected

1752- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah said: "There are three persons, whose invocation is not rejected (by Allah): the just ruler, the fasting person until he breaks his fast, and the invocation of a wronged person, which Allah will raise up as the clouds on the Day of Judgement, and for which the gates of the heavens are opened; and He says: "By My Power and Honour, I'm going to support you (against your oppressors) even though after a long time!""

1753- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the fasting person has, on breaking his fast, an invocation which is never rejected (by Allah)." Ibn Abu Mulaikah said: I heard Abdullah Ibn Amr having said on breaking his fast: "O Allah! I ask You, by Your Mercy, which extends over all things, to forgive for me."

[49] Eating On The Day Of (Id) Al-Fitr Before Coming Out

1754- It is narrated on the authority of Anas Ibn Malik that he said: The Prophet "Allah's blessing and peace be upon him" used not to come out on the day of (Id) Al-Fitr until he got some dates.

1755- It is narrated on the authority of Ibn Umar that he said: The Prophet "Allah's blessing and peace be upon him" used not to come out

يَا بِلَالُ» فَقَالَ: إِنِّي صَائِمٌ. قَالَ رَسُولُ اللَّهِ ﷺ: «**نَأْكُلُ أَرْزَاقَنَا. وَفَضْلُ رِزْقِ بِلَالٍ فِي الْجَنَّةِ. أَشَعَرْتَ يَا بِلَالُ أَنَّ الصَّائِمَ تُسَبِّحُ عِظَامُهُ وَتَسْتَغْفِرُ لَهُ الْمَلَائِكَةُ مَا أُكِلَ عِنْدَهُ؟**».

47 ـ بَابُ مَنْ دُعِيَ إِلَى طَعَامٍ وَهُوَ صَائِمٌ

1750 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ، وَهُوَ صَائِمٌ، فَلْيَقُلْ: إِنِّي صَائِمٌ**».

1751 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ. أَنْبَأَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ دُعِيَ إِلَى طَعَامٍ، وَهُوَ صَائِمٌ، فَلْيُجِبْ. فَإِنْ شَاءَ طَعِمَ، وَإِنْ شَاءَ تَرَكَ**».

48 ـ بَابٌ فِي «الصَّائِمُ لَا تُرَدُّ دَعْوَتُهُ»

1752 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سَعْدَانَ الْجُهَنِيِّ، عَنْ سَعْدٍ أَبِي مُجَاهِدٍ الطَّائِيِّ (وَكَانَ ثِقَةً)، عَنْ أَبِي مُدِلَّةَ (وَكَانَ ثِقَةً)، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الإِمَامُ الْعَادِلُ. وَالصَّائِمُ حَتَّى يُفْطِرَ. وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ دُونَ الْغَمَامِ يَوْمَ الْقِيَامَةِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، وَيَقُولُ: بِعِزَّتِي لأَنْصُرَنَّكِ وَلَوْ بَعْدَ حِينٍ**».

1753 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا إِسْحَاقُ بْنُ عُبَيْدِ اللَّهِ الْمَدَنِيُّ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي مُلَيْكَةَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِلصَّائِمِ عِنْدَ فِطْرِهِ لَدَعْوَةً مَا تُرَدُّ**».

قَالَ ابْنُ أَبِي مُلَيْكَةَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ، إِذَا أَفْطَرَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ، الَّتِي وَسِعَتْ كُلَّ شَيْءٍ، أَنْ تَغْفِرَ لِي.

49 ـ بَابٌ فِي الأَكْلِ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَخْرُجَ

1754 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا هُشَيْمٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ **لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ تَمَرَاتٍ**.

1755 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا مِنْدَلُ بْنُ عَلِيٍّ. حَدَّثَنَا عُمَرُ بْنُ صُهْبَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ **لَا يَغْدُو يَوْمَ الْفِطْرِ** حَتَّى يُغَدِّيَ أَصْحَابَهُ مِنْ صَدَقَةِ الْفِطْرِ.

until he would feed his companions from (the food given in) charity of Al-Fitr.

1756- It is narrated on the authority of Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used not to come out on the day of Al-Fitr until he would eat; and he used not to eat on the day of An-Nahr (slaughtering sacrifice) until he would return (from the Id ceremonies).

[50] When One Dies With The Fasts Of Ramadan Due Upon Him

1757- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies with the fasts of a month (i.e. Ramadan) due upon him, let his heirs feed an indigent in place of every day."

[51] When One Dies With Fasts Because Of A Vow Due Upon Him

1758- It is narrated on the authority of Ibn Abbas that he said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My sister died and she had fasts of two successive months due upon her (what should I do?)" he said: "Tell me: if your sister had a debt, would you not fulfill it?" she said: "Yes." On that he said: "Allah's Right has more claim (to be fulfilled)."

1759- It is narrated on the authority of Ibn Buraidah from his father that he said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My mother died and she had fasts due upon her: should I observe them on her behalf?" he answered in the affirmative.

[52] When One Embraces Islam In The Month Of Ramadan

1760- It is narrated on the authority of Atiyyah Ibn Sufyan Ibn Abdullah Ibn Rabie'ah that he said: We were told by the (members of our) delegate which came to the Messenger of Allah" Allah's blessing and peace be upon him" to announce the news of the conversion of those of Thaqif into Islam, and they came to him in (the month of) Ramadan. He set up a tent for them in the mosque; and when they embraced Islam, they observed the remaining fasts due upon them of the month.

[53] When A Woman Fasts Without The Leave Of Her Husband

1761- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A wife whose

1756 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا ثَوَابُ بْنُ عُتْبَةَ الْمَهْرِيُّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لاَ يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ. وَكَانَ لاَ يَأْكُلُ يَوْمَ النَّحْرِ حَتَّى يَرْجِعَ.

50 ـ بابُ مَنْ مَاتَ وَعَلَيْهِ صِيَامُ رَمَضَانَ قَدْ فَرَّطَ فِيهِ

1757 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا قُتَيْبَةُ. حَدَّثَنَا عَبْثَرٌ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ مَاتَ وَعَلَيْهِ صِيَامُ شَهْرٍ، فَلْيُطْعَمْ عَنْهُ، مَكَانَ كُلِّ يَوْمٍ، مِسْكِينٌ**».

51 ـ بابُ مَنْ مَاتَ وعَلَيْهِ صِيَامٌ مِنْ نَذْرٍ

1758 ـ حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ وَالْحَكَمِ وَسَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعَطَاءٍ وَمُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أُخْتِي مَاتَتْ وَعَلَيْهَا صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ. قَالَ: «**أَرَأَيْتِ لَوْ كَانَ عَلَى أُخْتِكِ دَيْنٌ، أَكُنْتِ تَقْضِينَهُ؟**» قَالَتْ: بَلَىٰ. قَالَ: «**فَحَقُّ اللَّهِ أَحَقُّ**».

1759 ـ حدّثنا زُهَيْرُ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمٌ، أَفَأَصُومُ عَنْهَا؟ قَالَ: «**نَعَمْ**».

52 ـ بابٌ فِيمَنْ أَسْلَمَ فِي شَهْرِ رَمَضَانَ

1760 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عِيسَىٰ بْنِ عَبْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ عَطِيَّةَ بْنِ سُفْيَانَ بْنِ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ؛ قَالَ: حَدَّثَنَا وَفْدُنَا الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ بِإِسْلاَمِ ثَقِيفٍ قَالَ، وَقَدِمُوا عَلَيْهِ فِي رَمَضَانَ، فَضَرَبَ عَلَيْهِمْ قُبَّةً فِي الْمَسْجِدِ. فَلَمَّا أَسْلَمُوا صَامُوا مَا بَقِيَ عَلَيْهِمْ مِنَ الشَّهْرِ.

53 ـ بابٌ فِي الْمَرْأَةِ تَصُومُ بِغَيْرِ إِذْنِ زَوْجِهَا

1761 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تَصُومُ الْمَرْأَةُ، وَزَوْجُهَا شَاهِدٌ،**

husband is present should not observe fast on any day other than (those of) Ramadan without his leave."

1762- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade women to observe (voluntary) fasts without the permission of their husbands.

[54] When One Comes As A Guest In The Dwelling Places Of Some People, He Should Not Fast (Voluntarily) Without Their Leave

1763- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man comes as a guest in the dwelling places of some people, he should not observe (voluntary) fasts without their permission."

[55] The Thankful Eater Is Like The Patient Fasting

1764- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The thankful eater is, in position (of obedience to Allah), like the patient fasting person."

1765- It is narrated on the authority of Sinan Ibn Sannah Al-Aslami, one of the companions of the Prophet "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who eats and thanks (Allah for His Blessing) has the same reward of the one who fasts and patiently perseveres."

[56] What About The Night Of Qadr (Power)

1766- It is narrated on the authority of Abu Sa'id that he said: We practiced I'tikaf with the Messenger of Allah "Allah's blessing and peace be upon him" the middle ten of Ramadan, and he said: "I was seen the Night of Qadr, and I was made to forget it: so, look for it on the last ten (nights), particularly on the odd (ones)."

[57] The Excellence Of The Last Ten (Nights) Of The Month Of Ramadan

1767- It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" used to strive (his utmost to do good deeds) in the last ten (nights of Ramadan) as he never did in other (nights).

1768- It is narrated on the authority of A'ishah that she said: When the last ten (nights of Ramadan) came, the Messenger of Allah "Allah's blessing and peace be upon him" would give life to the night (i.e. stand for supererogatory prayers on it), straighten the upper garment (i.e.

يَوْماً، مِنْ غَيْرِ شَهْرِ رَمَضَانَ، إلاَّ بِإِذْنِهِ».

1762 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمَّادٍ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ النِّسَاءَ أَنْ يَصُمْنَ إلاَّ بِإِذْنِ أَزْوَاجِهِنَّ.

54 ـ بابٌ فيمَنْ نزَلَ بقوْمٍ فلا يَصُومُ إلّا بإذْنِهِمْ

1763 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ الأَزْدِيُّ. حَدَّثَنَا مُوسَىٰ بْنُ دَاوُدَ، وَخَالِدُ بْنُ أَبِي يَزِيدَ؛ قَالاَ: حَدَّثَنَا أَبُو بَكْرٍ الْمَدَنِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا نَزَلَ الرَّجُلُ بِقَوْمٍ، فَلاَ يَصُومُ إلاَّ بِإِذْنِهِمْ**».

55 ـ بابٌ فيمَنْ قَالَ الطَّاعِمُ الشَّاكِرُ كالصَّائِمِ الصَّابِرِ

1764 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الأُمَوِيِّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ الأَسْلَمِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ**».

1765 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي حُرَّةَ، عَنْ عَمِّهِ حَكِيمِ بْنِ أَبِي حُرَّةَ، عَنْ سِنَانِ بْنِ سَنَّةَ الأَسْلَمِيِّ، صَاحِبِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الطَّاعِمُ الشَّاكِرُ، لَهُ مِثْلُ أَجْرِ الصَّائِمِ الصَّابِرِ**».

56 ـ بابٌ في لَيْلَةِ القَدْرِ

1766 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ. فَقَالَ: «**إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ فَأُنْسِيتُهَا. فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي الْوَتْرِ**».

57 ـ بابٌ في فَضْلِ العَشْرِ الأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ

1767 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، وَأَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَجْتَهِدُ فِي الْعَشْرِ الأَوَاخِرِ مَا لاَ يَجْتَهِدُ فِي غَيْرِهِ.

1768 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ. حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عُبَيْدِ بْنِ نِسْطَاسٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا دَخَلَتِ الْعَشْرُ، أَحْيَا اللَّيْلَ، وَشَدَّ الْمِئْزَرَ، وَأَيْقَظَ أَهْلَهُ.

become earnest in service, and keep away from women), and awaken his family (to stand for prayer at the night).

[58] What About I'tikaf

(Sitting in the mosque in seclusion only for religious service)

1769- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to practice I'tikaf for ten days every year, and when it was the year in which he died, he practiced I'tikaf for twenty days; and the Qur'an used to be displayed to him (by Gabriel) once every year, and when it was the year in which he died, it was displayed to him twice.

1770- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to practice I'tikaf for the last ten (days of Ramadan) every year; and he set out on journey one year, (i.e. the year of the conquest of Mecca, and thus he failed to practice I'tikaf in the same period); and when it was the coming year, he practiced I'tikaf for twenty days (including ten in lieu for those missed).

[59] When Does One Start I'tikaf

1771- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" wanted to practice I'tikaf, he would offer the Morning Prayer, and then he would enter the place of his I'tikaf. He intended to practice I'tikaf for the last ten (days) of Ramadan, and ordered that a tent should be pitched for him, and A'ishah ordered that a tent should be pitched for her, and also Hafsah ordered that a tent should be pitched for her, and when Zainab heard of their tents, she ordered that a tent should be pitched for her. When the Messenger of Allah saw that, he said: "Is it righteousness that you really intend?" He did not practice I'tikaf in Ramadan, and practiced it for ten (days) of Shawwal.

[60] Practicing I'tikaf For A Day Or A Night

1772- It is narrated on the authority of Ibn Umar that Umar had vowed to practice I'tikaf for a night during the pre-Islamic period of ignorance, and he asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he ordered him to do it.

[61] Such As In The State Of I'tikaf Sticks To A Certain Place In The Mosque

1773- It is narrated on the authority of Nafi from Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him"

58 ـ بابُ ما جَاءَ في الاعْتِكَافِ

1769 ـ **حدثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ كُلَّ عَامٍ عَشْرَةَ أَيَّامٍ. فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ، اعْتَكَفَ عِشْرِينَ يَوْماً. وَكَانَ يُعْرَضُ عَلَيْهِ الْقُرْآنُ فِي كُلِّ عَامٍ مَرَّةً. فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ عُرِضَ عَلَيْهِ مَرَّتَيْنِ.

1770 ـ **حدثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ فَسَافَرَ عَاماً. فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ، اعْتَكَفَ عِشْرِينَ يَوْماً.

59 ـ بابُ ما جَاءَ فيمَنْ يَبْتَدِىءُ الاعْتِكَافَ، وقَضَاءِ الاعْتِكَافِ

1771 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الصُّبْحَ، ثُمَّ دَخَلَ الْمَكَانَ الَّذِي يُرِيدُ أَنْ يَعْتَكِفَ فِيهِ. فَأَرَادَ أَنْ يَعْتَكِفَ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ. فَأَمَرَ، فَضُرِبَ لَهُ خِبَاءٌ. فَأَمَرَتْ عَائِشَةُ بِخِبَاءٍ فَضُرِبَ لَهَا. فَلَمَّا رَأَى ذٰلِكَ رَسُولُ اللَّهِ ﷺ قَالَ: «**آلْبِرَّ تُرِدْنَ؟**» فَلَمْ يَعْتَكِفْ فِي رَمَضَانَ، وَاعْتَكَفَ عَشْراً مِنْ شَوَّالٍ.

60 ـ بابٌ في اعْتِكَافِ يَوْمٍ أَوْ لَيْلَةٍ

1772 ـ **حدثنا** إِسْحَاقُ بْنُ مُوسَىٰ الْخَطْمِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ؛ أَنَّهُ كَانَ عَلَيْهِ نَذْرُ لَيْلَةٍ فِي الْجَاهِلِيَّةِ يَعْتَكِفُهَا. فَسَأَلَ النَّبِيَّ ﷺ. فَأَمَرَهُ أَنْ يَعْتَكِفَ.

61 ـ بابٌ في المُعْتَكِفِ يَلْزَمُ مَكَاناً مِنَ المَسْجِدِ

1773 ـ **حدثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ أَنَّ نَافِعاً حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

used to practice I'tikaf for the last ten (days) of Ramadan. Nafi said: Ibn Umar showed me the place where the Messenger of Allah "Allah's blessing and peace be upon him" used to practice I'tikaf.

1774- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" practiced I'tikaf, his couch would be placed, or his bed would be put behind the pillar of Repentance (to which one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", i.e. Abu Lubabah, fastened himself when he did a mistake, until Allah turned to him in repentance).

[62] Practicing I'tikaf In A Tent In The Mosque

1775- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed the period of I'tikaf in a Turkish tent, on the front opening of which (he placed) a piece of mat (so that none could peep into him). Then, he took hold of the mat with his hand, and moved it away to the side of the tent, and then brought out his head (from the opening of the tent) and talked to the people.

[63] The One In The State Of I'tikaf Could Visit The Patient And Attend The Funeral Procession

1776- It is narrated on the authority of A'ishah that she said: (While being in the state of I'tikaf) I would enter the house in order to answer the call of nature, and even though a patient might be therein, I would not enquire about health except as coming upon him (with no particular stop for that). She further said: Whenever they were in the state of I'tikaf, the Messenger of Allah "Allah's blessing and peace be upon him" did not enter the house but to answer the call of nature.

1777- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one in the state of I'tikaf could follow the funeral procession and visit the patient to enquire about his health."

[64] The One In The State Of I'tikaf Could Wash His Head And Comb His Hair

1778- It is narrated on the authority of A'ishah that she said: While the Messenger of Allah "Allah's blessing and peace be upon him" was staying in the mosque in seclusion, he would draw his head closer to me,

قَالَ نَافِعٌ: وَقَدْ أَرَانِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْمَكَانَ الَّذِي يَعْتَكِفُ فِيهِ رَسُولُ اللَّهِ ﷺ.

1774 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ. حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عِيسَىٰ بْنِ عُمَرَ بْنِ مُوسَىٰ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا اعْتَكَفَ، طُرِحَ لَهُ فِرَاشُهُ أَوْ يُوضَعُ لَهُ سَرِيرُهُ وَرَاءَ أُسْطُوَانَةِ التَّوْبَةِ.

62 ـ بابُ الاعْتِكَافِ في خَيْمَةِ المَسْجِدِ

1775 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ؛ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَكَفَ فِي قُبَّةٍ تُرْكِيَّةٍ. عَلَى سُدَّتِهَا قِطْعَةُ حَصِيرٍ. قَالَ، فَأَخَذَ الْحَصِيرَ بِيَدِهِ فَنَحَّاهَا فِي نَاحِيَةِ الْقُبَّةِ. ثُمَّ أَطْلَعَ رَأْسَهُ فَكَلَّمَ النَّاسَ.

63 ـ بابٌ في المُعْتَكِفِ يَعُودُ المَرِيضَ ويَشْهَدُ الجَنائِزَ

1776 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ عَائِشَةَ قَالَتْ: إِنْ كُنْتُ لأَدْخُلُ الْبَيْتَ لِلْحَاجَةِ، وَالْمَرِيضُ فِيهِ، فَمَا أَسْأَلُ عَنْهُ إِلاَّ وَأَنَا مَارَّةٌ. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ لاَ يَدْخُلُ الْبَيْتَ إِلاَّ لِحَاجَةٍ، إِذَا كَانُوا مُعْتَكِفِينَ.

1777 ـ **حدّثنا** أَحْمَدُ بْنُ مَنْصُورٍ، أَبُو بَكْرٍ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا الْهَيَّاجُ الْخُرَاسَانِيُّ. حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الْخَالِقِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُعْتَكِفُ يَتْبَعُ الْجِنَازَةَ، وَيَعُودُ الْمَرِيضَ**».

64 ـ بابُ ما جَاءَ في المُعْتَكِفِ يَغْسِلُ رَأْسَهُ ويُرَجِّلُهُ

1778 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُدْنِي إِلَيَّ رَأْسَهُ وَهُوَ مُجَاوِرٌ، فَأَغْسِلُهُ وَأُرَجِّلُهُ. وَأَنَا فِي حُجْرَتِي. وَأَنَا حَائِضٌ. وَهُوَ فِي الْمَسْجِدِ.

while being in my chamber, getting my menses, so that I would wash it for him, and comb his hair.

[65] When One In The State Of I'tikaf Has His Wife Visit Him In The Mosque

1779- It is narrated on the authority of Ali Ibn Al-Husain: Safiyyah, daughter of Huyai, , the wife of The Prophet "Allah's blessing and peace be upon him" told him that she had gone to Allah's Apostle "Allah's blessing and peace be upon him" to visit him in the mosque while he was in I'tikaf in the last ten days of Ramadan. She had a talk with him for a while, and then she got up in order to return home. The Prophet "Allah's blessing and peace be upon him" accompanied her. When they reached the gate of the mosque, opposite to the door of Umm Salamah, two Ansari men were passing by and they greeted Allah's Apostle "Allah's blessing and peace be upon him". He told them: "Do not run away! She is (my wife) Safiyyah Bint Huyai." Both of them said: "Glory be to Allah! How dare we think of any evil O Allah's Apostle!" They felt it. The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches everywhere in one's body. I was afraid that Satan might put an evil thought in your minds."

[66] The Woman Suffering From Persistent Bleeding From The Uterus Practices I'tikaf

1780- It is narrated on the authority of A'ishah that she said: One of the wives of the Prophet "Allah's blessing and peace be upon him" practiced I'tikaf with him (in the mosque), and on detecting the redness (of the blood) and yellowish discharge (so much that) she put a vessel underneath her.

[67] The Reward Of Practicing I'tikaf

1781- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to the one in the state of I'tikaf: "He holds back sins, and receives good deeds (he would have done had he been outside I'tikaf) just like the one who really does them."

[68] When One Stands (For Supererogatory Night Prayer) On The Nights Of Both Ids

1782- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever stands (for supererogatory prayers) on the nights of both Ids, expecting the reward for that from Allah, his heart would not die when the hearts die (because of the numerous sins)."

65 ـ بابٌ في المُعْتَكِفِ يَزُورُهُ أَهْلُهُ في المَسْجِدِ

1779 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا عُمَرُ بْنُ عُثْمَانَ بْنِ عُمَرَ بْنِ مُوسَى بْنِ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنْ صَفِيَّةَ بِنْتِ حُيَيٍّ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَزُورُهُ. وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ. فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً مِنَ الْعِشَاءِ. ثُمَّ قَامَتْ تَنْقَلِبُ. فَقَامَ مَعَهَا رَسُولُ اللَّهِ ﷺ يَقْلِبُهَا. حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ الَّذِي كَانَ عِنْدَ مَسْكَنِ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، فَمَرَّ بِهِمَا رَجُلاَنِ مِنَ الأَنْصَارِ. فَسَلَّمَا عَلَى رَسُولِ اللَّهِ ﷺ. ثُمَّ نَفَذَا. فَقَالَ لَهُمَا رَسُولُ اللَّهِ ﷺ: «**عَلَى رِسْلِكُمَا. إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ**» قَالاَ: سُبْحَانَ اللَّهِ. يَا رَسُولَ اللَّهِ وَكَبُرَ عَلَيْهِمَا ذٰلِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ. وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئاً**».

66 ـ بابُ المُسْتَحَاضَةِ تَعْتَكِفُ

1780 ـ **حدّثنا** الْحَسَنُ بْنُ مُحَمَّدٍ الصَّبَّاحُ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ؛ قَالَ: قَالَتْ عَائِشَةُ: اعْتَكَفَتْ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنْ نِسَائِهِ. فَكَانَتْ تَرَى الْحُمْرَةَ وَالصُّفْرَةَ. فَرُبَّمَا وَضَعَتْ تَحْتَهَا الطَّسْتَ.

67 ـ بابٌ في ثَوَابِ الاعْتِكَافِ

1781 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ. حَدَّثَنَا مُحَمَّدُ بْنُ أُمَيَّةَ. حَدَّثَنَا عِيسَى بْنُ مُوسَى الْبُخَارِيُّ، عَنْ عُبَيْدَةَ الْعَمِّيِّ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الْمُعْتَكِفِ: «**هُوَ يَعْكِفُ الذُّنُوبَ، وَيُجْرَى لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا**».

68 ـ بابٌ فيمَنْ قَامَ في لَيْلَتَي العِيدَيْنِ

1782 ـ **حدّثنا** أَبُو أَحْمَدَ الْمَرَّارُ بْنُ حَمُّويَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّىٰ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ قَامَ لَيْلَتَيِ الْعِيدَيْنِ، مُحْتَسِباً لِلَّهِ، لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ**».

(8) THE BOOK OF OBLIGATORY CHARITY

[1] The Enjoinment Of Obligatory Charity

1783- It is narrated on the authority of Ibn Abbas: The Prophet "Allah's blessing and peace be upon him" said to Mu'adh Ibn Jabal when he sent him to Yemen: "You will go to a people of the Scripture. So, when you reach there, invite them to testify that there is no God but Allah, and that Mohammad is His Apostle. If they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. If they obey you in that, tell them that Allah has enjoined upon them to pay alms, which will be taken from the rich among them, and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah."

[2] What About Withholding Obligatory Charity

1784- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one who does not fulfill whatever obligatory charity is due upon his property but that it will appear to him on the Day of Judgement in the form of a bald-headed snake, (and he will keep fleeing from it) until it will encircle his neck (like a collar)." Then, the Messenger of Allah "Allah's blessing and peace be upon him" recited to us the confirmation of that from Allah's Book: "And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them: nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that you do." (Al Imran 180)

1785- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no owner of camels, sheep or cows who does not fulfill whatever obligatory charity is due upon them but that on the Day of Judgement, they will come, while being the greatest and the fattest, so that they would gore him with their horns, and trample him with their hoofs; and the more the last of them will come upon him, the more the first of them will return (to trample) him once again (and they will remain so) until all the people will be judged."

1786- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(On the Day of

8 ـ كِتَابُ الزَّكَاةِ

1 ـ بابُ فَرْضِ الزَّكَاةِ

1783 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ. حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ الْمَكِّيُّ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذاً إِلَى الْيَمَنِ، فَقَالَ: «**إِنَّكَ تَأْتِي قَوْماً أَهْلَ كِتَابٍ. فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ. فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ فِي فُقَرَائِهِمْ. فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ**».

2 ـ بابُ ما جَاءَ في مَنْعِ الزَّكَاةِ

1784 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ، وَجَامِعِ بْنِ أَبِي رَاشِدٍ، سَمِعَا شَقِيقَ بْنَ سَلَمَةَ يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَا مِنْ أَحَدٍ لاَ يُؤَدِّي زَكَاةَ مَالِهِ إِلاَّ مَثُلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعاً أَقْرَعَ حَتَّى يُطَوِّقَ عُنُقَهُ**». ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ تَعَالَى: ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ [آل عمران: 180] الآيَةَ.

1785 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ غَنَمٍ وَلاَ بَقَرٍ لاَ يُؤَدِّي زَكَاتَهَا، إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ، تَنْطَحُهُ بِقُرُونِهَا. وَتَطَؤُهُ بِأَخْفَافِهَا. كُلَّمَا نَفِدَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أُولاَهَا. حَتَّى يُقْضَى بَيْنَ النَّاسِ**».

1786 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

Judgement) the camels from which the right (of obligatory charity) was not given (by their owner) will come to trample their owner with their hoofs; and the cows and sheep (whose owner did not pay what is due upon them) will come to trample their owner with their hooves and gore him with their horns; and the heaped-up treasure also will come in a form of a bald-headed snake to meet its owner on the Day of Judgement, and its owner will flee from it twice, after which it will face him, and he will flee from it once again; asking: "What do you have to do with me?" it will say: "I'm your treasure! I'm your treasure!" when he will (try to) avert it with his hand, it will bite it."

[3] That Whose Obligatory Charity Is Paid Is Not Regarded As Heaped-Up Treasure

1787- It is narrated on the authority of Khalid Ibn Aslam, the freed slave of Umar Ibn Al-Khattab that he said: I came out with Abdullah Ibn Umar and a desert dweller caught up with him and said: (Tell me of the significance of) the statement of Allah Almighty: "And there are those who bury gold and silver and spend it not in the Way of Allah" (At-Tawbah 34)on that Ibn Umar said: "Woe to such as buries them, and does not fulfill whatever obligatory charity is due upon them (from the Fire of Hell)! This (commandment) was applicable before the obligatory charity was enjoined by Allah Almighty; and when it was enjoined, Allah Almighty made it a (means of) purifying property." Then, he turned to him and said: "I do not care to have as much gold as (the mountain of) Uhud, provided that I know well its estimate, pay whatever obligatory charity is due upon it, and act in it according to (the obligations of my) obedience to Allah."

1788- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you give the obligatory charity of your property, (including the charity of Al-Fitr, and the other sides of spending on your dependents), you will have fulfilled all (rights and obligations pertaining to property) due upon you."

1789- It is narrated on the authority of Fatimah Bint Qais that she heard him, i.e. the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Nothing is due upon one's property other than the obligatory charity."

Comment: (One should not understand from this narration that there is no right in the property other than the obligatory charity: that's because the rights pertaining to property are more than that. But, the only one from

أَبِي حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**تَأْتِي الإِبِلُ الَّتِي لَمْ تُعْطِ الْحَقَّ مِنْهَا، تَطَأُ صَاحِبَهَا بِأَخْفَافِهَا. وَتَأْتِي الْبَقَرُ وَالْغَنَمُ تَطَأُ صَاحِبَهَا بِأَظْلاَفِهَا، وَتَنطِحُهُ بِقُرُونِهَا. وَيَأْتِي الْكَنْزُ شُجَاعاً أَقْرَعَ فَيَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ. فَيَفِرُّ مِنْهُ صَاحِبُهُ مَرَّتَيْنِ. ثُمَّ يَسْتَقْبِلُهُ فَيَفِرُّ. فَيَقُولُ: مَا لِي وَلَكَ! فَيَقُولُ: أَنَا كَنْزُكَ، أَنَا كَنْزُكَ. فَيَتَّقِيهِ بِيَدِهِ فَيَلْقَمُهَا**».

3 ـ باب ما أُدِّيَ زَكَاتُهُ لَيْسَ بِكَنْزٍ

1787 ـ **حدّثنا** عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ ابْنِ لَهِيعَةَ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ. حَدَّثَنِي خَالِدُ بْنُ أَسْلَمَ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ، فَلَحِقَهُ أَعْرَابِيٌّ. فَقَالَ لَهُ: قَوْلُ اللَّهِ: ﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ ٱللَّهِ﴾؟ [التوبة: 34] قَالَ لَهُ ابْنُ عُمَرَ: مَنْ كَنَزَهَا فَلَمْ يُؤَدِّ زَكَاتَهَا، فَوَيْلٌ لَهُ. إِنَّمَا كَانَ هٰذَا قَبْلَ أَنْ تُنْزَلَ الزَّكَاةُ. فَلَمَّا أُنْزِلَتْ جَعَلَهَا اللَّهُ طَهُوراً لِلأَمْوَالِ. ثُمَّ الْتَفَتَ فَقَالَ: مَا أُبَالِي لَوْ كَانَ لِي أُحُدٌ ذَهَباً، أَعْلَمُ عَدَدَه وَأُزَكِّيهِ، وَأَعْمَلُ فِيهِ بِطَاعَةِ اللَّهِ عَزَّ وَجَلَّ.

1788 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ. حَدَّثَنَا مُوسٰى بْنُ أَعْيَنَ. حَدَّثَنَا عَمْرُو بْنُ الْحٰرِثِ، عَنْ دَرَّاجٍ أَبِي السَّمْحِ، عَنِ ابْنِ حُجَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا أَدَّيْتَ زَكَاةَ مَالِكَ، فَقَدْ قَضَيْتَ مَا عَلَيْكَ**».

1789 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ، عَنْ شَرِيكٍ، عَنْ أَبِي حَمْزَةَ، عَنِ الشَّعْبِيِّ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ أَنَّهَا سَمِعَتْهُ، تَعْنِي النَّبِيَّ ﷺ، يَقُولُ: «**لَيْسَ فِي الْمَالِ حَقٌّ سِوَى الزَّكَاةِ**».

amongst them, that is binding is the obligatory charity; and whatever is beyond that is voluntary)

[4] The Obligatory Charity Due Upon Both Silver And Gold

1790- It is narrated on the authority of Ali: Allah's Messenger "Allah's blessing and peace be upon him" said: "I've exempted you from the alms concerning both horses and slaves; but you should give (to the charity collector) one-fortieth the Dirhams, i.e. a single Dirham out of forty."

1791- It is narrated on the authority of both Ibn Umar and A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to (regard the minimum limit at which the obligatory charity should be given as) twenty Dinars and more, from which half a Dinar should be taken; and a single Dinar from forty.

[5] When One Gets Property

1792- It is narrated on the authority of A'ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no obligatory charity due upon property unless a whole year comes upon it."

[6] What Property Upon Which Obligatory Charity Is Due

1793- It is narrated on the authority of Abu Sa'id Al-Khudri that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no obligatory charity due upon (a property that is) less than five Wasaqs of dates, nor is there due upon what is less than five ounces (equal to two hundred Dirhams), nor is there due upon what is less than five camels."

1794- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five camels, nor is there obligatory charity due upon what is less than five ounces, nor is there obligatory charity due upon what is less than five Wasaqs (of crops)."

[7] Giving The Obligatory Charity In Advance Before Its Due Time

1795- It is narrated on the authority of Ali that Al-Abbas asked the Messenger of Allah "Allah's blessing and peace be upon him" to let him give his obligatory charity in advance, before its time became due; and he gave him concession to do so.

4 ـ بابُ زَكَاةِ الوَرِقِ والذَّهَبِ

1790 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي قَدْ عَفَوْتُ لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ وَلٰكِنْ هَاتُوا رُبُعَ الْعُشْرِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَماً، دِرْهَماً**».

1791 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ. أَنْبَأَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، عَنِ ابْنِ عُمَرَ وَعَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْخُذُ مِنْ كُلِّ عِشْرِينَ دِينَاراً، فَصَاعِداً، نِصْفَ دِينَارٍ. وَمِنَ الأَرْبَعِينَ دِينَاراً، دِينَاراً.

5 ـ بابُ مَنِ اسْتَفَادَ مَالاً

1792 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ. حَدَّثَنَا حَارِثَةُ بْنُ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ زَكَاةَ فِي مَالٍ، حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ**».

6 ـ بابُ ما تَجِبُ فيه الزَّكَاةُ مِنَ الأَمْوَالِ

1793 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ يَحْيَىٰ بْنِ عُمَارَةَ، وَعَبَّادِ بْنِ تَمِيمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**لاَ صَدَقَةَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ مِنَ التَّمْرِ. وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقٍ. وَلاَ فِيمَا دُونَ خَمْسٍ مِنَ الإِبِلِ**».

1794 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ. وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ. وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ صَدَقَةٌ**».

7 ـ بابُ تَعْجِيلِ الزَّكَاةِ قَبْلَ مَحلِّها

1795 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ حَجَّاجِ بْنِ دِينَارٍ، عَنِ الْحَكَمِ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ الْعَبَّاسَ سَأَلَ النَّبِيَّ ﷺ فِي تَعْجِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَحِلَّ. فَرَخَّصَ لَهُ فِي ذٰلِكَ.

[8] What Is Said On Giving The Obligatory Charity Out Of The Property

1796- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: Whenever anyone brought the obligatory charity due upon his property to the Messenger of Allah "Allah's blessing and peace be upon him", he would ask for (Allah's) Blessing upon him; and when I brought to him the obligatory charity due upon my property, he said: "O Allah! Send Your Blessing upon the family of Abu Awfa!"

1797- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you give whatever obligatory charity is due upon your property, do not forget to ask (Allah to give you) its reward, i.e. to say: "O Allah! Make it a (source of) profit, and do not make it a (cause of) loss!""

[9] The Almsgiving That Is Due Upon (The Property Of) Camels

1798- It is narrated on the authority of Ibn Shihab from Salim from his father (Ibn Umar) from the Messenger of Allah "Allah's blessing and peace be upon him"; and he (Ibn Shihab) said: Salim made me read a document pertaining to the obligatory charity, written by (the command of) the Messenger of Allah "Allah's blessing and peace be upon him" before he died, in which I read: "Out of (a property consisting of) five camels, a female-goat (should be given as obligatory charity), two female-goats out of ten camels, three female-goats out of fifteen camels, four female-goats out of twenty camels, and a one-year old she-camel out of twenty-five to thirty-five camels, and in case there is no one-year old she-camel, a two-year old male-camel might be given; and if it is even one over thirty-five to forty-five (camels), a two-year old she-camel should be given; and if it is even one over forty-five to sixty (camels), a three-year old she-camel should be given; and if it is even one over sixty to seventy-five (camels), a four-year old she-camel should be given; and if it is even one over seventy-five to ninety (camels), a double two-year old she-camels should be given; and if it is even one over ninety to one hundred and twenty, a double three-year old she-camels should be given; and if it is more than that, then, for every fifty (camels) a three-year old she-camel should be given, and for every forty (camels) a two-year old she-camel should be given."

1799- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (obligatory charity) due upon (a property of) less than five camels, i.e. if it is four (camels) nothing is due upon them; but if it amounts five to nine, a female-goat is due; and if it is ten to fourteen (camels), two

8 ـ بابٌ ما يُقَالُ عِنْدَ إِخْرَاجِ الزَّكَاةِ

1796 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَتَاهُ الرَّجُلُ بِصَدَقَةِ مَالِهِ، صَلَّى عَلَيْهِ. فَأَتَيْتُهُ بِصَدَقَةِ مَالِي فَقَالَ: «**اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى**».

1797 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْبَخْتَرِيِّ بْنِ عُبَيْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَعْطَيْتُمُ الزَّكَاةَ فَلاَ تَنْسَوْا ثَوَابَهَا، أَنْ تَقُولُوا: اللَّهُمَّ اجْعَلْهَا مَغْنَماً وَلاَ تَجْعَلْهَا مَغْرَماً**».

9 ـ بابُ صَدَقَةِ الإِبِلِ

1798 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ. حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: أَقْرَأَنِي سَالِمٌ كِتَاباً كَتَبَهُ رَسُولُ اللَّهِ ﷺ فِي الصَّدَقَاتِ قَبْلَ أَنْ يَتَوَفَّاهُ اللَّهُ. فَوَجَدْتُ فِيهِ: «**فِي خَمْسٍ مِنَ الإِبِلِ شَاةٌ. وَفِي عَشْرٍ شَاتَانِ. وَفِي خَمْسَ عَشْرَةَ ثَلاَثُ شِيَاهٍ. وَفِي عِشْرِينَ أَرْبَعُ شِيَاهٍ. وَفِي خَمْسٍ وَعِشْرِينَ بِنْتُ مَخَاضٍ، إِلَى خَمْسٍ وَثَلاَثِينَ. فَإِنْ لَمْ تُوجَدْ بِنْتُ مَخَاضٍ، فَابْنُ لَبُونٍ، ذَكَرٌ. فَإِنْ زَادَتْ، عَلَى خَمْسٍ وَثَلاَثِينَ، وَاحِدَةً، فَفِيهَا بِنْتُ لَبُونٍ، إِلَى خَمْسٍ وَأَرْبَعِينَ. فَإِنْ زَادَتْ، عَلَى خَمْسٍ وَأَرْبَعِينَ، وَاحِدَةً، فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ. فَإِنْ زَادَتْ، عَلَى سِتِّينَ، وَاحِدَةً، فَفِيهَا جَذَعَةٌ، إِلَى خَمْسٍ وَسَبْعِينَ. فَإِنْ زَادَتْ، عَلَى خَمْسٍ وَسَبْعِينَ وَاحِدَةً، فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ. فَإِنْ زَادَتْ، عَلَى تِسْعِينَ، وَاحِدَةً، فَفِيهَا حِقَّتَانِ، إِلَى عِشْرِينَ وَمِائَةٍ. فَإِذَا كَثُرَتْ، فَفِي كُلِّ خَمْسِينَ، حِقَّةٌ. وَفِي كُلِّ أَرْبَعِينَ، بِنْتُ لَبُونٍ**».

1799 ـ **حدّثنا** مُحَمَّدُ بْنُ عَقِيلِ بْنِ خُوَيْلِدٍ النَّيْسَابُورِيُّ. حَدَّثَنَا حَفْصُ بْنُ عَبْدِ اللَّهِ السُّلَمِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَمْرِو بْنِ يَحْيَىٰ بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ فِيمَا دُونَ خَمْسٍ مِنَ الإِبِلِ صَدَقَةٌ. وَلاَ فِي الأَرْبَعِ شَيْءٌ، فَإِذَا بَلَغَتْ خَمْساً فَفِيهَا شَاةٌ إِلَى أَنْ تَبْلُغَ تِسْعاً.**

female-goats are due; and if it is fifteen to nineteen, three female-goats are due; and if it is twenty to twenty-four (camels), four female-goats are due; and if it is twenty-five to thirty-five (camels), a one-year old she-camel is due, and in case there is no one-year old she-camel, a two-year old male-camel might be given; and if it is even one camel over (thirty-five) to forty-five (camels), a two-year old she-camel should be given; and if it is even one camel over (forty-five) to sixty (camels), a three-year old she-camel should be given; and if it is even one camel over (sixty) to seventy-five (camels), a four-year old she-camel should be given; and if it is even one camel over (seventy-five) to ninety (camels), a double two-year old she-camels should be given; and if it is even one camel over (ninety) to one hundred and twenty, a double three-year old she-camels should be given; and if it is more than that, then, for every fifty (camels) a three-year old she-camel should be given, and for every forty (camels) a two-year old she-camel should be given."

[10] When The Charity Collector Takes Something Different In Age From What Is Due

1800- It is narrated on the authority of Anas Ibn Malik: Abu Bakr wrote to me: "In the Name of Allah, Most Gracious, Most Merciful: The following contains (the conditions pertaining to) the obligation of Zakat, enjoined by the Messenger of Allah "Allah's blessing and peace be upon him" upon the Muslims, in accordance with what Allah had ordered the Apostle of Allah "Allah's blessing and peace be upon him": Pertaining to the camels of different ages, as far as the obligatory charity is concerned, Whoever had to pay a four-year-old she-camel as Zakat from his herd of camels and he had not got one, and he had a three-year-old she-camel, the latter should be accepted from him along with two sheep if they were available or twenty Dirhams. Whoever had to pay a three-old-year she-camel as Zakat and he had a two-year-old she-camel, the latter should be accepted from him along with two sheep or twenty Dirhams. Whoever had to pay a two-year-old she-camel and had but a three-year-old one, the latter should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep. Whoever had to pay a two-year-old she-camel and he had but a one-year-old she-camel, the latter should be accepted from him along with twenty Dirhams or two sheep. Whoever had to pay a one-year-old-she-camel, and he had got but a two-year-old-she-camel, the latter might be accepted from him provided that the Zakat collector should repay him twenty Dirhams or two sheep. But if he had got

فَإِذَا بَلَغَتْ عَشراً، فَفِيهَا شَاتَانِ، إِلَى أَنْ تَبلُغَ أَرْبَعَ عَشْرَةَ. فَإِذَا بَلَغَتْ خَمسَ عَشْرَةَ، فَفِيهَا ثَلاَثُ شِيَاهٍ، إِلَى أَنْ تَبْلُغَ تِسْعَ عَشْرَةَ. فَإِذَا بَلَغَتْ عِشْرِينَ، فَفِيهَا أَرْبَعُ شِيَاهٍ، إِلَى أَنْ تَبْلُغَ أَرْبعاً وَعِشرِينَ. فَإِذَا بَلَغَتْ خَمْساً وَعِشْرِينَ، فَفِيهَا بِنْتُ مَخَاضٍ، إِلَى خَمْسٍ وَثَلاَثِينَ. فَإِذَا لَمْ تَكُنْ بِنْتُ مَخَاضٍ فَابْنُ لَبُونٍ، ذَكَرٌ. فَإِنْ زَادَتْ بَعِيراً، فَفِيهَا بِنْتُ لَبُونٍ، إِلَى أَنْ تَبْلُغَ خَمْساً وَأَرْبَعِينَ. فَإِنْ زَادَتْ بَعِيراً، فَفِيهَا حِقَّةٌ، إِلَى أَنْ تَبلُغَ سِتِّينَ. فَإِنْ زَادَتْ بَعِيراً، فَفِيهَا جَذَعَةٌ. إِلَى أَنْ تَبْلُغَ خَمْساً وَسَبْعِينَ. فَإِنْ زَادَتْ بَعِيراً، فَفِيهَا بِنْتَا لَبُونٍ، إِلَى أَنْ تَبْلُغَ تِسْعِينَ. فَإِنْ زَادَتْ بَعِيراً، فَفِيهَا حِقَّتَانِ، إِلَى أَنْ تَبلُغَ عِشْرِينَ وَمِائَةً. ثُمَّ فِي كُلِّ خَمْسِينَ، حِقَّةٌ. وَفِي كُلِّ أَرْبَعِينَ، بِنْتُ لَبُونٍ».

10 ـ بابُ إذا أَخذَ المُصَدِّقُ سِنّاً دُونَ سِنٍّ أو فَوْقَ سِنٍّ

1800 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ، وَمُحَمَّدُ بْنُ مَرْزُوقٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى. حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ. حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ كَتَبَ لَهُ: بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ. هٰذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ اللَّهُ بِهَا رَسُولَ اللَّهِ ﷺ. فَإِنَّ مِنْ أَسْنَانِ الإِبِلِ فِي فَرَائِضِ الْغَنَمِ مَنْ بَلَغَتْ عِنْدَهُ مِنَ الإِبِلِ صَدَقَةُ الْجَذَعَةِ، وَلَيْسَ عِنْدَهُ جَذَعَةٌ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ. وَيَجْعَلُ مَكَانَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا. أَوْ عِشْرِينَ دِرْهَماً. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ، وَلَيْسَتْ عِنْدَهُ إِلاَّ بِنْتُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ، وَيُعْطِي مَعَهَا شَاتَيْنِ أَوْ عِشْرِينَ دِرْهَماً. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَماً، أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ، وَلَيْسَتْ

no one-year-old-she-camel, and instead, he had a two-year-old-he-camel, the latter should be accepted from him, with nothing (to give or take from the charity collector)."

[11] What Should The Charity Collector Take From The Camels

1801- It is narrated on the authority of Suwaid Ibn Ghafalah that he said: The charity collector sent by the Messenger of Allah "Allah's blessing and peace be upon him" came to us (to take our obligatory charity), and I took hold of his hand, and read in the covenant made to him (by the Prophet) that no separate possessions (of two persons) should be combined (to get the obligatory charity from them altogether), nor should a joint property be separated (to get the obligatory charity from each of them solely) for fear of (increasing or decreasing) the obligatory charity. Then, a man brought to him a huge fat she-camel (as the obligatory charity due upon him), but he refused to take it from him. He brought to him another (she-camel) lesser in size and he took it from him, saying: "Which (region of) land could carry me (on its surface) and which sky could shade me if I came back to the Messenger of Allah "Allah's blessing and peace be upon him" with the best camels of a Muslim person (as obligatory charity)?"

1802- It is narrated on the authority of Jarir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The charity collector should not come back (to take the obligatory charity) unless there is satisfaction (from the part of the almsgivers)."

[12] The Almsgiving Due Upon The Cows

1803- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to Yemen, and commanded me to take whatever obligatory charity is due upon the cows: a three-year-old female cow out of every forty; and a two-year-old female or male cow out of every thirty.

1804- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of thirty cows, a two-year old female or male cow should be given; and out of forty cows, a three-year old female-cow should be given (as obligatory charity)."

[13] The Almsgiving Due Upon The Sheep

1805- It is narrated on the authority of Ibn Shihab from Salim from his father (Ibn Umar) from the Messenger of Allah "Allah's blessing and peace be upon him"; and he (Ibn Shihab) said: Salim made me read a document

عِنْدَهُ، وَعِنْدَهُ بِنْتُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ ابْنَةُ مَخَاضٍ وِيُعْطِي مَعَهَا عِشْرِينَ دِرْهَماً، أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ مَخَاضٍ، وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ ابْنَةُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَماً، أَوْ شَاتَيْنِ. فَمَنْ لَمْ يَكُنْ عِنْدَهُ ابْنَةُ مَخَاضٍ عَلَى وَجْهِهَا، وَعِنْدَهُ ابْنُ لَبُونٍ ذَكَرٌ، فَإِنَّهُ يُقْبَلُ مِنْهُ، وَلَيْسَ مَعَهُ شَيْءٌ.

11 ـ بابُ ما يَأْخُذُ المُصَدِّقُ مِنَ الإِبِلِ

1801 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شَرِيكٌ، عَنْ عُثْمَانَ الثَّقَفِيِّ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ؛ قَالَ: جَاءَنَا مُصَدِّقُ النَّبِيِّ ﷺ فَأَخَذْتُ بِيَدِهِ وَقَرَأْتُ فِي عَهْدِهِ: لاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، خَشْيَةَ الصَّدَقَةِ. فَأَتَاهُ رَجُلٌ بِنَاقَةٍ عَظِيمَةٍ مُلَمْلَمَةٍ فَأَبَىٰ أَنْ يَأْخُذَهَا. فَأَتَاهُ بِأُخْرَى دُونَهَا فَأَخَذَهَا، وَقَالَ: أَيُّ أَرْضٍ تُقِلُّنِي، وَأَيُّ سَمَاءٍ تُظِلُّنِي، إِذَا أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَقَدْ أَخَذْتُ خِيَارَ إِبِلِ رَجُلٍ مُسْلِمٍ.

1802 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَرْجِعُ الْمُصَدِّقُ إِلاَّ عَنْ رِضاً**».

12 ـ بابُ صَدَقَةِ البَقَرِ

1803 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ عِيسَى الرَّمْلِيُّ. حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ. وَأَمَرَنِي أَنْ آخُذَ مِنَ الْبَقَرِ، مِنْ كُلِّ أَرْبَعِينَ، مُسِنَّةً. وَمِنْ كُلِّ ثَلاَثِينَ، تَبِيعاً أَوْ تَبِيعَةً.

1804 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ خَصِيفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**فِي ثَلاَثِينَ مِنَ الْبَقَرِ، تَبِيعٌ أَوْ تَبِيعَةٌ. وَفِي أَرْبَعِينَ، مُسِنَّةٌ**».

13 ـ بابُ صَدَقَةِ الغَنَمِ

1805 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا

pertaining to the obligatory charity, written by (the command of) the Messenger of Allah "Allah's blessing and peace be upon him" before he died, in which I read: Out of the (property consisting of) forty to one hundred and twenty sheep, a single female goat should be given (as obligatory charity); and if it is even one more than that up to two hundred, two female goats should be given; and if it is even one more than that up to three hundred, three female goats should be given; and if it is more than that, a female goat should be given out of one hundred." I also read in it that no separate possessions (of different persons) should be combined (to get the obligatory charity upon both altogether as if one property), nor should a joint property be separated (to get the obligatory charity upon each solely). I further read in it that no male goat, nor old aged sheep, nor defective one should be included as objects of the obligatory charity.

1806- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The obligatory charity due upon (the property of) the Muslims should be taken while being on (the places of) their water."

Comment: (The significance here is that the charity collector should not make it difficult upon the payers, by getting them come to him with their objects of charity: on the contrary, he should go to the place where they water their animals in order to make it easy for them.)

1807- It is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" that "Out of the (property consisting of) forty to one hundred and twenty sheep, a single female goat should be given (as obligatory charity); and if it is even one more than that up to two hundred, two female goats should be given; and if it is even one more than that up to three hundred, three female goats should be given; and if it is more than that, a female goat should be given out of one hundred. No separate possessions (of different persons) should be combined (to get the obligatory charity upon both altogether as if one property), nor should a joint property be separated (to get the obligatory charity upon each solely) for fear of (increasing or decreasing the objects of) charity; and let (the surplus value of each item of) the mixture consisting of two (different kinds of objects) be brought back (to its owner) in order to deal with (the objects of both) on equitable terms. Furthermore, no male goat, nor old aged sheep, nor defective one should be included by the almsgiver, unless the charity collector accepts that."

سُلَيْمَانُ بْنُ كَثِيرٍ. حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: أَقْرَأَنِي سَالِمٌ كِتَاباً كَتَبَهُ رَسُولُ اللَّهِ ﷺ فِي الصَّدَقَاتِ قَبْلَ أَنْ يَتَوَفَّاهُ اللَّهُ. فَوَجَدْتُ فِيهِ: «**فِي أَرْبَعِينَ شَاةً، شَاةٌ، إِلَى عِشْرِينَ وَمِائَةٍ. فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا شَاتَانِ، إِلَى مِائَتَيْنِ. فَإِنْ زَادَتْ وَاحِدَةً، فَفِيهَا ثَلَاثُ شِيَاهٍ، إِلَى ثَلَاثِمِائَةٍ. فَإِذَا كَثُرَتْ، فَفِي كُلِّ مِائَةٍ، شَاةٌ**». وَوَجَدْتُ فِيهِ: «**لاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ**». وَوَجَدْتُ فِيهِ: «**لاَ يُؤْخَذُ فِي الصَّدَقَةِ تَيْسٌ وَلاَ هَرِمَةٌ وَلاَ ذَاتُ عَوَارٍ**».

1806 ـ حدّثنا أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ. حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ. حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تُؤْخَذُ صَدَقَاتُ الْمُسْلِمِينَ عَلَى مِيَاهِهِمْ**».

1807 ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هِنْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: «**فِي أَرْبَعِينَ شَاةً، شَاةٌ، إِلَى عِشْرِينَ وَمِائَةٍ. فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا شَاتَانِ، إِلَى مِائَتَيْنِ. فَإِنْ زَادَتْ وَاحِدَةً، فَفِيهَا ثَلَاثُ شِيَاهٍ، إِلَى ثَلَاثِمِائَةٍ. فَإِنْ زَادَتْ، فَفِي كُلِّ مِائَةٍ شَاةٌ. لاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، وَلاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، خَشْيَةَ الصَّدَقَةِ. وَكُلُّ خَلِيطَيْنِ يَتَرَاجَعَانِ بِالسَّوِيَّةِ. وَلَيْسَ لِلْمُصَدِّقِ هَرِمَةٌ وَلاَ ذَاتُ عَوَارٍ وَلاَ تَيْسٌ، إِلاَّ أَنْ يَشَاءَ الْمُصَدِّقُ**».

[14] What About Those Employed In The Charity Collection

1808- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one (employed in the charity collection) who deals wrongfully (with the almsgivers) is like him, who withholds it."

Comment: (That's because by such injustice towards the almsgivers, as he permits himself to take from them more than what is due, he causes them to withhold their objects of charity in the coming year once he comes to take their alms; and in this way, he shares the sin of withholding.)

1809- It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The one who deals justly (with the almsgivers) as far as the objects of charity are concerned, is like the fighter in the Cause of Allah until he returns to his house."

1810- It is narrated on the authority of Abdullah Ibn Unais that he and Umar discussed the matter of almsgiving, thereupon Umar said to him: "Have you not heard the Messenger of Allah "Allah's blessing and peace be upon him" having told, when he made a mention of the misappropriation in almsgiving, that whoever misappropriated a camel or a goat from it, it will be brought to him to carry on the Day of Judgement?" Abdullah Ibn Unais answered in the affirmative.

1811- It is narrated on the authority of Imran Ibn Al-Husain that he was employed to collect alms and when he returned, he was asked (by the governor): "Where is the money (you have collected)?" he said: "Have you sent me to bring you money? No doubt, we've taken it from wherever we used to take it during the lifetime of Allah's Messenger "Allah's blessing and peace be upon him", and placed it wherever we used to place it."

[15] The Almsgiving Due Upon Both Horses And Slaves

1812- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are no alms due upon a Muslim concerning his slave and horse."

1813- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've relieved you of the alms concerning both horses and slaves."

14 ـ بابُ ما جَاءَ في عُمَّالِ الصَّدَقَةِ

1808 ـ **حدّثنا** عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُعْتَدِي فِي الصَّدَقَةِ كَمَانِعِهَا**».

1809 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَمُحَمَّدُ بْنُ فُضَيْلٍ، وَيُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالْغَازِي فِي سَبِيلِ اللَّهِ، حَتَّى يَرْجِعَ إِلَى بَيْتِهِ**».

1810 ـ **حدّثنا** عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحٰرِثِ؛ أَنَّ مُوسَى بْنَ جُبَيْرٍ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الْحُبَابِ الأَنْصَارِيَّ، حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ ابْنَ أُنَيْسٍ حَدَّثَهُ أَنَّهُ تَذَاكَرَ هُوَ وَعُمَرُ بْنُ الْخَطَّابِ، يَوْماً، الصَّدَقَةَ. فَقَالَ عُمَرُ: أَلَمْ تَسْمَعْ رَسُولَ اللَّهِ ﷺ حِينَ يَذْكُرُ غُلُولَ الصَّدَقَةِ: «**أَنَّهُ مَنْ غَلَّ مِنْهَا بَعِيراً أَوْ شَاةً أُتِيَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ**»؟ قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ أُنَيْسٍ: بَلَىٰ.

1811 ـ **حدّثنا** أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ. حَدَّثَنَا أَبُو عَتَّابٍ. حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَطَاءٍ، مَوْلَى عِمْرَانَ. حَدَّثَنِي أَبِي؛ أَنَّ عِمْرَانَ بْنَ الْحُصَيْنِ اسْتُعْمِلَ عَلَى الصَّدَقَةِ. فَلَمَّا رَجَعَ قِيلَ لَهُ: أَيْنَ الْمَالُ؟ قَالَ: وَلِلْمَالِ أَرْسَلْتَنِي؟ أَخَذْنَاهُ مِنْ حَيْثُ كُنَّا نَأْخُذُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَوَضَعْنَاهُ حَيْثُ كُنَّا نَضَعُهُ.

15 ـ بابُ صَدَقَةِ الخَيْلِ والرَّقِيقِ

1812 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فِي فَرَسِهِ صَدَقَةٌ**».

1813 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**تَجَوَّزْتُ لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ**».

[16] From Which Property Should The Obligatory Charity Be Taken

1814- It is narrated on the authority of Mu'adh Ibn Jabal that when the Messenger of Allah "Allah's blessing and peace be upon him" sent him to Yemen, he said to him: "Take (the obligatory charity from the same kind of property upon which it is due: if it is) grains (you should take it) from grains; (if it is) sheep (you should take it) from sheep; (if it is) camels (you should take it) from camels (provided that they are more than twenty-four); and (if it is) cows (you should take it) from cows."

1815- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" laid the foundation of the obligatory charity in those five (crops which were prevalent at that time): the wheat, the parley, the dates, the raisin, and the maize.

[17] The Almsgiving Due Upon Plants And Fruits

1816- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of whatever (plants) are watered with the help of the sky (i.e. the precipitation) and the springs, one-tenth (should be given as obligatory charity); and out of whatever (plants) are watered with the help of irrigation, one-twentieth (should be given)."

1817- It is narrated on the authority of Salim from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Out of whatever (plants) are watered with the help of the sky (i.e. the rainfall), the rivers or springs, or that which fixes its roots in the ground, and gets water from under the land (such as date-palms which are cultivated near wells, springs, streams etc), one-tenth (should be given as obligatory charity); and out of whatever (plants) are watered with the help of the she-camels used for agricultural purposes, one-twentieth (should be given)."

1818- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to Yemen, and ordered me to take (as obligatory charity) one-tenth whatever (plants) are watered with the help of the sky, and that which fixes its roots in the ground, and gets its water from under the land (with no need of the rainfall); and one-twentieth whatever (plants) are watered with the help of buckets.

16 ـ بابُ ما تَجِبُ فيه الزَّكَاةُ مِنَ الأَمْوَالِ

1814 ـ **حدّثنا** عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ إِلَى الْيَمَنِ، وقَالَ لَهُ: «**خُذِ الْحَبَّ مِنَ الْحَبِّ. وَالشَّاةَ مِنَ الْغَنَمِ. وَالْبَعِيرَ مِنَ الْإِبِلِ. وَالْبَقَرَةَ مِنَ الْبَقَرِ**».

1815 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: إِنَّمَا سَنَّ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ فِي هٰذِهِ الْخَمْسَةِ: فِي الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّبِيبِ، وَالذُّرَةِ.

17 ـ بابُ صَدَقَةِ الزُّرُوعِ والثِّمَارِ

1816 ـ **حدّثنا** إِسْحَاقُ بْنُ مُوسَى، أَبُو مُوسَى الأَنْصَارِيُّ. حَدَّثَنَا عَاصِمُ بْنُ عَبْدِ الْعَزِيزِ بْنِ عَاصِمٍ. حَدَّثَنَا الْحٰرِثُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي ذُبَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فِيمَا سَقَتِ السَّمَاءُ وَالْعُيُونُ، الْعُشْرُ. وَفِيمَا سُقِيَ بِالنَّضْحِ، نِصْفُ الْعُشْرِ**».

1817 ـ **حدّثنا** هَارُونُ بْنُ سَعِيدٍ الْمِصْرِيُّ، أَبُو جَعْفَرٍ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**فِيمَا سَقَتِ السَّمَاءُ وَالأَنْهَارُ وَالْعُيُونُ، أَوْ كَانَ بَعْلاً، الْعُشْرُ. وَفِيمَا سُقِيَ بِالسَّوَانِي، نِصْفُ الْعُشْرِ**».

1818 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيِّ بْنِ عَفَّانَ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ. وَأَمَرَنِي أَنْ آخُذَ مِمَّا سَقَتِ السَّمَاءُ، وَمَا سُقِيَ بَعْلاً، الْعُشْرَ. وَمَا سُقِيَ بِالدَّوَالِي، نِصْفَ الْعُشْرِ.

قَالَ يَحْيَىٰ بْنُ آدَمَ: الْبَعْلُ وَالْعَثَرِيُّ وَالْعَذْيُ هُوَ الَّذِي يُسْقَى بِمَاءِ السَّمَاءِ. وَالْعَثَرِيُّ مَا يُزْرَعُ بِالسَّحَابِ وَالْمَطَرِ خَاصَّةً. لَيْسَ يُصِيبُهُ إِلاَّ مَاءُ الْمَطَرِ. وَالْبَعْلُ مَا كَانَ مِنَ الْكُرُومِ قَدْ ذَهَبَتْ عُرُوقُهُ فِي الأَرْضِ إِلَى الْمَاءِ. فَلاَ يَحْتَاجُ إِلَى السَّقْيِ. الْخَمْسَ سِنِينَ وَالسِّتَّ. يَحْتَمِلُ تَرْكَ السَّقْيِ. فَهٰذَا الْبَعْلُ. وَالسَّيْلُ مَاءُ الْوَادِي إِذَا سَالَ. وَالْغَيْلُ سَيْلٌ دُونَ سَيْلٍ.

[18] Estimating Date-Palms And Vines

1819- It is narrated on the authority of Itab Ibn Asid that the Messenger of Allah "Allah's blessing and peace be upon him" used to send to people those who would estimate their vines and fruits (in order to make it easy to take whatever obligatory charity is due upon them at the time of plucking).

1820- It is narrated on the authority of Ibn Abbas that when the Messenger of Allah "Allah's blessing and peace be upon him" conquered Khaibar, he put the condition that he should have (the possession of) the land, and whatever yellow and white (metals) it contains, i.e. both gold and silver. The inhabitants of Khaibar said to him: "We are more acquainted with the land: so, give it to us, in order to cultivate it, on the condition that we would have half the yields, and you the other half." He pretended that he gave it to them on that condition. When it was (a short time before) the dates would be plucked, he sent Abdullah Ibn Rawahah, who guessed (the amount of) the date-palms, i.e. estimated them according to the dialect of the inhabitants of Medina. He said: "They are such and such (in number)." They said: "You've put (the number you guessed of) it so much more upon us O Ibn Rawahah!" he said: "I guess the (number of the) date-palms, and give you half of what I've said." On that they said: "This is then the truth, upon which both the heaven and the earth stand." They further said: "We've been satisfied to depend upon what you've said."

[19] It Is Forbidden To Give The Alms Out Of The Worst Of Property

1821- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" set out and a man had hung branches or a branch of dates (in the pillar of the mosque, so that the indigent among the people would eat of it); and he (the Prophet) had a stick in his hand, with which he hastened to poke the branch, while saying: "Had the giver of this (object of) charity willed, surely, he would have given in charity something better than that. No doubt, the giver of this (object of) charity will eat the (reward of such) dry rotten dates on the Day of Judgement."

1822- It is narrated on the authority of Al-Bara Ibn Azib that he said pertaining to Allah's saying: "O you who believe! Give of the good things which you have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes. And know that Allah is free of all wants, and worthy of all praise" (Al-Baqarah 267) It

18 ـ بابُ خَرْصِ النَّخْلِ والعِنَبِ

1819 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، وَالزُّبَيْرُ بْنُ بَكَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ نَافِعٍ. حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحٍ التَّمَّارُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَتَّابِ بْنِ أَسِيدٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَبْعَثُ عَلَى النَّاسِ مَنْ يَخْرُصُ عَلَيْهِمْ كُرُومَهُمْ وَثِمَارَهُمْ.

1820 ـ حدّثنا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ. حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مَهْرَانَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ، حِينَ افْتَتَحَ خَيْبَرَ، اشْتَرَطَ عَلَيْهِمْ أَنَّ لَهُ الأَرْضَ، وَكُلَّ صَفْرَاءَ وَبَيْضَاءَ. يَعْنِي الذَّهَبَ وَالْفِضَّةَ. وَقَالَ لَهُ أَهْلُ خَيْبَرَ: نَحْنُ أَعْلَمُ بِالأَرْضِ. فَأَعْطِنَاهَا عَلَى أَنْ نَعْمَلَهَا وَيَكُونَ لَنَا نِصْفُ الثَّمَرَةِ وَلَكُمْ نِصْفُهَا. فَزَعَمَ أَنَّهُ أَعْطَاهُمْ عَلَى ذٰلِكَ. فَلَمَّا كَانَ حِينَ يُصْرَمُ النَّخْلُ، بَعَثَ إِلَيْهِمِ ابْنَ رَوَاحَةَ. فَحَزَرَ النَّخْلَ. وَهُوَ الَّذِي يَدْعُونَهُ، أَهْلُ الْمَدِينَةِ، الْخَرْصَ فَقَالَ: فِي ذَا، كَذَا وَكَذَا. فَقَالُوا: أَكْثَرْتَ عَلَيْنَا يَا ابْنَ رَوَاحَةَ. فَقَالَ: فَأَنَا أَحْزُرُ النَّخْلَ وَأُعْطِيكُمْ نِصْفَ الَّذِي قُلْتُ. قَالَ، فَقَالُوا: هٰذَا الْحَقُّ. وَبِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ. فَقَالُوا: قَدْ رَضِينَا أَنْ نَأْخُذَ بِالَّذِي قُلْتَ.

19 ـ بابُ النَّهْيِ أَنْ يُخْرِجَ في الصَّدَقَةِ شَرَّ مَالِهِ

1821 ـ حدّثنا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ. حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ، وَقَدْ عَلَّقَ رَجُلٌ أَقْنَاءً أَوْ قِنْواً. وَبِيَدِهِ عَصاً. فَجَعَلَ يَطْعَنُ يُدَقْدِقُ فِي ذٰلِكَ الْقِنْوِ وَيَقُولُ: «**لَوْ شَاءَ رَبُّ هٰذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبَ مِنْهَا. إِنَّ رَبَّ هٰذِهِ الصَّدَقَةِ يَأْكُلُ الْحَشَفَ يَوْمَ الْقِيَامَةِ**».

1822 ـ حدّثنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ سَعِيدٍ الْقَطَّانُ. حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ. حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ. عَنِ السُّدِّيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، فِي قَوْلِهِ سُبْحَانَهُ: ﴿**وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ**﴾ [البقرة: 267] قَالَ: نَزَلَتْ فِي الأَنْصَارِ. كَانَتِ الأَنْصَارُ تُخْرِجُ،

was revealed in regard to some people from the Ansar, who used, at the time of plucking dates, to take out the unripe dates, which they would hang on a rope between two pillars of the mosque of the Messenger of Allah "Allah's blessing and peace be upon him", from which the poor from amongst the Emigrants would eat. Some of them would aim at the bad remnants and put them with the unripe dates, thinking it was lawful to do so, (seeing they would not be evidently visible in view of their being mixed up with) the numerous branches of dates hanging (in the mosque). Thus, Allah Almighty revealed in connection with those who did so from among them: "and do not even aim at getting anything which is bad, in order to give out of it. "He means: do not aim at the dry rotten fruits from amongst the dates, in order to give it (in charity out of your property), "when you yourselves would not receive it except with closed eyes" i.e. If anyone of you is given the same he gives to others, he will not accept it, except with shyness out of rage because of the one who sends to him such as he has no need of it; and you should know that Allah is not in need of (such objects of) charity as given by you.

[20] The Obligatory Charity Due Upon Honey

1823- It is narrated on the authority of Abu Sayyarah Al-Muta'i that he said: I said: "O Messenger of Allah! I have got bees (which produce honey: what is the obligatory charity due upon that?)" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give one-tenth (the honey produced by them)." I said: "O Messenger of Allah! Make them under your protection for me (so that none would be covetouṣ of them)." He made them under his protection.

1824- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather: Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" took one-tenth the honey (produced by the bees of such as had bees as obligatory charity).

[21] The Almsgiving Of (Id) Al-Fitr

1825- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the almsgiving of (Id) Al-Fitr should be a Sa' of dates or parley; but (later) the people gave two Mudds of wheat in substitution for that.

1826- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" enjoined upon everyone of Muslims, free or slave, male or female, to give a Sa' of parley or a Sa' of dates as the alms of (Id) Al-Fitr.

إِذَا كَانَ جِدَادُ النَّخْلِ، مِنْ حِيطَانِهَا، أَقْنَاءَ الْبُسْرِ. فَيُعَلِّقُونَهُ عَلَى حَبْلٍ بَيْنَ أُسْطُوَانَتَيْنِ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ. فَيَأْكُلُ مِنْهُ فُقَرَاءُ الْمُهَاجِرِينَ. فَيَعْمِدُ أَحَدُهُمْ فَيُدْخِلُ قِنْواً فِيهِ الْحَشَفُ. يَظُنُّ أَنَّهُ جَائِزٌ فِي كَثْرَةِ مَا يُوضَعُ مِنَ الأَقْنَاءِ. فَنَزَلَ فِيمَنْ فَعَلَ ذٰلِكَ: ﴿وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ يَقُولُ: لاَ تَعْمِدُوا لِلْحَشَفِ مِنْهُ تُنْفِقُونَ ﴿وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ﴾ يَقُولُ: لَوْ أُهْدِيَ لَكُمْ مَا قَبِلْتُمُوهُ إِلاَّ عَلَى اسْتِحْيَاءٍ مِنْ صَاحِبِهِ، غَيْظاً أَنَّهُ بَعَثَ إِلَيْكُمْ مَا لَمْ يَكُنْ لَكُمْ فِيهِ حَاجَةٌ. وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ عَنْ صَدَقَاتِكُمْ.

20 ـ بابُ زَكَاةِ العَسَلِ

1823 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ أَبِي سَيَّارَةَ الْمُتَّقِيِّ. قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ لِي نَحْلاً. قَالَ: «**أَدِّ الْعُشْرَ**» قُلْتُ: يَا رَسُولَ اللَّهِ احْمِهَا لِي. فَحَمَاهَا لِي.

1824 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ. حَدَّثَنَا ابْنُ الْمُبَارَكِ. حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ أَنَّهُ أَخَذَ مِنَ الْعَسَلِ الْعُشْرَ.

21 ـ بابُ صَدَقَةِ الفِطْرِ

1825 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِزَكَاةِ الْفِطْرِ. صَاعاً مِنْ تَمْرٍ. أَوْ صَاعاً مِنْ شَعِيرٍ.

قَالَ عَبْدُ اللَّهِ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

1826 ـ **حدّثنا** حَفْصُ بْنُ عُمَرَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَدَقَةَ الْفِطْرِ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ تَمْرٍ عَلَى كُلِّ حُرٍّ، أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَىٰ، مِنَ الْمُسْلِمِينَ.

1827- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of (Id) Al-Fitr therewith to purify the fasting person from whatever useless talks and obscenity (he might have committed), and feed the indigent (among the people): so, whoever fulfills it before the (Id) prayer, it is then an almsgiving accepted (by Allah); and whoever fulfills it after the (Id) prayer, it is no more than an object of charity.

1828- It is narrated on the authority of Qais Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to give the alms of (Id) Al-Fitr before the obligatory charity was enjoined. But when the obligatory charity was enjoined, he neither commanded us (to give the alms of Id Al-Fitr), nor did he forbid us to do so; even though we practice it.

1829- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: As long as the Messenger of Allah "Allah's blessing and peace be upon him" was living among us, we gave the alms of (Id) Al-Fitr in the form of a Sa' of food, (such as) a Sa' of dates, a Sa' of parley, a Sa' of yogurt, or a Sa' of raisin; and we remained as such until Mu'awiyah came to Medina, and spoke to the people, and said to them, from among the things that he told them: "I do not think but that two Mudds of wheat (cultivated in) Sham are equal to a Sa' of (anyone of those four)." The people then adopted this opinion. Abu Sa'id commented: As for me, I still give it out in the same way as I used to do during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; (and I will keep as such) as long as I live.

1830- It is narrated on the authority of Ammar Ibn Sa'd, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered to give out the alms of (Id) Al-Fitr in the form of a Sa' of dates, a Sa' of parley, or a Sa' of Sult (a kind of parley similar to wheat in shape).

[22] What About The One-Tenth And The Income Tax

1831- It is narrated on the authority of Al-Ala' Ibn Al-Hadrami that he said: Allah's Apostle "Allah's blessing and peace be upon him" sent me to Bahrain or to Hajar, and whenever I came upon the garden that was jointly owned by two brothers, one of whom embraced Islam, I would take only one-tenth (the yields) from him, and take the income tax from the infidel.

1827 ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ، وَأَحْمَدُ بْنُ الأَزْهَرِ. قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو يَزِيدَ الْخَوْلاَنِيُّ، عَنْ سَيَّارِ بْنِ عَبْدِ الرَّحْمٰنِ الصَّدَفِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ. وَطُعْمَةً لِلْمَسَاكِينِ. فَمَنْ أَدَّاهَا قَبْلَ الصَّلاَةِ، فَهِيَ زَكَاةٌ مَقْبُولَةٌ. وَمَنْ أَدَّاهَا بَعْدَ الصَّلاَةِ، فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ.

1828 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ أَبِي عَمَّارٍ، عَنْ قَيْسِ بْنِ سَعْدٍ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِصَدَقَةِ الْفِطْرِ قَبْلَ أَنْ تُنْزَلَ الزَّكَاةُ. فَلَمَّا نَزَلَتِ الزَّكَاةُ، لَمْ يَأْمُرْنَا، وَلَمْ يَنْهَنَا. وَنَحْنُ نَفْعَلُهُ.

1829 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ دَاوُدَ بْنِ قَيْسٍ الْفَرَّاءِ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ إِذَا كَانَ فِينَا رَسُولُ اللَّهِ ﷺ، صَاعاً مِنْ طَعَامٍ، صَاعاً مِنْ تَمْرٍ، صَاعاً مِنْ شَعِيرٍ، صَاعاً مِنْ أَقِطٍ، صَاعاً مِنْ زَبِيبٍ. فَلَمْ نَزَلْ كَذٰلِكَ حَتَّى قَدِمَ عَلَيْنَا مُعَاوِيَةُ الْمَدِينَةَ. فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ: لاَ أُرَى مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ إِلاَّ يَعْدِلُ صَاعاً مِنْ هٰذَا. فَأَخَذَ النَّاسُ بِذٰلِكَ.

قَالَ أَبُو سَعِيدٍ: لاَ أَزَالُ أُخْرِجُهُ كَمَا كُنْتُ أُخْرِجُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، أَبَداً، مَا عِشْتُ.

1830 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارٍ الْمُؤَذِّنِ. حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، عَنْ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللَّهِ ﷺ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِصَدَقَةِ الْفِطْرِ. صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ سُلْتٍ.

22 ـ بابُ العُشْرِ والخَرَاجِ

1831 ـ حدّثنا الْحُسَيْنُ بْنُ جُنَيْدٍ الدَّامَغَانِيُّ. حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ الْمَرْوَزِيُّ. حَدَّثَنَا أَبُو حَمْزَةَ؛ قَالَ: سَمِعْتُ مُغِيرَةَ الأَزْدِيَّ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ حَيَّانَ الأَعْرَجِ، عَنِ الْعَلاَءِ بْنِ الْحَضْرَمِيِّ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْبَحْرَيْنِ أَوْ إِلَى هَجَرَ. فَكُنْتُ آتِي الْحَائِطَ يَكُونُ بَيْنَ الإِخْوَةِ. يُسْلِمُ أَحَدُهُمْ. فَآخُذُ مِنَ الْمُسْلِمِ الْعُشْرَ، وَمِنَ الْمُشْرِكِ الْخَرَاجَ.

[23] The Wasaq Consists Of Sixty Sa's

1832- It is narrated on the authority of Abu Sa'id Al-Khudri, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The Wasaq consists of sixty Sa's."

1833- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Wasaq consists of sixty Sa's."

[24] Giving The Alms To One's Kith And Kin

1834- It is narrated on the authority of Zainab, the wife of Abdullah (Ibn Mas'ud) that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Is it sufficient for me (as far as almsgiving is concerned) to spend on my husband and some orphans under my guardianship?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You will receive a double reward for that: that of almsgiving, and that of (keeping good relation with your) kith and kin."

(...) The same is narrated on the authority of Zainab, the wife of Abdullah from Allah's Apostle "Allah's blessing and peace be upon him".

1835- It is narrated on the authority of Zainab Bint Umm Salamah from Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to give in charity, thereupon Zainab, the wife of Abdullah (Ibn Mas'ud) said: "Is it out of my almsgiving to give in charity to my husband, and he is poor, and my nephews, and they are orphans, upon whom I spend as such and as such, and in whichever state (I spend)?" he answered in the affirmative. She was a woman of a handy craft (from which she had a good income).

[25] It Is Undesirable To Beg Others

1836- It is narrated on the authority of Hisham Ibn Urwah from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It would be better for anyone of you to take his rope, go to the mountain, bring (and then tie) a bundle of fire wood on his back, in order to sell it, and become, with the help of its price, independent (from begging others) than to ask the people who might give him or might withhold (their money) from him."

1837- It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who does guarantee to do only one thing, therewith I would guarantee the Garden to him?" I said: "I do." On that the Messenger of Allah "Allah's

23 ـ بابُ الوَسْقُ سِتُّونَ صَاعاً

1832 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، عَنْ إِدْرِيسَ الأَوْدِيِّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي سَعِيدٍ. رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «**الْوَسْقُ سِتُّونَ صَاعاً**».

1833 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَأَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْوَسْقُ سِتُّونَ صَاعاً**».

24 ـ بابُ الصَّدَقَةِ على ذي قَرَابَةٍ

1834 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ الْمُصْطَلِقِ، ابْنِ أَخِي زَيْنَبَ، امْرَأَةِ عَبْدِ اللَّهِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ؛ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُجْزِىءُ عَنِّي مِنَ الصَّدَقَةِ النَّفَقَةُ عَلَى زَوْجِي وَأَيْتَامٍ فِي حجري؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**لَهَا أَجْرَانِ: أَجْرُ الصَّدَقَةِ، وَأَجْرُ الْقَرَابَةِ**».

حدّثنا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، ابْنِ أَخِي زَيْنَبَ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

1835 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِالصَّدَقَةِ. فَقَالَتْ زَيْنَبُ امْرَأَةُ عَبْدِ اللَّهِ: أَيُجْزِينِي مِنَ الصَّدَقَةِ أَنْ أَتَصَدَّقَ عَلَى زَوْجِي وَهُوَ فَقِيرٌ، وَبَنِي أَخٍ لِي، أَيْتَامٍ. وَأَنَا أُنْفِقُ عَلَيْهِمْ هٰكَذَا وَهٰكَذَا، وَعَلَى كُلِّ حَالٍ؟ قَالَ: قَالَ: «**نعم**». **قَالَ: وَكَانَتْ صَنَاعَ الْيَدَيْنِ**.

25 ـ بابُ كَرَاهِيَةِ المَسْأَلَةِ

1836 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَعَمْرُو بْنُ عَبْدِ اللَّهِ الأَوْدِيُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبُلَهُ فَيَأْتِيَ الْجَبَلَ، فَيَجِيءَ بِحُزْمَةِ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَسْتَغْنِيَ بِثَمَنِهَا؛ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ**».

1837 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ ثَوْبَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**وَمَنْ يَتَقَبَّلُ لِي بِوَاحِدَةٍ أَتَقَبَّلُ لَهُ بِالْجَنَّةِ؟**» قُلْتُ: أَنَا. قَالَ: «**لاَ تَسْأَلِ النَّاسَ شَيْئاً**».

قَالَ، فَكَانَ ثَوْبَانُ يَقَعُ سَوْطُهُ، وَهُوَ رَاكِبٌ، فَلاَ يَقُولُ لأَحَدٍ: نَاوِلْنِيهِ. حَتَّى يَنْزِلَ فَيَأْخُذَهُ.

blessing and peace be upon him" said: "Do not ask the people (to give you) anything." However, Thawban (kept on practicing this habit to the extent that whenever) his whip fell down to the ground, while he was riding, he would not ask anyone to bring it back to him, and rather he would dismount and bring it (by himself).

[26] When One Begs Others While He Is Not In Want

1838- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever begs others so much pressingly (to give him) from their property in order to increase his wealth, has, indeed, asked for pieces of the fire of Hell: let him then ask for less (if he so likes) or more of it (if he so likes)!"

1839- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Taking) charity is unlawful for him who is rich, nor is it for a person of power and good health."

1840- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who begs others (to give him) and he has what makes him independent, his begging would come on the Day of Judgement in the form of slashes, scores , or wounds in his face." It was said: "O Messenger of Allah! How much (money) could make one independent?" he said: "Fifty Dirhams, or gold of equal value." A man said to Sufyan: Shu'bah does not relate that from Hakim Ibn Jubair. Sufyan replied: Zubaid related it to us from Muhammad Ibn Abd Ar-Rahman Ibn Yazid.

[27] For Whom Could The Alms Be Lawful

1841- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The almsgiving is unlawful for an independent person (to take it) except in five cases: for him who works to administer it, for him who fights in the Cause of Allah, for a rich one who buys it with his own property, for a (companion of a) poor one, who is given it as charity, and he, in turn, gives it to (his companion who is) independent, and for him who is in debt."

[28] The Excellence Of Almsgiving

1842- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No person gives anything in charity from what is good and lawful, and Allah never accepts but what is good and lawful, except that (Allah) Most

26 ـ باب مَنْ سَأَلَ عَنْ ظَهْرِ غِنًى

1838 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّراً، فَإِنَّمَا يَسْأَلُ جَمْرَ جَهَنَّمَ. فَلْيَسْتَقِلَّ مِنْهُ أَوْ لِيُكْثِرْ**».

1839 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ، وَلاَ لِذِي مِرَّةٍ سَوِيٍّ**».

1840 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا سُفْيَانُ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَأَلَ، وَلَهُ مَا يُغْنِيهِ، جَاءَتْ مَسْأَلَتُهُ يَوْمَ الْقِيَامَةِ خُدُوشاً أَوْ خُمُوشاً أَوْ كُدُوحاً فِي وَجْهِهِ**» قِيلَ: يَا رَسُولَ اللَّهِ وَمَا يُغْنِيهِ؟ قَالَ: «**خَمْسُونَ دِرْهَماً، أَوْ قِيمَتُهَا مِنَ الذَّهَبِ**».

فَقَالَ رَجُلٌ لِسُفْيَانَ: إِنَّ شُعْبَةَ لاَ يُحَدِّثُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ. فَقَالَ سُفْيَانُ: قَدْ حَدَّثَنَاهُ زُبَيْدٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ.

27 ـ بابُ مَنْ تَحِلُّ لَهُ الصَّدَقَةُ

1841 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلاَّ لِخَمْسَةٍ: لِعَامِلٍ عَلَيْهَا، أَوْ لِغَازٍ فِي سَبِيلِ اللَّهِ، أَوْ لِغَنِيٍّ اشْتَرَاهَا بِمَالِهِ، أَوْ فَقِيرٍ تُصُدِّقَ عَلَيْهِ فَأَهْدَاهَا لِغَنِيٍّ، أَوْ غَارِمٍ**».

28 ـ بابُ فَضْلِ الصَّدَقَةِ

1842 ـ **حدّثنا** عِيسَىٰ بْنُ حَمَّادٍ الْمِصْرِيُّ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ، وَلاَ يَقْبَلُ اللَّهُ إِلاَّ الطَّيِّبَ، إِلاَّ أَخَذَهَا الرَّحْمٰنُ بِيَمِينِهِ وَإِنْ كَانَتْ تَمْرَةً. فَتَرْبُو فِي كَفِّ الرَّحْمٰنِ حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ. وَيُرَبِّيهَا لَهُ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ**».

Gracious takes it in His right (hand), and even if it is a single date, (the reward of) it will grow in the Hand of (Allah) Most Gracious "Blessed and Exalted be He", until it will become much greater (in size) than a mountain: He (Almighty) brings it up for him in the same way as anyone of you brings up his baby horse."

1843- It is narrated on the authority of Adi Ibn Hatim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one of you but that his Lord will speak to him (on the Day of Judgement), with no interpreter between them: he will look in front of him where the fire will face him; and he will look to his right, and find but a thing he has sent forward before him; and he will look to his left and find but a thing he has sent forward before him: so, if anyone of you could safeguard himself (from the fire of Hell) with (giving in charity even as little as) half a date, let him do!"

1844- It is narrated on the authority of Salman Ibn Amir Ad-Dabbi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The alms given to an indigent is (rewardable for being object of) charity; and such as given to one's kith and kin has a double (reward for being) charity and (a cause of) keeping good relation (with one's kinship)."

1843 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ. لَيسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ. فَيَنْظُرُ أَمَامَهُ فَتَسْتَقْبِلُهُ النَّارُ. وَيَنْظُرُ عَنْ أَيْمَنَ مِنْهُ فَلاَ يَرَى إِلاَّ شَيْئاً قَدَّمَهُ. وَيَنْظُرُ عَنْ أَشْأَمَ مِنْهُ فَلاَ يَرَى إِلاَّ شَيْئاً قَدَّمَهُ. فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِي النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَلْيَفْعَلْ**».

1844 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ عَوْنٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ أُمِّ الرَّائِحِ بِنْتِ صُلَيْعٍ. عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الْقَرَابَةِ اثْنَتَانِ: صَدَقَةٌ وَصِلَةٌ**».

(9) THE BOOK OF MARRIAGE

[1] The Excellence Of Marriage

1845- It is narrated on the authority of Alqamah Ibn Qais that he said: I was in the company of Abdullah Ibn Mas'ud at Mina when Uthman sat alone with him, and I sat close to him. Uthman said to him: "Do you like that I would make you marry a virgin so that she would remind you of some of your (youth and power that) have elapsed?" When Abdullah saw that he (Uthman) had no need (from sitting with him alone) other than that (which he offered to him), he beckoned to me with his hand; and I came while he was saying (to Uthman): "No doubt, you've said what the Messenger of Allah "Allah's blessing and peace be upon him" had said: "O community of young men! Whoever of you could have the therewithal, let him get married: verily, it is much more ready to make one lower his sight (from looking at women), and safeguard his private parts (from committing fornication); and whoever could not, let him observe fasts, for it (fasting) diminishes his sexual power.""

1846- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Marriage is out of my sunnah: so, whoever does not act upon my sunnah does not belong to me. You should get yourselves married, for I'm going to vie in glory of your great number with the other nations (on the Day of Judgement); and whoever has the therewithal, let him marry; and whoever has not, let him observe fasts, for fasting diminishes his sexual power."

1847- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We do not think there is anything but marriage (to make lawful and permanent the love) for such (male and female) as love one another."

[2] It Is Forbidden To Live In Celibacy

1848- It is narrated on the authority of Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Uthman Ibn Maz'un to live in celibacy, and had he given him permission (to do so), surely, we would have got ourselves castrated.

1849- It is narrated on the authority of Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to live in celibacy. Zaid Ibn Akhzam added in his narration: Qatadah recited (in confirmation to that): "We did send Messengers before you, and appointed for them wives and children." (Ar-Ra'd 38)

9 ـ كِتَابُ النِّكَاحِ

1 ـ بابُ ما جَاءَ في فَضْلِ النِّكاحِ

1845 ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ؛ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِمِنًى. فَخَلاَ بِهِ عُثْمَانُ. فَجَلَسْتُ قَرِيباً مِنْهُ. فَقَالَ لَهُ عُثْمَانُ: هَلْ لَكَ أَنْ أُزَوِّجَكَ جَارِيَةً بِكْراً تُذَكِّرُكَ مِنْ نَفْسِكَ بَعْضَ مَا قَدْ مَضَى؟ فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنَّهُ لَيْسَ لَهُ حَاجَةٌ سِوَى هٰذَا، أَشَارَ إِلَيَّ بِيَدِهِ. فَجِئْتُ وَهُوَ يَقُولُ: لَئِنْ قُلْتَ ذٰلِكَ، لَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ. فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ، فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ**».

1846 ـ حدّثنا أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا آدَمُ. حَدَّثَنَا عِيسَى بْنُ مَيْمُونٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**النِّكَاحُ مِنْ سُنَّتِي. فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي. وَتَزَوَّجُوا، فَإِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ. وَمَنْ كَانَ ذَا طَوْلٍ فَلْيَنْكِحْ وَمَنْ لَمْ يَجِدْ فَعَلَيْهِ بِالصِّيَامِ. فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ**».

1847 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَمْ نَرَ (يُرَ) لِلْمُتَحَابَّيْنِ مِثْلُ النِّكَاحِ**».

2 ـ بابُ النَّهْيِ عَنِ التَّبَتُّلِ

1848 ـ حدّثنا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ؛ قَالَ: لَقَدْ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ. وَلَوْ أَذِنَ لَهُ، لاخْتَصَيْنَا.

1849 ـ حدّثنا بِشْرُ بْنُ آدَمَ وَزَيْدُ بْنُ أَخْزَمَ. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ التَّبَتُّلِ.

زَادَ زَيْدُ بْنُ أَخْزَمَ: وَقَرَأَ قَتَادَةُ: ﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾

[الرعد: 38].

[3] The Woman's Right Upon Her Husband

1850- It is narrated on the authority of Hakim Ibn Mu'awiyah from his father that a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "What is the right of a woman upon her husband?" he said: "It is that he should feed her once he eats, bring her clothes once he gets clothes, and he should not slap her face, nor should he attribute to ugliness her words and deeds, nor should he abandon her except inside the house."

1851- It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his father that he attended the Farewell Hajj with the Messenger of Allah "Allah's blessing and peace be upon him", (in whose sermon) he praised and lauded Allah Almighty, reminded (the people of their duties towards Allah) and admonished (them), and then he said: "You should accept my advice to deal kindly with women: they are as captives in your houses; and you have nothing to do with them other than that (marriage therewith they become lawful for you to have sexual intercourse with them) except in case they commit an evident shameful deed: if they do that, abandon them in the bed, and strike them but not severely; and if they obey you, you should not transgress the due bounds in harming them. You have a right upon your women, as well as your women have a right upon you: as for your right upon your women, it is that they should not make such as you dislike sleep in your beds (i.e. they should not commit fornication), nor should they admit in your houses such as you dislike; and as for their right upon you, it is that you should be kind to them as far as providing them with clothes and food is concerned."

[4] The Husband's Right Upon His Wife

1852- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I to order a person to fall in prostration to anyone else (other than Allah), surely, I would have ordered the woman to fall in prostration to her husband; and if a man orders his wife to move (stones and sand) from a red mountain (or sandhill) to a black mountain (or sandhill), or from a black mountain (or sandhill) to a red mountain (or sandhill), she should be completely sure to do so."

1853- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: When Mu'adh Ibn Jabal came from Sham, he fell in prostration to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to

3 ـ بابُ حَقِّ الْمَرْأَةِ على الزَّوْجِ

1850 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيد بْنُ هَارُونَ، عَنْ شُعْبَةَ، عَنْ أَبِي قَزْعَةَ، عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ، عَنْ أَبِيهِ؛ أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: مَا حَقُّ الْمَرْأَةِ عَلَى الزَّوْجِ؟ قَالَ: «**أَنْ يُطْعِمَهَا إِذَا طَعِمَ. وَأَنْ يَكْسُوَهَا إِذَا اكْتَسَى. وَلاَ يَضْرِبِ الْوَجْهَ. وَلاَ يُقَبِّحْ. وَلاَ يَهْجُرْ إِلاَّ فِي الْبَيْتِ**».

1851 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ شَبِيبِ بْنِ غَرْقَدَةَ الْبَارِقِيِّ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ. حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حِجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ ﷺ. فَحَمِدَ اللَّهِ وَأَثْنَىٰ عَلَيْهِ، وَذَكَّرَ وَوَعَظَ، ثُمَّ قَالَ: «**اسْتَوْصُوا بِالنِّسَاءِ خَيْراً فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٍ. لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئاً غَيْرَ ذٰلِكَ. إِلاَّ أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ. فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبَرِّحٍ. فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُوا عَلَيْهِنَّ سَبِيلاً. إِنَّ لَكُمْ مِنْ نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا. فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ، فَلاَ يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ. وَلاَ يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ. أَلاَ، وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ**».

4 ـ بابُ حَقِّ الزَّوْجِ على الْمَرْأَةِ

1852 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَوْ أَمَرْتُ أَحَداً أَنْ يَسْجُدَ لِأَحَدٍ، لأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا. وَلَوْ أَنَّ رَجُلاً أَمَرَ امْرَأَةً أَنْ تَنْقُلَ مِنْ جَبَلٍ أَحْمَرَ إِلَى جَبَلٍ أَسْوَدَ، وَمِنْ جَبَلٍ أَسْوَدَ إِلَى جَبَلٍ أَحْمَرَ، لَكَانَ نَوْلُهَا أَنْ تَفْعَلَ**».

1853 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى؛ قَالَ: لَمَّا قَدِمَ مُعَاذٌ مِنَ الشَّامِ سَجَدَ لِلنَّبِيِّ ﷺ. قَالَ: «**مَا هٰذَا يَا مُعَاذُ؟**» قَالَ: أَتَيْتُ الشَّامَ فَوَافَقْتُهُمْ يَسْجُدُونَ لأَسَاقِفَتِهِمْ وَبَطَارِقَتِهِمْ. فَوَدِدْتُ فِي نَفْسِي أَنْ نَفْعَلَ ذٰلِكَ بِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فَلاَ**

him: "What is that O Mu'adh?" he said: "I went to Sham, and found them (on the habit of) falling in prostration to their bishops and rulers. So, I hoped in myself that we should do the same with you." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not do so: indeed, were I to order a person to fall in prostration to anyone other than Allah, I would have ordered the woman to fall in prostration to her husband. By Him, in Whose Hand is the soul of Muhammad! The woman will not fulfill the right of her Lord (perfectly) unless she fulfills the right of her husband (upon her); and if her husband asks her for herself (i.e. to have sexual relation with her in whichever state she is, even though) while sitting on a saddle (of a mount), she should not prevent him (to do so, no matter troublesome for her it might be)."

1854- It is narrated on the authority of Umm Salamah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If a woman died, while her husband is well-pleased with her, she would be admitted to the Garden."

[5] The Most Excellent Women

1855- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the (life of this) world is (not) but goods and chattels; and there is nothing from amongst the goods and chattels of this world more excellent than the good pious woman (wife)."

1856- It is narrated on the authority of Thawban that he said: When it was revealed in connection with silver and gold that which was revealed (i.e. Allah's saying: "And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty" (At-Tawbah 34)) the people wondered: "Then, which property should we take?" Umar said: "Let me investigate the matter for you." He made quick (the pace of) his camel until he joined the Messenger of Allah "Allah's blessing and peace be upon him" while I was following him, and said to him: "O Messenger of Allah! Which property should we take?" He said: "Let anyone of you take a heart therewith to give thanks (to Allah), a tongue that is (running with the) celebration (of Allah), and a believing wife that helps anyone of you carry on the affairs of the hereafter!"

1857- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer never benefits from anything after god-fearingness much more

تفعَلُوا. فَإِنِّي لَوْ كُنْتُ آمِراً أَحَداً أَنْ يَسْجُدَ لِغَيْرِ اللَّهِ، لأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا. وَالَّذِي نَفسُ مُحَمَّدٍ بِيَدِهِ لاَ تُؤَدِّي الْمَرْأَةُ حَقَّ رَبِّهَا حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا وَلَوْ سَأَلَهَا نَفْسَهَا، وَهِيَ عَلَى قَتَبٍ، لَمْ تَمْنَعْهُ».

1854 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي نَصْرٍ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُسَاوِرٍ الْحِمْيَرِيِّ، عَنْ أُمِّهِ: قَالَتْ: سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَيُّمَا امْرَأَةٍ مَاتَتْ، وَزَوْجُهَا عَنْهَا رَاضٍ، دَخَلَتِ الْجَنَّةَ**».

5 ـ بابُ أَفْضَلِ النِّسَاءِ

1855 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسٰى بْنُ يُونُسَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زِيَادِ بْنِ أَنْعُمٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّمَا الدُّنْيَا مَتَاعٌ. وَلَيْسَ مِنْ مَتَاعِ الدُّنْيَا شَيْءٌ أَفْضَلَ مِنَ الْمَرْأَةِ الصَّالِحَةِ**».

1856 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِيهِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ؛ قَالَ: لَمَّا نَزَلَ فِي الْفِضَّةِ وَالذَّهَبِ مَا نَزَلَ، قَالُوا: فَأَيَّ الْمَالِ نَتَّخِذُ؟ قَالَ عُمَرُ: فَأَنَا أَعْلَمُ لَكُمْ ذٰلِكَ. فَأَوْضَعَ عَلَى بَعِيرِهِ. فَأَدْرَكَ النَّبِيَّ ﷺ، وَأَنَا فِي أَثَرِهِ فَقَالَ: يَا رَسُولَ اللَّهِ أَيَّ الْمَالِ نَتَّخِذُ؟ فَقَالَ: «**لِيَتَّخِذْ أَحَدُكُمْ قَلْباً شَاكِراً، وَلِسَاناً ذَاكِراً، وَزَوْجَةً مُؤْمِنَةً، تُعِينُ أَحَدَكُمْ عَلَى أَمْرِ الآخِرَةِ**».

1857 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «**مَا اسْتَفَادَ الْمُؤْمِنُ، بَعْدَ تَقْوَى اللَّهِ، خَيْراً لَهُ مِنْ زَوْجَةٍ صَالِحَةٍ. إِنْ أَمَرَهَا أَطَاعَتْهُ. وَإِنْ نَظَرَ إِلَيْهَا سَرَّتْهُ. وَإِنْ أَقْسَمَ عَلَيْهَا أَبَرَّتْهُ. وَإِنْ غَابَ عَنْهَا نَصَحَتْهُ فِي نَفْسِهَا وَمَالِهِ**».

than a good pious wife: if he orders her, she will obey him; if he looks at her, she will please him (with her beauty, good conduct, righteousness); if he takes an oath on (anything pertaining to) her, she will fulfill his oath; and if he is absent, she will become sincere to him in both herself and his property."

[6] Marrying The Women Of Religion

1858- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "A woman is married for four things: her wealth, her family status, her beauty and her religion. You should marry the religious woman (lest) your hand be covered with dust (i.e. you will be a loser)."

1859- It is narrated on the authority of Abdullah Ibn Amr that he said: "Do not marry women only for their beauty: it may be that their beauty would lead to their perdition, nor should you marry them only for their property: perchance their property would cause them to be arrogant: but you should marry women only for their religion; and indeed, perhaps a slave-girl, with her nose cut off partially, and ears matched is better (for you than a girl whose prettiness or richness might appeal you)."

Comment: (This is the interpretation of Allah's saying: "Do not marry unbelieving women until they believe: a slave woman who believes is better than an unbelieving woman. Even though she allure you. Nor marry (your girls) to Unbelievers until they believe: a slave man who believes is better than an Unbeliever even though he allure you." (Al-Baqarah 221))

[7] Marrying The Virgins

1860- It is narrated on the authority of Jabir Ibn Abdullah that he said: I got married to a (previously married) woman, and when I met the Messenger of Allah "Allah's blessing and peace be upon him" he asked: "Have you got married O Jabir?" I answered in the affirmative, thereupon he said: "A virgin or a matron?" I said: "A matron." He said: "Have you not got married to a virgin so that she would play with you (and you with her)?" I said: "I have many sisters, and I feared she would (sow hatred and resentment) between me and them." On that he said: "It is for that purpose then (that you've married a matron)!"

1861- It is narrated on the authority of Abd Ar-Rahman Ibn Salim Ibn Utbah Ibn Uwain Ibn Sa'idah Al-Ansari from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to marry the virgins, for they are sweeter in speech (and saliva), more fertile (and fitting for giving birth), and more ready to be satisfied with the least (requirements of living)."

6 ـ بابُ تَزْوِيجِ ذَاتِ الدِّينِ

1858 ـ حدّثنا يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**تُنْكَحُ النِّسَاءُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا. فَاظْفَرْ بِذَاتِ الدِّينِ، تَرِبَتْ يَدَاكَ**».

1859 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ وَجَعْفَرُ بْنُ عَوْنٍ، عَنِ الأَفْرِيقِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَزَوَّجُوا النِّسَاءَ لِحُسْنِهِنَّ. فَعَسَىٰ حُسْنُهُنَّ أَنْ يُرْدِيَهُنَّ. وَلاَ تَزَوَّجُوهُنَّ لِأَمْوَالِهِنَّ. فَعَسَىٰ أَمْوَالُهُنَّ أَنْ تُطْغِيَهُنَّ. وَلٰكِنْ تَزَوَّجُوهُنَّ عَلَى الدِّينِ. وَلأَمَةٌ خَرْمَاءُ سَوْدَاءُ ذَاتُ دِينٍ، أَفْضَلُ**».

7 ـ بابُ تَزْوِيجِ الأَبْكَارِ

1860 ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: تَزَوَّجْتُ امْرَأَةً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَلَقِيتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «**أَتَزَوَّجْتَ يَا جَابِرُ؟**» قُلْتُ: نَعَمْ. قَالَ: «**أَبِكْراً أَوْ ثَيِّباً؟**» قُلْتُ: ثَيِّباً. قَالَ: «**فَهَلاَّ بِكْراً تُلاَعِبُهَا؟**» قُلْتُ: كُنَّ لِي أَخَوَاتٌ. فَخَشِيتُ أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ. قَالَ: «**فَذَاكَ إِذَنْ**».

1861 ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ التَّيْمِيُّ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ سَالِمِ بْنِ عُتْبَةَ بْنِ عُوَيْمِ بْنِ سَاعِدَةَ الأَنْصَارِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عَلَيْكُمْ بِالأَبْكَارِ. فَإِنَّهُنَّ أَعْذَبُ أَفْوَاهاً، وَأَنْتَقُ أَرْحَاماً، وَأَرْضَى بِالْيَسِيرِ**».

[8] Marrying The Free Women And Those Who Are Ready To Give Birth

1862- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who likes to meet Allah as clean and purified, let him get married to the free women!"

1863- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Get yourselves married (to the women who are too fertile to give birth to more children), for I'm going to vie in glory (with the other nations) because of your great number."

[9] Catching A Glimpse Of The Woman Whom One Likes To Marry

1864- It is narrated on the authority of Muhammad Ibn Salamah that he said: I engaged a woman, and I tried to hide myself for (being able to see) her, until I could have managed to catch a glimpse of her in a (garden of) date-palms belonging to her. It was said to him: Do you do so, even though you are one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him"? He said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If Allah places in the heart of a man (the desire for) engaging a woman, there is no harm on him to catch a glimpse of her."

1865- It is narrated on the authority of Anas Ibn Malik that Al-Mughirah Ibn Shu'bah wanted to get engaged to a woman, and he made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" who said to him: "Go and have a glimpse of her, for this is more fitting to place affection between you." He did accordingly, and he got married to her, and mentioned her agreement (in appearance and character with him).

1866- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention to him of a woman whom I liked to betroth, thereupon he said to me: "Go and have a glimpse of her, for this is more (fitting) to place affection between you." I went to the house of a woman from amongst the Ansar, and demanded her hand from her parents, and told them of the statement of the Messenger of Allah "Allah's blessing and peace be upon him", but they seemed as if they disliked that. The woman heard that while being in her screen, and she said: "If the Messenger of Allah "Allah's blessing and peace be upon him" has ordered you to do so, then, you could have a glimpse (of me) otherwise, I beseech you (by Allah

8 ـ بابُ تَزْوِيجِ الحَرَائِرِ والوَلُودِ

1862 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سَلاَّمُ بْنُ سَوَّارٍ. حَدَّثَنَا كَثِيرُ بْنُ سَلِيمٍ، عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ؛ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ أَرَادَ أَنْ يَلْقَىٰ اللَّهَ طَاهِراً مُطَهَّراً، فَلْيَتَزَوَّجِ الْحَرَائِرَ**».

1863 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحٰرِثِ الْمَخْزُومِيُّ، عَنْ طَلْحَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**انْكِحُوا. فَإِنِّي مُكَاثِرٌ بِكُمْ**».

9 ـ بابُ النَّظَرِ إلى المَرْأَةِ إذا أَرَادَ أَنْ يَتَزَوَّجَهَا

1864 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَّاجٍ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ عَمِّهِ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنْ مُحَمَّدِ بْنِ سَلَمَةَ؛ قَالَ: خَطَبْتُ امْرَأَةً. فَجَعَلْتُ أَتَخَبَّأُ لَهَا، حَتَّى نَظَرْتُ إِلَيْهَا فِي نَخْلٍ لَهَا. فَقِيلَ لَهُ: أَتَفْعَلُ هٰذَا وَأَنْتَ صَاحِبُ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا أَلْقَى اللَّهُ فِي قَلْبِ امْرِىءٍ خِطْبَةَ امْرَأَةٍ، فَلاَ بَأْسَ أَنْ يَنْظُرَ إِلَيْهَا**».

1865 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ، وَزُهَيْرُ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ. قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَرَادَ أَنْ يَتَزَوَّجَ امْرَأَةً. فَقَالَ لَهُ النَّبِيُّ ﷺ: «**اذْهَبْ فَانْظُرْ إِلَيْهَا. فَإِنَّهُ أَحْرَى أَنْ يُؤْدَمَ بَيْنَكُمَا**» فَفَعَلَ. فَتَزَوَّجَهَا. فَذَكَرَ مِنْ مُوَافَقَتِهَا.

1866 ـ **حدّثنا** الْحَسَنُ بْنُ أَبِي الرَّبِيعِ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ لَهُ امْرَأَةً أَخْطُبُهَا فَقَالَ: «**اذْهَبْ فَانْظُرْ إِلَيْهَا. فَإِنَّهُ أَجْدَرُ أَنْ يُؤْدَمَ بَيْنَكُمَا**» فَأَتَيْتُ امْرَأَةً مِنَ الأَنْصَارِ. فَخَطَبْتُهَا إِلَى أَبَوَيْهَا. وَأَخْبَرْتُهُمَا بِقَوْلِ النَّبِيِّ ﷺ. فَكَأَنَّهُمَا كَرِهَا ذٰلِكَ. قَالَ: فَسَمِعَتْ ذٰلِكَ الْمَرْأَةُ، وَهِيَ فِي خِدْرِهَا، فَقَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ أَمَرَكَ أَنْ تَنْظُرَ، فَانْظُرْ. وَإِلاَّ فَأَنْشُدُكَ. كَأَنَّهَا أَعْظَمَتْ ذٰلِكَ. قَالَ فَنَظَرْتُ إِلَيْهَا فَتَزَوَّجْتُهَا. فَذَكَرَ مِنْ مُوَافَقَتِهَا.

not to look at me)", as if she regarded the matter (of looking at her with no just cause) something grievous. I looked at her, and subsequently, I married her. He then mentioned her agreement (in appearance and nature with him).

[10] None Should Demand The Hand Of A Girl Who Has Been Already Engaged To His (Muslim) Brother

1867- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should demand the hand of a girl who has been already engaged to his (Muslim) brother (unless the latter leaves or gives him permission)."

1868- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should demand the hand of a girl who has been already engaged to his (Muslim) brother (unless the latter leaves or gives him permission)."

1869- It is narrated on the authority of Fatimah Bint Qais that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you fulfill (your term of Iddat and become) lawful (for men to marry you), inform me." So, (when I fulfilled my term of Iddat) I informed him. Her hand then was demanded by Mu'awiyah, Abu Juhaim Ibn Sukhair and Usamah Ibn Zaid. The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for Mu'awiyah, he is a poor man, who has no property(therewith to comfort you). As for Abu Jahm, he has the habit of striking women. But (I commend for you) Usamah." On that she said (pointing) with her hand as such: "Let it be Usamah! Let it be Usamah!" The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "No doubt, the obedience of Allah and His Messenger is much better for you." She further said: I got married to him, and became well-pleased with him.

[11] Seeking The Consent Of The Virgin And The Matron (On Marriage)

1870- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A matron (i.e. previously married woman) has more claim over herself (pertaining to her consent on marriage) than her guardian; and the consent of a virgin should be sought on (giving) herself (in marriage)." It was said: "O Messenger of Allah! The virgin feels shy of speaking (to announce her agreement)." On that he said: "Her silence refers to her consent."

1871- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No

10 ـ بابٌ «لا يَخْطُبِ الرَّجُلُ على خِطْبَةِ أَخِيهِ»

1867 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَسَهْلُ بْنُ أَبِي سَهْلٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَخْطُبِ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ»**.

1868 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَخْطُبِ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ»**.

1869 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ؛ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«إِذَا حَلَلْتِ فَآذِنِينِي»** فَآذَنْتُهُ. فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو الْجَهْمِ بْنُ صُخَيْرٍ وَأُسَامَةُ بْنُ زَيْدٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرِبٌ، لاَ مَالَ لَهُ. وَأَمَّا أَبُو الْجَهْمِ فَرَجُلٌ ضَرَّابٌ لِلنِّسَاءِ. وَلٰكِنْ أُسَامَةُ»**. فَقَالَتْ بِيَدِهَا هٰكَذَا: أُسَامَةُ. أُسَامَةُ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: **«طَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكِ»** قَالَتْ: فَتَزَوَّجْتُهُ فَاغْتَبَطْتُ بِهِ.

11 ـ بابُ اسْتِئْمَارِ الْبِكْرِ والثَّيِّبِ

1870 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَىٰ السُّدِّيُّ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الأَيِّمُ أَوْلَى بِنَفْسِهَا مِنْ وَلِيِّهَا. وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا»** قِيلَ: يَا رَسُولَ اللَّهِ إِنَّ الْبِكْرَ تَسْتَحْيِي أَنْ تَتَكَلَّمَ. قَالَ: **«إِذْنُهَا سُكُوتُهَا»**.

1871 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ تُنْكَحُ الثَّيِّبُ حَتَّى تُسْتَأْمَرَ. وَلاَ الْبِكْرُ حَتَّى تُسْتَأْذَنَ، وَإِذْنُهَا الصُّمُوتُ»**.

matron should be given in marriage unless her agreement is sought, nor should a virgin be given in marriage unless she is asked for permission; and her consent is (expressed by) her silence."

1872- It is narrated on the authority of Adi Ibn Adi Al-Kindi from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A matron expresses of her consent (on her being given in marriage) by words; and the consent of a virgin is expressed by her silence."

[12] When One Gives His Daughter In Marriage Against Her Will

1873- It is narrated on the authority of Abd Ar-Rahman Ibn Yazid Al-Ansari, and Mujammi' Ibn Yazid Al-Ansari that a man belonging to them called Khidam gave his daughter in marriage, even though she disliked such marriage as made by her father. So, she went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, thereupon he cancelled that marriage made by her father, and she rather got married to Abu Lubabah Ibn Abd Al-Mundhir. Yahya (a sub-narrator) mentioned that she was previously married woman.

1874- It is narrated on the authority of Ibn Buraidah from his father that he said: A girl came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My father gave me in marriage to a son of his brother, perchance, with the help of (his marriage from) me, he would get rid of his low status." He (the Prophet) made the matter (of agreement or rejection) up to her, thereupon she said: "I have accepted what my brother did. But I just want that women should know that it is not up to the fathers (to give their daughters in marriage without seeking their consent)."

1875- It is narrated on the authority of Ibn Abbas that a young virgin came to the Messenger of Allah "Allah's blessing and peace be upon him" and mentioned to him that her father gave her in marriage against her will. So, the Messenger of Allah "Allah's blessing and peace be upon him" gave her the freedom to choose (whether to carry on or cancel the marriage).

(...) The like of it is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

[13] The Small Girls Are Given In Marriage By Their Fathers

1876- It is narrated on the authority of A'ishah: The Prophet "Allah's blessing and peace be upon him" engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Banu Al-Harith Ibn Khazraj. Then I got ill and my hair fell down. Later on my hair grew

1872 ـ **حدّثنا** عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي حُسَيْنٍ، عَنْ عَدِيِّ بْنِ عَدِيٍّ الْكِنْدِيِّ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الثَّيِّبُ تُعْرِبُ عَنْ نَفْسِهَا، وَالْبِكْرُ رِضَاهَا صَمْتُهَا**».

12 ـ بابُ مَنْ زَوَّجَ ابْنَتَهُ وهي كَارِهَةٌ

1873 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ؛ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَخْبَرَهُ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ، وَمُجَمِّعَ بْنَ يَزِيدَ الأَنْصَارِيَّيْنِ أَخْبَرَاهُ: أَنَّ رَجُلاً مِنْهُمْ يُدْعَى خِذَاماً أَنْكَحَ ابْنَةً لَهُ. فَكَرِهَتْ نِكَاحَ أَبِيهَا. فَأَتَتْ رَسُولَ اللَّهِ ﷺ. فَذَكَرَتْ لَهُ. فَرَدَّ عَلَيْهَا نِكَاحَ أَبِيهَا. فَنَكَحَتْ أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ.

وَذَكَرَ يَحْيَىٰ أَنَّهَا كَانَتْ ثَيِّباً.

1874 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: جَاءَتْ فَتَاةٌ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: إِنَّ أَبِي زَوَّجَنِي ابْنَ أَخِيهِ لِيَرْفَعَ بِي خَسِيسَتَهُ. قَالَ: فَجَعَلَ الأَمْرَ إِلَيْهَا. فَقَالَتْ: قَدْ أَجَزْتُ مَا صَنَعَ أَبِي. وَلٰكِنْ أَرَدْتُ أَنْ تَعْلَمَ النِّسَاءُ أَنْ لَيْسَ إِلَى الآبَاءِ مِنَ الأَمْرِ شَيْءٌ.

1875 ـ **حدّثنا** أَبُو السَّفْرِ يَحْيَىٰ بْنُ يَزْدَادَ الْعَسْكَرِيُّ. حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْمَرْوَرُوذِيُّ. حَدَّثَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ جَارِيَةً بِكْراً أَتَتِ النَّبِيَّ ﷺ. فَذَكَرَتْ لَهُ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ. فَخَيَّرَهَا النَّبِيُّ ﷺ.

حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ، عَنْ زَيْدِ بْنِ حِبَّانَ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

13 ـ بابُ نِكَاحِ الصِّغَارِ يُزَوِّجُهُنَّ الآبَاءُ

1876 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ. فَقَدِمْنَا الْمَدِينَةَ. فَنَزَلْنَا فِي بَنِي الْحٰرِثِ بْنِ الْخَزْرَجِ. فَوُعِكْتُ. فَتَمَرَّقَ شَعَرِي حَتَّى وَفَى لَهُ جُمَيْمَةٌ. فَأَتَتْنِي أُمِّي أُمُّ رُومَانَ وَإِنِّي لَفِي أُرْجُوحَةٍ وَمَعِي صَوَاحِبَاتٌ لِي.

(again). My mother, Umm Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water with which she rubbed my face and head. Then she took me into the house, wherein I saw some Ansari women who said: "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly, Allah's Apostle "Allah's blessing and peace be upon him" came to me in the forenoon to whom my mother handed me over. At that time I was a girl of nine years of age.

1877- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" engaged A'ishah while she was six years old; and he consummated marriage with her when she was nine years old; and when he died, she was eighteen years old.

[14] When The Small Girls Are Given In Marriage By Persons Other Than Their Fathers

1878- It is narrated on the authority of Ibn Umar that he said: When Uthman Ibn Maz'un died, he left a (small) daughter, whom Qudamah, my maternal uncle, who also was her paternal uncle, gave her to me in marriage, without consulting her, after her father had died. But she disliked such marriage as made by him, and liked to have him give her in marriage to Al-Mughirah Ibn Shu'bah; and he gave her in marriage to him.

[15] There Is No Marriage (To Be Regarded As Valid) Without The (Permission Of The) Guardian

1879- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman (marries but), her guardian does not give her in marriage, her marriage is invalid; her marriage is invalid; her marriage is invalid; and if he (her husband) approaches her, she will have her dower for whatever he has got from her; and if they fall in dispute, then, the ruler becomes the guardian of such as has no guardian."

1880- It is narrated on the authority of both A'ishah and Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no marriage (to be regarded as valid) without the (permission of the) guardian." In the narration of A'ishah, there is the following addition: "And the ruler is the guardian of such as has no guardian."

فَصَرَخَتْ بِي. فَأَتَيْتُهَا وَمَا أَدْرِي مَا تُرِيدُ. فَأَخَذَتْ بِيَدِي فَأَوْقَفَتْنِي عَلَى بَابِ الدَّارِ. وَإِنِّي لأَنْهَجُ حَتَّى سَكَنَ بَعْضُ نَفسِي. ثُمَّ أَخَذَتْ شَيْئاً مِنْ مَاءٍ فَمَسَحَتْ بِهِ عَلَى وَجْهِي وَرَأْسِي. ثُمَّ أَدْخَلَتْنِي الدَّارَ. فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فِي بَيْتٍ. فَقُلْنَ: عَلَى الْخَيْرِ والْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ. فَأَسْلَمَتْنِي إِلَيْهِنَّ. فَأَصْلَحْنَ مِنْ شَأْنِي. فَلَمْ يَرُعْنِي إِلاَّ رَسُولُ اللَّهِ ﷺ ضحًى. فَأَسْلَمَتْنِي إِلَيْهِ، وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ.

1877 - حدّثنا أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ عَائِشَةَ وَهِيَ بِنْتُ سَبْعٍ. وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ. وَتُوُفِّيَ عَنْهَا وَهِيَ بِنْتُ ثَمَانِي عَشْرَةَ سَنَةً.

14 - بابُ نِكَاحِ الصِّغَارِ يُزَوِّجُهُنَّ غَيْرُ الآبَاءِ

1878 - حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِغُ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ حِينَ هَلَكَ عُثْمَانُ بْنُ مَظْعُونٍ تَرَكَ ابْنَةً لَهُ. قَالَ ابْنُ عُمَرَ: فَزَوَّجَنِيهَا خَالِي قُدَامَةُ، وَهُوَ عَمُّهَا، وَلَمْ يُشَاوِرْهَا. وَذٰلِكَ بَعْدَمَا هَلَكَ أَبُوهَا. فَكَرِهَتْ نِكَاحَهُ، وَأَحَبَّتِ الْجَارِيَةُ أَنْ يُزَوِّجَهَا الْمُغِيرَةُ بْنُ شُعْبَةَ، فَزَوَّجَهَا إِيَّاهُ.

15 - بابُ لا نِكَاحَ إلا بِوَلِيٍّ

1879 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاذٌ. حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسٰى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَيُّمَا امْرَأَةٍ لَمْ يُنْكِحْهَا الْوَلِيُّ، فَنِكَاحُهَا بَاطِلٌ، فَنِكَاحُهَا بَاطِلٌ، فَنِكَاحُهَا بَاطِلٌ. فَإِنْ أَصَابَهَا، فَلَهَا مَهْرُهَا بِمَا أَصَابَ مِنْهَا. فَإِنِ اشْتَجَرُوا، فَالسُّلْطَانُ وَلِيُّ مَنْ لاَ وَلِيَّ لَهُ»**.

1880 - حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ حَجَّاجٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ وَعَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ نِكَاحَ إِلاَّ بِوَلِيٍّ»**.

وَفِي حَدِيثِ عَائِشَةَ: **«وَالسُّلْطَانُ وَلِيُّ مَنْ لاَ وَلِيَّ لَهُ»**.

1881- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no marriage (to be regarded as valid) without the (permission of the) guardian."

1882- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible for a woman to give another woman in marriage, nor is it permissible for a woman to give herself in marriage, since it is only the adulteress who gives herself."

[16] Shighar (The Mutual Marriage With No Dower) Is Forbidden

1883- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Shighar, i.e. that a man says to another: "Give me your daughter or sister in marriage, on the condition that I would give you in marriage my daughter or sister" with no dower to be paid by any of them.

1884- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Shighar. (i.e. the mutual marriage with no dower to be paid by anyone of those involved in marriage.)

1885- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Shighar (to be practiced) in Islam."

[17] The Dower Of Women

1886- It is narrated on the authority of Abu Salamah that he said: I asked A'ishah: "How much was the dower paid to the wives of the Messenger of Allah "Allah's blessing and peace be upon him"?" she said: "The dower he paid to (each of most of) his wives was twelve ounces and a Nash: do you know what is the Nash? It is half an ounce; and thus (twelve ounces and a half make a total of) five hundred Dirhams."

1887- It is narrated on the authority of Abu Al-Ajfa' As-Sulami that he said: Umar Ibn Al-Khattab said: "Do not exceed the due limit of the dower given to women: if it is a good deed in the world, and a (cause of) piety in the Sight of Allah, then, Muhammad "Allah's blessing and peace be upon him" would have been the most fitting and right from amongst you all to do so: he never gave a dower to anyone of his wives (more than twelve ounces), nor was anyone of his daughters given a dower more than twelve ounces. A man might make heavy the dower he gives to his wife so much that it leads to an enmity he has towards her, saying: "I've been put to

1881 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ. حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ نِكَاحَ إِلاَّ بِوَلِيٍّ**».

1882 ـ **حدّثنا** جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعُقَيْلِيُّ. حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُزَوِّجُ الْمَرْأَةُ الْمَرْأَةَ. وَلاَ تُزَوِّجُ الْمَرْأَةُ نَفْسَهَا. فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا**».

16 ـ بابُ النَّهْيِ عَنِ الشِّغَارِ

1883 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشِّغَارِ وَالشِّغَارُ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: زَوِّجْنِي ابْنَتَكَ أَوْ أُخْتَكَ، عَلَى أَنْ أُزَوِّجَكَ ابْنَتِي أَوْ أُخْتِي. وَلَيْسَ بَيْنَهُمَا صَدَاقٌ.

1884 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَأَبُو أُسَامَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشِّغَارِ.

1885 ـ **حدّثنا** الْحُسَيْنُ بْنُ مَهْدِيٍّ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ شِغَارَ فِي الإِسْلاَمِ**».

17 ـ بابُ صَدَاقِ النِّسَاءِ

1886 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ؛ قَالَ: سَأَلْتُ عَائِشَةَ: كَمْ كَانَ صَدَاقُ نِسَاءِ النَّبِيِّ ﷺ؟ قَالَتْ: كَانَ صَدَاقُهُ فِي أَزْوَاجِهِ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَنَشّاً. هَلْ تَدْرِي مَا النَّشُّ؟ هُوَ نِصْفُ أُوقِيَّةٍ. وَذٰلِكَ خَمْسُمِائَةِ دِرْهَمٍ.

1887 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ عَوْنٍ. ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ؛ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: لاَ تُغَالُوا صَدَاقَ النِّسَاءِ. فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا، أَوْ تَقْوَى عِنْدَ اللَّهِ، كَانَ أَوْلاَكُمْ وَأَحَقَّكُمْ بِهَا مُحَمَّدٌ ﷺ. مَا أَصْدَقَ امْرَأَةً مِنْ نِسَائِهِ وَلاَ أُصْدِقَتِ امْرَأَةٌ مِنْ بَنَاتِهِ أَكْثَرَ مِنِ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً. وَإِنَّ الرَّجُلَ لَيُثَقِّلُ صَدَقَةَ امْرَأَتِهِ حَتَّى يَكُونَ لَهَا عَدَاوَةٌ فِي نَفْسِهِ. وَيَقُولُ: قَدْ كَلِفْتُ إِلَيْكِ عَلَقَ الْقِرْبَةِ، أَوْ عَرَقَ الْقِرْبَةِ.

وَكُنْتُ رَجُلاً عَرَبِيّاً مَوْلِداً، مَا أَدْرِي مَا عَلَقُ الْقِرْبَةِ، أَوْ عَرَقُ الْقِرْبَةِ.

difficulty (so much that for your sake I carried such troublesome things as) the rope of the water-skin or the sweat caused by the water-skin." Indeed, I was an Arab-born, and I do not know whether it is the rope of the water-skin or the sweat caused by the water-skin."

1888- It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father that a man from Banu Fazarah married (a woman with a dower) of a pair of sandals, and the Messenger of Allah "Allah's blessing and peace be upon him" approved of his marriage.

1889- It is narrated on the authority of Sahl Ibn Sa'd that he said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" (and offered herself to him in marriage), thereupon he asked: "Who of you (likes to) marry her?" a man said: "I (like to marry her)." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Give her (a dower) even though (as little as) a ring of iron." The man said: "I do not have." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I've given her to you in marriage for whatever (portion of the) Qur'an you have (and keep by heart)."

1890- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" married A'ishah with (a dower of) furniture at a value of fifty Dirhams.

[18] When A Man Marries Without Fixing A Dower And Then Dies

1891- It is narrated on the authority of Masruq from Abdullah (Ibn Mas'ud) that he was asked about a man who married a woman, without fixing a dower for her, and then he died before he consummated marriage with her, thereupon Abdullah said: "She should have the dower and the heritage (in case he has left property to be inherited), and the term of Iddat is binding upon her." On that Ma'qil Ibn Sinan Al-Ashja'i said: I witnessed the Messenger of Allah "Allah's blessing and peace be upon him" having passed a similar judgement in favour of Biru' Bint Washiq."

(...) The like of that is narrated on the authority of Alqamah from Abdullah Ibn Mas'ud, through a different chain of transmitters.

[19] The Sermon Of Marriage

1892- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was gifted with all gathering (or starting) and concluding points of goodness: he taught us the sermon of prayer, and the sermon of need. As to the sermon of prayer, it goes as follows: "All the compliments, prayers and good things be

1888 ـ حدّثنا أَبُو عُمَرَ الضَّرِيرُ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ؛ أَنَّ رَجُلاً مِنْ بَنِي فَزَارَةَ تَزَوَّجَ عَلَى نَعْلَيْنِ. فَأَجَازَ النَّبِيُّ ﷺ نِكَاحَهُ.

1889 ـ حدّثنا حَفْصُ بْنُ عَمْرٍو. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ. قَالَ: «**مَنْ يَتَزَوَّجُهَا؟**» فَقَالَ رَجُلٌ أَنَا. فَقَالَ لَهُ النَّبِيُّ ﷺ: «**أَعْطِهَا وَلَوْ خَاتَماً مِنْ حَدِيدٍ**» فَقَالَ: لَيْسَ مَعِي. قَالَ: «**قَدْ زَوَّجْتُكَهَا عَلَى مَا مَعَكَ مِنَ الْقُرْآنِ**».

1890 ـ حدّثنا أَبُو هِشَامٍ الرِّفَاعِيُّ مُحَمَّدُ بْنُ يَزِيدَ. حَدَّثَنَا يَحْيَىٰ بْنُ يَمَانٍ. حَدَّثَنَا الأَغَرُّ الرَّقَاشِيُّ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ عَائِشَةَ عَلَى مَتَاعِ بَيْتٍ، قِيمَتُهُ خَمْسُونَ دِرْهَماً.

18 ـ بابُ الرَّجُلِ يَتَزَوَّجُ ولا يَفْرِضُ لها فَيَمُوتُ على ذٰلِكَ

1891 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً فَمَاتَ عَنْهَا، وَلَمْ يَدْخُلْ بِهَا، وَلَمْ يَفْرِضْ لَهَا. قَالَ فَقَالَ عَبْدُ اللَّهِ: لَهَا الصَّدَاقُ وَلَهَا الْمِيرَاثُ وَعَلَيْهَا الْعِدَّةُ. فَقَالَ مَعْقِلُ بْنُ سِنَانٍ الأَشْجَعِيُّ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ قَضَى فِي بِرْوَعَ بِنْتِ وَاشِقٍ بِمِثْلِ ذٰلِكَ.

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، مِثْلَهُ.

19 ـ بابُ خُطْبَةِ النِّكَاحِ

1892 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ. حَدَّثَنِي أَبِي عَنْ جَدِّي أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: أُوتِيَ رَسُولُ اللَّهِ ﷺ جَوَامِعَ الْخَيْرِ، وَخَوَاتِمَهُ. أَوْ قَالَ فَوَاتِحَ الْخَيْرِ. فَعَلَّمَنَا خُطْبَةَ الصَّلاَةِ وَخُطْبَةَ الْحَاجَةِ. خُطْبَةُ الصَّلاَةِ: التَّحِيَّاتُ لِلَّهِ والصَّلَوَاتُ والطَّيِّبَاتُ. السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. وَخُطْبَةُ الْحَاجَةِ: أَنِ الْحَمْدُ لِلَّهِ نَحْمَدُهُ

due to Allah; peace, Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an upon the righteous servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle." As to the sermon of need, it goes as follows: "Praise be to Allah: we praise Him, seek His Aid, and ask for His Forgiveness. We seek refuge with Allah from the evil of our souls, and from the bad deeds of ours: whomever Allah guides aright, none could lead him astray, and whomever Allah leaves to go astray, none could guide him aright. I bear testimony to the fact that there is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner; and that Muhammad is His servant and Messenger." Then, you should join your sermon with three Holy Verses of Allah's Book: "O you who believe! fear Allah as He should be feared, and die not except in a state of Islam." (Al Imran 102) "fear Allah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (An-Nisa 1) "O you who believe! fear Allah, and (always) say a word directed to the Right: That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Messenger, has already attained the highest Achievement." (Al-Ahzab 70:71)

1893- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said (in his sermon): "Praise be to Allah: we praise Him, and seek His Aid. We seek refuge with Allah from the evil of our souls, and from the bad deeds of ours: whomever Allah guides aright, none could lead him astray, and whomever Allah leaves to go astray, none could guide him aright. I bear testimony to the fact that there is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner; and that Muhammad is His servant and Messenger: to go further:..."

1894- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every matter of significance in which one does not start with (celebrating) the praises (of Allah Almighty) is cut off (blessing)."

[20] Making Public The Marriage

1895- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Make public the marriage, and beat the tambourine on (announcing) it."

1896- It is narrated on the authority of Muhammad Ibn Hatib that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ. وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. ثُمَّ تَصِلُ خُطْبَتَكَ بِثَلاَثِ آيَاتٍ مِنْ كِتَابِ اللَّهِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ﴾ [آل عمران: 102] إِلَى آخِرِ الآيَةِ: ﴿وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَۚ﴾ [النساء: 1] إِلَى آخِرِ الآيَةِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْۗ﴾ [الأحزاب: 70 ـ 71] إِلَى آخِرِ الآيَةِ.

1893 ـ حدّثنا بَكْرُ بْنُ خَلَفٍ. أَبُو بِشْرٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ. حَدَّثَنِي عَمْرُو بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ**».

1894 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ يَحْيَىٰ، وَمُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ قَالُوا: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنِ الأَوْزَاعِيِّ، عَنْ قُرَّةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ أَمْرٍ ذِي بَالٍ، لاَ يُبْدَأُ فِيهِ بِالْحَمْدِ، أَقْطَعُ**».

20 ـ بابُ إعْلانِ النِّكَاحِ

1895 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَالْخَلِيلُ بْنُ عَمْرٍو. قَالاَ: حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ، عَنْ خَالِدِ بْنِ إِلْيَاسَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**أَعْلِنُوا هٰذَا النِّكَاحَ، وَاضْرِبُوا عَلَيْهِ بِالْغِرْبَالِ**».

1896 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَلْجٍ، عَنْ مُحَمَّدِ بْنِ حَاطِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فَصْلُ بَيْنَ الْحَلاَلِ وَالْحَرَامِ، الدُّفُّ وَالصَّوْتُ فِي النِّكَاحِ**».

said: "The distinction between what is lawful and what is unlawful pertaining to marriage is (to make it public with the help of beating) the tambourine and chanting."

[21] What About Singing And Beating The Tambourine

1897- It is narrated on the authority of Abu Al-Husain: Khalid Al-Madani that he said: We were in Medina on the day of Ashura, and the girls were beating the tambourine and singing. We visited Ar-Rubai Bint Mu'awwidh, and made a mention of that to her, thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" visited me in the morning of consummating my marriage, and there were two girls in my house, singing and lamenting my fathers who were killed on the day of (the holy battle of) Badr, and they were saying from amongst what they said: "And among us is a Prophet, who knows what is to come in the morrow." On that he said: "As for that, do not say it, for none but Allah knows what is to come in the morrow."

1898- It is narrated on the authority of A'ishah that she said: Abu Bakr came to my home while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Bu'ath. They were not (professional) singers. Abu Bakr said protestingly: "Musical instruments of Satan are in the home of the Messenger of Allah "Allah's blessing and peace be upon him"!" It happened on the day of (Id) Al-Fitr and the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Bakr! Every nation has their festival; and this is our festival."

1899- It is narrated on the authority of Anas Ibn Malik that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon some place in Medina and behold! There were some girls beating the tambourine and singing: "We are girls belonging to the sons of An-Najjar: it'd better for us to have Muhammad as our neighbour!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah knows that I like you (as well as you like me)."

1900- It is narrated on the authority of Ibn Abbas that he said: A'ishah supervised the (affairs of the) marriage of a girl from her kinship belonging to the Ansar. The Messenger of Allah "Allah's blessing and peace be upon him" came and asked: "Have you sent the girl (to the house of her husband)?" She answered in the affirmative. He asked: "Have you sent with her some (girls) to sing for her?" she answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Ansar are a people who have (a tendency towards) words of love:

21 ـ بابُ الغِنَاءِ والدُّفِّ

1897 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي الْحُسَيْنِ (اسْمُهُ خَالِدٌ الْمَدَنِيُّ) قَالَ: كُنَّا بِالْمَدِينَةِ يَوْمَ عَاشُورَاءَ. وَالْجَوَارِي يَضْرِبْنَ بِالدُّفِّ. وَيَتَغَنَّيْنَ. فَدَخَلْنَا عَلَى الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ. فَذَكَرْنَا ذٰلِكَ لَهَا. فَقَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ صَبِيحَةَ عُرْسِي وَعِنْدِي جَارِيَتَانِ يَتَغَنَّيَانِ وَتَنْدُبَانِ آبَائِي الَّذِينَ قُتِلُوا يَوْمَ بَدْرٍ. وَتَقُولاَنِ، فِيمَا تَقُولاَنِ: وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ. فَقَالَ: «**أَمَّا هٰذَا، فَلاَ تَقُولُوهُ. مَا يَعْلَمُ مَا فِي غَدٍ إِلاَّ اللَّهُ**».

1898 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: دَخَلَ عَلَيَّ أَبُو بَكْرٍ، وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الأَنْصَارِ. تُغَنِّيَانِ بِمَا تَقَاوَلَتْ بِهِ الأَنْصَارُ فِي يَوْمِ بُعَاثٍ. قَالَتْ وَلَيْسَتَا بِمُغَنِّيَتَيْنِ. فَقَالَ أَبُو بَكْرٍ: أَبِمَزْمُورِ الشَّيْطَانِ فِي بَيْتِ النَّبِيِّ ﷺ؟ وَذٰلِكَ فِي يَوْمِ عِيدِ الْفِطْرِ. فَقَالَ النَّبِيُّ ﷺ: «**يَا أَبَا بَكْرٍ إِنَّ لِكُلِّ قَوْمٍ عِيداً. وَهٰذَا عِيدُنَا**».

1899 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسٰى بْنُ يُونُسَ. حَدَّثَنَا عَوْفٌ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ مَرَّ بِبَعْضِ الْمَدِينَةِ. فَإِذَا هُوَ بِجَوَارٍ يَضْرِبْنَ بِدُفِّهِنَّ وَيَتَغَنَّيْنَ وَيَقُلْنَ.

نَحْنُ جَوَارٍ مِنْ بَنِي النَّجَّارِ   يَا حَبَّذَا مُحَمَّدٌ مِنْ جَارِ

فَقَالَ النَّبِيُّ ﷺ: «**اللَّهُ يَعْلَمُ إِنِّي لأُحِبُّكُنَّ**».

1900 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا جَعْفَرُ بْنُ عَوْنٍ. أَنْبَأَنَا الأَجْلَحُ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَنْكَحَتْ عَائِشَةُ ذَاتَ قَرَابَةٍ لَهَا مِنَ الأَنْصَارِ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «**أَهْدَيْتُمُ الْفَتَاةَ؟**» قَالُوا: نَعَمْ. قَالَ: «**أَرْسَلْتُمْ مَعَهَا مَنْ يُغَنِّي؟**» قَالَتْ: لاَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الأَنْصَارَ قَوْمٌ فِيهِمْ غَزَلٌ. فَلَوْ بَعَثْتُمْ مَعَهَا مَنْ يَقُولُ: أَتَيْنَاكُمْ أَتَيْنَاكُمْ، فَحَيَّانَا وَحَيَّاكُمْ**».

so, would that you should send with her some (girls) who might say (while singing): "We've come to you! We've come to you! Greeting be for us, as well as it be for you.""

1901- It is narrated on the authority of Mujahid that he said: I was in the company of Ibn Umar when he heard the sound of drumming, thereupon he got his fingers into his ears, and moved aside, and did so thrice, and said: "So did the Messenger of Allah "Allah's blessing and peace be upon him"."

[22] What About The Effeminate Persons

1902- It is narrated on the authority of Umm Salamah that once, the Messenger of Allah "Allah's blessing and peace be upon him" entered into her, and heard an effeminate person saying to Abdullah Ibn Abu Umayyah: "If Allah helps you conquer Ta'if tomorrow, I'm going to lead you to a woman (to take as captive), who comes with four folds, and returns with eight folds (of flesh)." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to his wives): "Drive him out of your houses."

Comment: (These types of effeminate persons used to visit women on thinking they had no sexual power, and thus, they had no desire for women. But when the Messenger of Allah "Allah's blessing and peace be upon him" heard the one referred to in the narration speaking in such a way as indicated the possibility of having desire for women, he prevented that person and the like of him to visit women.)

1903- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" cursed such of women as imitate the conduct of men, and such of men as imitate the conduct of women.

1904- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" cursed such of men as imitate the conduct of women, and such of women as imitate the conduct of men.

[23] The Congratulation For Marriage

1905- It is narrated on the authority of Abu Hurairah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" congratulated (anyone for marriage), he would say: "Might Allah bless you, and send His Blessing upon you, and assemble you in goodness."

1906- It is narrated on the authority of Aqil Ibn Abu Talib that he married a woman belonging to Banu Jushm, and they said (in congratulation): "Let it be (a cause of) joining you in harmony and having many children!" he said to them: Do not say so, but you should say the

1901 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْفِرْيَابِيُّ عَنْ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ التَّمِيمِيِّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ؛ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ، فَسَمِعَ صَوْتَ طَبْلٍ فَأَدْخَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ. ثُمَّ تَنَحَّى. حَتَّى فَعَلَ ذٰلِكَ ثَلاَثَ مَرَّاتٍ. ثُمَّ قَالَ: هٰكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ.

22 ـ بابٌ في المُخَنَّثِينَ

1902 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا. فَسَمِعَ مُخَنَّثاً وَهُوَ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: إِنْ يَفْتَحِ اللَّهُ الطَّائِفَ غَداً، دَلَلْتُكَ عَلَى امْرَأَةٍ تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَخْرِجُوهُ مِنْ بُيُوتِكُمْ**».

1903 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْمَرْأَةَ تَتَشَبَّهُ بِالرِّجَالِ، وَالرَّجُلَ يَتَشَبَّهُ بِالنِّسَاءِ.

1904 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَلَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

23 ـ بابُ تَهْنِئَةِ النِّكَاحِ

1905 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَّأَ قَالَ: «**بَارَكَ اللَّهُ لَكُمْ. وَبَارَكَ عَلَيْكُمْ. وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ**».

1906 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا أَشْعَثُ، عَنِ الْحَسَنِ، عَنْ عَقِيلِ بْنِ أَبِي طَالِبٍ؛ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنْ بَنِي جُشَمٍ. فَقَالُوا: بِالرِّفَاءِ وَالْبَنِينَ. فَقَالَ: لاَ تَقُولُوا هٰكَذَا. وَلٰكِنْ قُولُوا، كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ بَارِكْ لَهُمْ وَبَارِكْ عَلَيْهِمْ**».

same as the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless them, and send Your Blessing upon them!"

[24] The Wedding Banquet

1907- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" noticed the effects of yellow (perfume) on Abd Ar-Rahman Ibn Awf, whom he asked: "What is that?" he said: "O Messenger of Allah! I have got married to a woman with (a dower of) a date-stone's weight of gold." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Might Allah bless you! Offer a wedding banquet even with (as little as) a goat."

1908- It is narrated on the authority of Anas Ibn Malik that he said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" having offered a wedding banquet on (marrying) anyone of his wives much better than the wedding banquet he offered on (the occasion of his marriage from) Zainab, in which he slaughtered a sheep.

1909- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" offered a wedding banquet on (his marriage from) Safiyyah with Sawiq and dates.

1910- It is narrated on the authority of Anas Ibn Malik that he said: I attended a wedding banquet offered by the Messenger of Allah "Allah's blessing and peace be upon him" (on the occasion of his marriage) in which there was neither meat nor bread. Ibn Majah says: None relates this narration barring Ibn Uyainah.

1911- It is narrated on the authority of both A'ishah and Umm Salamah that they said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to prepare Fatimah so that Ali would consummate marriage with her. We went to the house, in which we spread soft dust brought from the sides of Al-Batha'. Then, we stuffed two cushions with fibers, which we carded with our own hands. We then served (the people) with dates and raisin, and made them drink sweet water. We brought a stick which we fixed in one side of the house, so that the garments would be placed on it, and the water-skins hung on it: however, we've never seen a marriage party, much better than that of Fatimah.

1912- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi: Abu Usaid As-Sa'idi invited Allah's Apostle "Allah's blessing and peace be upon him" on the occasion of his wedding. His wife, who was the bride, was serving them. She said: "Do you know what drink I prepared for

24 ـ بابُ الوَلِيمَةِ

1907 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ. فَقَالَ: «**مَا هٰذَا؟ أَوْ مَهْ؟**» فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ: «**بَارَكَ اللَّهُ لَكَ. أَوْلِمْ وَلَوْ بِشَاةٍ**».

1908 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوْلَمَ عَلَى شَيْءٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَى زَيْنَبَ. فَإِنَّهُ ذَبَحَ شَاةً.

1909 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ، وَغِيَاثُ بْنُ جَعْفَرٍ الرَّحَبِيُّ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنَا وَائِلُ بْنُ دَاوُدَ، عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ أَوْلَمَ عَلَى صَفِيَّةَ بِسَوِيقٍ وَتَمْرٍ.

1910 ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ أَبُو خَيْثَمَةَ. حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: شَهِدْتُ لِلنَّبِيِّ ﷺ وَلِيمَةً. مَا فِيهَا لَحْمٌ وَلاَ خُبْزٌ.

قَالَ ابْنُ مَاجَةَ: لَمْ يُحَدِّثْ بِهِ إِلاَّ ابْنُ عُيَيْنَةَ.

1911 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا الْفَضْلُ بْنُ عَبْدِ اللَّهِ عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ قَالَتَا: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُجَهِّزَ فَاطِمَةَ حَتَّى نُدْخِلَهَا عَلَى عَلِيٍّ. فَعَمَدْنَا إِلَى الْبَيْتِ. فَفَرَشْنَاهُ تُرَاباً لَيِّناً مِنْ أَعْرَاضِ الْبَطْحَاءِ. ثُمَّ حَشَوْنَا مِرْفَقَتَيْنِ لِيفاً. فَنَفَشْنَاهُ بِأَيْدِينَا. ثُمَّ أَطْعَمْنَا تَمْراً وَزَبِيباً وَسَقَيْنَا مَاءً عَذْباً وَعَمَدْنَا إِلَى عُودٍ، فَعَرَضْنَاهُ فِي جَانِبِ الْبَيْتِ لِيُلْقَى عَلَيْهِ الثَّوْبُ وَيُعَلَّقُ عَلَيْهِ السِّقَاءُ. فَمَا رَأَيْنَا عُرْساً أَحْسَنَ مِنْ عُرْسِ فَاطِمَةَ.

1912 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: دَعَا أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ ﷺ إِلَى عُرْسِهِ. فَكَانَتْ خَادِمَهُمُ الْعَرُوسُ. قَالَتْ: تَدْرِي مَا سَقَيْتُ رَسُولَ اللَّهِ ﷺ؟ قَالَتْ: أَنْقَعْتُ تَمَرَاتٍ مِنَ اللَّيْلِ. فَلَمَّا أَصْبَحْتُ صَفَّيْتُهُنَّ فَأَسْقَيْتُهُنَّ إِيَّاهُ.

Allah's Apostle "Allah's blessing and peace be upon him"? I had soaked some dates in water overnight, and when it was morning, I liquefied that (syrup), and made him drink it."

[25] Answering The Invitation (To The Banquet)

1913- It is narrated on the authority of Abu Hurairah that he said: The worst of food is that of a banquet, to which only the rich among the people are invited, and the poor among them are left; and whoever does not answer (the invitation to the banquet) has disobeyed Allah and His Messenger.

1914- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is invited to a wedding banquet, let him respond (to the invitation)!"

1915- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The marriage banquet offered on the first day is a fact (that is required to be made and attended by the people); and (when it is offered) on the second day, it is (a part of) favour; and (when it is offered) on the third day, it is just (an aspect of) showing off in order to be seen of men."

[26] How Long Could One Stay With The Virgin And The Matron (On Consummating Marriage)

1916- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(One should give a stay of no less than) three (nights) for a matron, and seven (nights) for a virgin (on consummating marriage with her before visiting his other wives by turns)."

1917- It is narrated on the authority of Umm Salamah that when the Messenger of Allah "Allah's blessing and peace be upon him" got married to Umm Salamah he stayed with her three (nights) after which he said to her: "No doubt, it is not that (for I stayed with you only three nights) you are insignificant in the sight of your family (i.e. himself); and if you so like, I will stay with you seven (nights before visiting my other wives by turns). But in case I stay seven (nights) with you, I should stay seven (nights) with (each of) my wives (in order that equality should be observed)."

[27] What A Man Says When His Wife Enters Into Him (To Consummate Marriage With Her)

1918- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gets benefit from a woman (i.e. marries her), a servant or a mount, let him first

25 ـ بابُ إجَابَةِ الدَّاعي

1913 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ. يُدْعَى لَهَا الأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ وَمَنْ لَمْ يُجِبْ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ.

1914 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَلِيمَةِ عُرْسٍ، فَلْيُجِبْ**».

1915 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَادَةَ الْوَاسِطِيُّ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ حُسَيْنٍ أَبُو مَالِكٍ النَّخَعِيُّ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْوَلِيمَةُ أَوَّلَ يَوْمٍ حَقٌّ. وَالثَّانِي مَعْرُوفٌ. وَالثَّالِثُ رِيَاءٌ وَسُمْعَةٌ**».

26 ـ بابُ الإقَامَةِ على البِكْرِ والثَّيِّبِ

1916 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِلثَّيِّبِ ثَلَاثاً، وَلِلْبِكْرِ سَبْعاً**».

1917 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ (يَعْنِي ابْنَ أَبِي بَكْرِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ)، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ أَقَامَ عِنْدَهَا ثَلَاثاً. وَقَالَ: «**لَيْسَ بِكِ عَلَى أَهْلِكِ هَوَانٌ. إِنْ شِئْتِ، سَبَّعْتُ لَكِ. وَإِنْ سَبَّعْتُ لَكِ، سَبَّعْتُ لِنِسَائِي**».

27 ـ بابُ ما يَقُولُ الرَّجُلُ إذا دَخَلَتْ عَلَيْهِ أَهْلُهُ

1918 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَصَالِحُ بْنُ مُحَمَّدِ بْنِ يَحْيَىٰ الْقَطَّانُ. قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُوسَىٰ. حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا أَفَادَ أَحَدُكُمُ امْرَأَةً أَوْ خَادِماً، أَوْ دَابَّةً، فَلْيَأْخُذْ بِنَاصِيَتِهَا وَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا**

catch hold of her forelock, and then say: "O Allah! I ask You (to avail me) of her goodness, and of the best conduct on which she has been created; and I seek refuge with You from her evil, and from the worst conduct on which she has been created."

1919- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you says, on having sexual relation with his wife: "O Allah! Keep me far from Satan, and keep Satan away from what You are going to provide me with", and then they have a child (as a result of this meeting), Satan will not be directed upon him by Allah, nor will he (be made to) cause any harm to him."

[28] Being Screened On Having Sexual Intercourse

1920- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I said: "O Messenger of Allah! Which of our private parts would we screen, and which of them would we leave (uncovered)?" he said: "Screen your privates from all the people barring your wife and that which your right (hand) possesses (i.e. your slave-girl that is lawful for you)." I said: "O Messenger of Allah! Tell me: when the people are mixed (and gathered in one place where nothing could be hidden: what should I do?)" he said: "If you could let none see your (privates), you should let none see that." I said: "O Messenger of Allah! When anyone of us is in privacy (should he also screen his privates?)" he said: "No doubt, Allah has more right to feel shy of Him (by screening your privates)than the people."

1921- It is narrated on the authority of Utbah Ibn Abd As-Sulami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you has sexual relation with his wife, let him screen himself, and let not him become as naked as both asses."

1922- It is narrated on the authority of A'ishah that she said: I've never looked at (or I've never seen) the private parts of the Messenger of Allah "Allah's blessing and peace be upon him".

[29] It Is Forbidden To Have Sexual Relation With Women From The Anus

1923- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty never looks (with mercy and forgiveness) at such as has sexual relation with his wife from her anus."

وَخَيْرِ مَا جُبِلَتْ عَلَيْهِ. وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جُبِلَتْ عَلَيْهِ».

1919 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى امْرَأَتَهُ قَالَ: اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي. ثُمَّ كَانَ بَيْنَهُمَا وَلَدٌ، لَمْ يُسَلِّطِ اللَّهُ عَلَيْهِ الشَّيْطَانَ. أَوْ لَمْ يَضُرَّهُ**».

28 ـ بابُ التَّسَتُّرِ عِنْدَ الجِمَاعِ

1920 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَأَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ عَوْرَاتُنَا. مَا نَأْتِي مِنْهَا وَمَا نَذَرُ؟ قَالَ: «**احْفَظْ عَوْرَتَكَ. إِلاَّ مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ**» قُلْتُ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ؟ قَالَ: «**إِنِ اسْتَطَعْتَ أَنْ لاَ تُرِيَهَا أَحَداً، فَلاَ تُرِيَنَّهَا**» قُلْتُ: يَا رَسُولَ اللَّهِ فَإِنْ كَانَ أَحَدُنَا خَالِياً؟ قَالَ: «**فَاللَّهُ أَحَقُّ أَنْ يُسْتَحْيَىٰ مِنْهُ مِنَ النَّاسِ**».

1921 ـ حدّثنا إِسْحَاقُ بْنُ وَهْبٍ الْوَاسِطِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ الْقَاسِمِ الْهَمْدَانِيُّ. حَدَّثَنَا الأَحْوَصُ بْنُ حَكِيمٍ، عَنْ أَبِيهِ. وَرَاشِدُ بْنُ سَعْدٍ، وَعَبْدُ الأَعْلَىٰ بْنُ عَدِيٍّ، عَنْ عُتْبَةَ بْنُ عَبْدٍ السُّلَمِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَتَىٰ أَحَدُكُمْ أَهْلَهُ فَلْيَسْتَتِرْ وَلاَ يَتَجَرَّدْ تَجَرُّدَ الْعَيْرَيْنِ**».

1922 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُوسَىٰ بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ مَوْلًى لِعَائِشَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا نَظَرْتُ، أَوْ مَا رَأَيْتُ فَرْجَ رَسُولِ اللَّهِ ﷺ قَطُّ.

قَالَ أَبُو بَكْرٍ: قَالَ أَبُو نُعَيْمٍ: عَنْ مَوْلاَةٍ لِعَائِشَةَ.

29 ـ بابُ النَّهْيِ عَنْ إِتْيَانِ النِّسَاءِ فِي أَدْبَارِهِنَّ

1923 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ الْحٰرِثِ بْنِ مُخَلَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَنْظُرُ اللَّهُ إِلَى رَجُلٍ جَامَعَ امْرَأَتَهُ فِي دُبُرِهَا**».

1924- It is narrated on the authority of Khuzaimah Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never feels shy of (telling) the truth!" (He said it) thrice: "Do not have sexual relation with women from the anus."

1925- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Jews used to say: "If one has sexual intercourse with his wife in her vagina from the back, then she will deliver a squint-eyed child." So this Verse was revealed: "Your wives are as a tilth unto you; so approach your tilth when or how you will." (Al-Baqarah 223)

[30] What About Coitus Interruptus

1926- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement pertaining to) coitus interruptus, thereupon he said: "Do you do so? There is no harm on you if you do not do so: there is no soul, decreed by Allah to be (created) but that it should be (created)."

1927- It is narrated on the authority of Jabir that he said: We used to practice coitus interruptus during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", (and at that time) the Qur'an was still being revealed (and had it been prohibited, the Qur'an would have been revealed to forbid it).

1928- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade one to practice coitus interruptus with the free woman except by her leave.

[31] No Woman Should Be Combined In Wedlock To Her Paternal Or Maternal Aunt

1929- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should be combined in wedlock to her paternal or maternal aunt."

1930- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden two (types of) marriage according to which a man joins a woman to her paternal aunt, or to her maternal aunt (in wedlock).

1931- It is narrated on the authority of Abu Bakr Ibn Abu Musa from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should be combined in wedlock to her paternal or maternal aunt."

1924 ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ حَجَّاجٍ بْنِ أَرْطَاةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ هَرَمِيَ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ لاَ يَسْتَحْيِي مِنَ الْحَقِّ**» ثَلاَثَ مَرَّاتٍ «**لاَ تَأْتُوا النِّسَاءَ فِي أَدْبَارِهِنَّ**».

1925 ـ حدّثنا سَهْلُ بْنُ أَبِي سَهْلٍ، وَجَمِيلُ بْنُ الْحَسَنِ. قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَتْ يَهُودُ تَقُولُ: مَنْ أَتَىٰ امْرَأَةً فِي قُبُلِهَا، مِنْ دُبُرِهَا، كَانَ الْوَلَدُ أَحْوَلَ. فَأَنْزَلَ اللَّهُ سُبْحَانَهُ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [البقرة: 223].

30 ـ بابُ العَزْلِ

1926 ـ حدّثنا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ. حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ عَنِ الْعَزْلِ؟ فَقَالَ: «**أَوَ تَفْعَلُونَ؟ لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا. فَإِنَّهُ لَيْسَ مِنْ نَسَمَةٍ، قَضَى اللَّهُ لَهَا أَنْ تَكُونَ، إِلاَّ هِيَ كَائِنَةٌ**».

1927 ـ حدّثنا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ. حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ قَالَ: كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَالْقُرْآنُ يَنْزِلُ.

1928 ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى. حَدَّثَنَا ابْنُ لَهِيعَةَ. حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَرَّرِ بْنِ أَبِي هُرَيْرَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُعْزَلَ عَنِ الْحُرَّةِ إِلاَّ بِإِذْنِهَا.

31 ـ بابٌ لا تُنْكَحُ المَرْأَةِ على عَمَّتِهَا ولا على خَالَتِهَا

1929 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا، وَلاَ عَلَى خَالَتِهَا**».

1930 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَىٰ عَنْ نِكَاحَيْنِ. أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا.

1931 ـ حدّثنا جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ. حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي مُوسَىٰ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلاَ عَلَى خَالَتِهَا**».

[32] When One Divorces His Wife Thrice And She Marries Another, Who Divorces Her Before Consummating Marriage With Her: Is It Lawful For Her To Return To The Former In Marriage?

1932- It is narrated on the authority of A'ishah that she said: The (previously) wife of Rifa'ah Al-Qarzi came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I was the wife of Rifa'ah and he divorced me irrevocably, thereupon I got married to Abd Ar-Rahman Ibn Az-Zabir, and he is (so much sexually impotent that his penis is as weak as) the edge of the garment." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "Perhaps you like to return to Rifa'ah (in marriage)! No (you could not do so) unless you and he (your husband have and) get pleasure from sexual relation between you."

Comment: (It is not necessary that her husband should be Abd Ar-Rahman, because Abd Ar-Rahman was sexually impotent, and thus she would not be able to have full sexual relation with him. But the significance here is that in order to return to Rifa'ah in marriage, she might be divorced from Abd Ar-Rahman and get married to another one, with whom she should have sexual relation; and if he divorced her, in this case she would return to Rifa'ah in marriage.)

1933- It is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", concerning a man who divorces his wife (irrevocably) and she gets married to another one, who divorces her before consummating marriage with her: is it lawful for her to return to the former (in marriage)? That he said: "No (she could not return) unless he (the latter) gets pleasure from the sexual relation with her."

[33] What About The Muhallil And The Muhallal

(such as marries a woman who is irrevocably divorced by another to make it lawful for her to return to her former husband; and the one who divorces his wife irrevocably)

1934- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" cursed the Muhallil and the Muhallal (such as marries a woman who is irrevocably divorced by another to make it lawful for her to return to her former husband; and such as divorces his wife irrevocably and accepts this operation).

1935- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed the Muhallil and the Muhallal (such as marries a woman who is irrevocably divorced by

32 ـ بابُ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ ثَلاثاً فتزوَّجُ فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بها، أَتَرْجِعُ إلى الأَوَّلِ؟

1932 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ؛ أَنَّ امْرَأَةَ رِفَاعَةَ الْقُرَظِيِّ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنِّي كُنْتُ عِنْدَ رِفَاعَةَ. فَطَلَّقَنِي فَبَتَّ طَلاَقِي. فَتَزَوَّجْتُ عَبْدَ الرَّحْمٰنِ بْنِ الزُّبَيْرِ. وَإِنَّ مَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ. فَتَبَسَّمَ النَّبِيُّ ﷺ فَقَالَ: «**أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لاَ. حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ**».

1933 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ قَالَ: سَمِعْتُ سَلْمَ بْنَ زَرِيرٍ يُحَدِّثُ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، فِي الرَّجُلِ تَكُونُ لَهُ الْمَرْأَةُ فَيُطَلِّقُهَا. فَيَتَزَوَّجُهَا رَجُلٌ فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا. أَتَرْجِعُ إِلَى الأَوَّلِ؟ قَالَ: «**لاَ. حَتَّى يَذُوقَ الْعُسَيْلَةَ**».

33 ـ بابُ المُحَلِّلِ والمُحَلَّلِ لَهُ

1934 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ، عَنْ زَمْعَةَ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ.

1935 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ الْبَخْتَرِيِّ الْوَاسِطِيُّ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ عَوْنٍ؛ وَمُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ؛ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ.

another to make it lawful for her to return to her former husband; and such as divorces his wife irrevocably and accepts this operation).

1936- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not guide you to the male-goat that is borrowed (from amongst men)?" they said: "Yes, O Messenger of Allah." He said: "It is the Muhallil (such as marries a woman who is irrevocably divorced by another to make it lawful for her to return to her former husband): Allah sends His Curses upon the Muhallil and the Muhallal (such as divorces his wife irrevocably and accepts this operation)."

[34] Suckling Forbids What The Blood Relation Forbids

1937- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Suckling forbids what the blood relation forbids."

1938- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" was asked to marry the daughter of Hamzah Ibn Abd Al-Muttalib (his paternal uncle), thereupon he said: "He is my foster-brother (in addition to his being my paternal uncle), and verily, suckling forbids what the blood relation forbids."

1939- It is narrated on the authority of Zainab Bint Abu Salamah that Umm Habibah told her: I said: "O Allah's Apostle! Marry my sister Azzah." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and the one (in my sight) who has the most right to share the good with me is my sister." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We are discussing that you want to marry Durrah, daughter of Abu Salamah." He said: "(You mean) the daughter of Umm Salamah?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu Salamah and I were suckled by Thuwaibah. So you should not offer to me your daughters or your sisters (in marriage)."

(...) The same is narrated on the authority of Zainab Bint Umm Salamah from Umm Habibah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[35] A Single Suck Or Two Never Forbids Anything

1940- It is narrated on the authority of Umm Al-Fadl that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Neither

1936 ـ **حدّثنا** يَحْيَىٰ بْنُ عُثْمَانَ بْنِ صَالِحِ الْمِصْرِيُّ. حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ: قَالَ لِي أَبُو مُصْعَبٍ مِشْرَحُ بْنُ هَاعَانَ، قَالَ عُقْبَةُ بْنُ عَامِرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ أُخْبِرُكُمْ بِالتَّيْسِ الْمُسْتَعَارِ؟**» قَالُوا: بَلَىٰ. يَا رَسُولَ اللَّهِ. قَالَ: «**هُوَ الْمُحَلِّلُ. لَعَنَ اللَّهُ الْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ**».

34 ـ بابٌ «يَحْرُمُ مِنَ الرَّضَاعِ ما يَحْرُمُ مِنَ النَّسَبِ»

1937 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ**».

1938 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ. قَالاَ: حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُرِيدَ عَلَى بِنْتِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ. فَقَالَ: «**إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ. وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ**».

1939 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ حَبِيبَةَ حَدَّثَتْهَا أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: انْكِحْ أُخْتِي عَزَّةَ. قَالَ رَسُولُ اللَّهِ ﷺ: «**أَتُحِبِّينَ ذٰلِكِ؟**» قَالَتْ: نَعَمْ. يَا رَسُولَ اللَّهِ فَلَسْتُ لَكَ بِمُخْلِيَةٍ. وَأَحَقُّ مَنْ شَرِكَنِي فِي خَيْرٍ أُخْتِي. قَالَ رَسُولُ اللَّهِ ﷺ: «**فَإِنَّ ذٰلِكَ لاَ يَحِلُّ لِي**» قَالَتْ: فَإِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. فَقَالَ: «**بِنْتَ أُمِّ سَلَمَةَ؟**» قَالَتْ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «**فَإِنَّهَا لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي. إِنَّهَا لاَبْنَةُ أَخِي مِنَ الرَّضَاعَةِ. أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ. فَلاَ تَعْرِضْنَ عَلَيَّ أَخَوَاتِكُنَّ وَلاَ بَنَاتِكُنَّ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

35 ـ بابٌ «لا تُحَرِّمُ المَصَّةُ ولا المَصَّتانِ»

1940 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ؛ أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تُحَرِّمُ الرَّضْعَةُ وَلاَ الرَّضْعَتَانِ أَوِ الْمَصَّةُ وَالْمَصَّتَانِ**».

Suckling once or twice, nor a suck or two forbids (anything forbidden by blood relation)."

1941- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A suck or even two never forbids (anything forbidden by blood relation)."

1942- It is narrated on the authority of A'ishah that she said: From amongst what Allah revealed in the Qur'an, which was abrogated later: "Only ten sucklings or certain five (sucklings) could forbid (what is forbidden by the blood relation)."

[36] Giving Suck To The Young Man

1943- It is narrated on the authority of A'ishah that she said: Sahlah, daughter of Suhail came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I observe on the face of Abu Hudhaifah (my husband) some (traces of) disgust because of Salim's entering upon me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give suck to him (so that he would be unlawful for you to marry)." She said: "O Messenger of Allah! How should I give suck to him, and he is a young man?" the Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "No doubt, I know that he is a young man." Then, she gave suck to him, and came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've no longer seen on the face of Abu Hudhaifah (any traces of) disgust." He (Salim was of those who) attended (the holy battle of) Badr.

Comment: (The public of religious scholars and learnt men, their former and latter, in the earlier and the later times, unanimously agree on the fact that this is a uniquely special commandment, particular only to this case in issue, for the suckling which forbids what is forbidden by the blood relation should be given to a babe of no more than two years; and if the child became over two years, suckling becomes of no effect in that respect. It is well-known that adoption was practiced by the Arabs, as well as by others; and it remained as such among the Arabs for a long time until it was abrogated by Allah in the Qur'an. The Messenger of Allah "Allah's blessing and peace be upon him" himself adopted Zaid Ibn Harithah before his Prophetic Mission, and called him Zaid Ibn Muhammad. Salim also was adopted by Abu Hudhaifah. But when it was revealed: "nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way: Call them by (the names of) their fathers: that is juster in the sight of

1941 ـ **حدثنا** مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ. حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ**».

1942 ـ **حدثنا** عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ. حَدَّثَنَا أَبِي. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ فِيمَا أَنْزَلَ اللَّهُ مِنَ الْقُرْآنِ، ثُمَّ سَقَطَ: لاَ يُحَرِّمُ إِلاَّ عَشْرُ رَضَعَاتٍ أَوْ خَمْسٌ مَعْلُومَاتٌ.

36 ـ بابُ رَضَاعِ الكَبِيرِ

1943 ـ **حدثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أَرَى فِي وَجْهِ أَبِي حُذَيْفَةَ الْكَرَاهِيَةَ مِنْ دُخُولِ سَالِمٍ عَلَيَّ. فَقَالَ النَّبِيُّ ﷺ: «**أَرْضِعِيهِ**» قَالَتْ: كَيْفَ أُرْضِعُهُ وَهُوَ رَجُلٌ كَبِيرٌ؟ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «**قَدْ عَلِمْتُ أَنَّهُ رَجُلٌ كَبِيرٌ**». فَفَعَلَتْ. فَأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: مَا رَأَيْتُ فِي وَجْهِ أَبِي حُذَيْفَةَ شَيْئاً أَكْرَهُهُ بَعْدُ. وَكَانَ شَهِدَ بَدْراً.

Allah. But if you know not their father's (names, call them) your Brothers in Faith, or your Mawlas. But there is no blame on you if you make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Forgiving, Most Merciful" (Al-Ahzab 4:5) this habit was abrogated. Before abrogating the adoption, Salim lived in the same residence of Abu Hudhaifah, and thus he used to come in and out of the house whenever he liked. According to adoption, it was lawful for him to enter upon Sahlah, as a son enters upon his mother. But when this was abrogated, it became unlawful for him to see her except in the way a strange one would see her. Abu Hudhaifah was disturbed by that, and he was not to accept that a strange one should see his wife; and this was why the traces of disgust were visible on his face. And, since it was much more difficult for Salim to get an independent residence, the Messenger of Allah "Allah's blessing and peace be upon him" commanded her to give suck to him in order to become unlawful for him to marry, even though lawful for him to see, as it is lawful for a foster-son to see his mother. But, how could she give suck to him and he is a young man? How could she show her breast to him, and he became strange to her, and it was unlawful for him to see anything from her? The solution is very simple: let her get milk from her breast into a cup, and give it to him. But, as well as the adoption has been abrogated, this commandment should, by no means, be put to practice under any circumstances.)

1944- It is narrated on the authority of A'ishah that she said: The Holy Verse pertaining to stoning (the adulterers to death), and suckling the young man ten times (in order to make him a foster-son) was revealed (and then it was abrogated), even though it remained written in a document underneath my bed. But, when the Messenger of Allah "Allah's blessing and peace be upon him" died, and we were busy by (the affairs of) his death (and burial ceremonies), a domestic goat entered and ate it.

[37] There Is No Suckling (Effective) After Weaning

1945- It is narrated on the authority of A'ishah that once, the Messenger of Allah "Allah's blessing and peace be upon him" entered into her, and found a man sitting with her. He asked: "Who is that?" she said: "He is my foster-brother." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Consider such as you admit to your houses! No doubt, the suckling (which forbids what is forbidden by the blood relation) is that, which satisfies hunger" (and this is not so unless it is given to a babe of no more than two years).

1944 ـ **حدّثنا** أَبُو سَلَمَةَ يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ. وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَقَدْ نَزَلَتْ آيَةُ الرَّجْمِ، وَرَضَاعَةُ الْكَبِيرِ عَشْراً. وَلَقَدْ كَانَ فِي صَحِيفَةٍ تَحْتَ سَرِيرِي. فَلَمَّا مَاتَ رَسُولُ اللَّهِ ﷺ وَتَشَاغَلْنَا بِمَوْتِهِ، دَخَلَ دَاجِنٌ فَأَكَلَهَا.

37 ـ بابٌ «لا رَضَاعَ بَعْدَ فِصَالٍ»

1945 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ. فَقَالَ: «**مَنْ هٰذَا؟**» قَالَتْ: هٰذَا أَخِي. قَالَ: «**انْظُرُوا مَنْ تُدْخِلْنَ عَلَيْكُنَّ. فَإِنَّ الرَّضَاعَةَ مِنَ الْمَجَاعَةِ**».

1946- It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no suckling (that is effective in forbidding what is forbidden by blood relations) but that which opens the intestines (of a babe and satisfies his hunger)."

1947- It is narrated on the authority of Zainab, daughter of Abu Salamah, that she told that all the wives of the Messenger of Allah "Allah's blessing and peace be upon him" (barring A'ishah) differed from A'ishah, and rejected to admit anyone who received suckling similar to that given to Salim, the freed slave of Abu Hudhaifah (i.e. to be suckled during his youth), and said in this respect: "What does make us know (that this commandment is effective)? Perhaps, this was a concession given only to Salim (in particular)."

[38] The Foster-Father

1948- It is narrated on the authority of A'ishah that she said: My foster-uncle Aflah Ibn Abu Qu'ais came to me, and asked my permission to be admitted after veiling had been practiced, and I did not give him permission until the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, (and I told him of that), thereupon he said: "He is your foster-uncle: so, admit him!" I said: "But it is the woman (i.e. the wife of his brother) and not the man that gave suck to me." He said: "(He is your foster-uncle) let your hands (or your right hand) be covered with dust!"

1949- It is narrated on the authority of A'ishah that she said: My foster-uncle came and asked permission to be admitted to me, and I did not admit him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let your foster-uncle visit you!" I said: "But it is the woman (his brother's wife) and not the man that gave suck to me." He said: "He is your foster-uncle: let him visit you!"

[39] When One Embraces Islam And He Has Two Sisters In Wedlock

1950- It is narrated on the authority of Ad-Dailami that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him", and I combined two sisters in wedlock during the pre-Islamic period of ignorance. On that he said: "When you return, you should divorce one (of them, since it is unlawful to combine two sisters in wedlock)."

1951- It is narrated on the authority of Ad-Dahhak Ibn Fairuz Ad-Dailami from his father that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of

1946 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ رَضَاعَ إِلاَّ مَا فَتَقَ الأَمْعَاءَ**».

1947 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ وَعَقِيلٍ عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، عَنْ أُمِّهِ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ؛ أَنَّهَا أَخْبَرَتْهُ أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ كُلَّهُنَّ خَالَفْنَ عَائِشَةَ وَأَبَيْنَ أَنْ يَدْخُلَ عَلَيْهِنَّ أَحَدٌ بِمِثْلِ رَضَاعَةِ سَالِمٍ، مَوْلَى أَبِي حُذَيْفَةَ. وَقُلْنَ: وَمَا يُدْرِينَا؟ لَعَلَّ ذٰلِكَ كَانَتْ رُخْصَةً لِسَالِمٍ وَحْدَهُ.

38 ـ بابُ لَبَنِ الفَحْلِ

1948 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: أَتَانِي عَمِّي مِنَ الرَّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْسٍ يَسْتَأْذِنُ عَلَيَّ، بَعْدَ مَا ضُرِبَ الْحِجَابُ. فَأَبَيْتُ أَنْ آذَنَ لَهُ. حَتَّى دَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقَالَ: «**إِنَّهُ عَمُّكِ، فَأْذَنِي لَهُ**» فَقُلْتُ: إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ؟ قَالَ: «**تَرِبَتْ يَدَاكِ، أَوْ يَمِينُكِ**».

1949 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: جَاءَ عَمِّي مِنَ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ، فَأَبَيْتُ أَنْ آذَنَ لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فَلْيَلِجْ عَلَيْكِ عَمُّكِ**» فَقُلْتُ: إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ. قَالَ: «**إِنَّهُ عَمُّكِ. فَلْيَلِجْ عَلَيْكِ**».

39 ـ بابُ الرَّجُلِ يُسْلِمُ وعِنْدَهُ أُخْتَانِ

1950 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ، عَنْ أَبِي وَهْبٍ الْجَيْشَانِيِّ، عَنْ أَبِي خِرَاشٍ الرُّعَيْنِيِّ، عَنِ الدَّيْلَمِيِّ؛ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَعِنْدِي أُخْتَانِ تَزَوَّجْتُهُمَا فِي الْجَاهِلِيَّةِ. فَقَالَ: «**إِذَا رَجَعْتَ فَطَلِّقْ إِحْدَاهُمَا**».

1951 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنْ أَبِي وَهْبٍ الْجَيْشَانِيِّ. حَدَّثَهُ أَنَّهُ سَمِعَ الضَّحَّاكَ بْنَ فَيْرُوزَ الدَّيْلَمِيَّ يُحَدِّثُ عَنْ أَبِيهِ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَسْلَمْتُ وَتَحْتِي أُخْتَانِ. قَالَ رَسُولُ اللَّهِ ﷺ لِي: «**طَلِّقْ أَيَّتَهُمَا شِئْتَ**».

Allah! I embraced Islam, and I combined two sisters in marriage." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Divorce whomever you like of them."

[40] When A Man Embraces Islam And He Has More Than Four Wives

1952- It is narrated on the authority of Qais Ibn Al-Harith that he said: I embraced Islam, and I had eight wives. I came to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, thereupon he said: "Choose for of them (and keep them as your wives, and divorce the others)."

1953- It is narrated on the authority of Ibn Umar that he said: Ghailan Ibn Salamah embraced Islam, and he has ten wives, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Take only four of them (as your wives, and leave the others)."

[41] The Conditions In Marriage

1954- It is narrated on the authority of Uqbah Ibn Amir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The conditions that have the most right to be fulfilled are those, therewith you make lawful the private parts (of your wives)."

1955- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whatever dower, present or gift are offered before the wedlock should be given to her (the wife), and whatever is offered after the wedlock should be given to him (i.e. the guardian) to whom he (the husband) offers it; and it is most fitting for a man to be honoured because of his sister or daughter."

[42] When A Man Manumits His Slave-Girl And Then Marries Her

1956- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a slave-girl, whom he teaches the good manners perfectly, and educates her well and then manumits and marries her, will receive a double reward; and anyone from amongst the people of the Scripture who believes in his Prophet, and then has faith in Muhammad, will have a double reward; and any slave who fulfills Allah's Right and the rights of his masters (upon him perfectly) will have a double reward." Salih (a sub-narrator) said: Ash-Sha'bi said: I've given you this (narration) with no trouble even though one might ride (his mount on journey) to Medina to get what is less than it.

40 ـ بابُ الرَّجُلِ يُسْلِمُ وعِنْدَهُ أَكْثَرُ مِنْ أَرْبَعِ نِسْوَةٍ

1952 ـ **حدّثنا** أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا هُشَيْمٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ حُمَيْضَةَ بِنْتِ الشَّمَرْدَلِ، عَنْ قَيْسِ بْنِ الْحرِثِ؛ قَالَ: أَسْلَمْتُ وَعِنْدِي ثَمَانِ نِسْوَةٍ. فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ ذٰلِكَ لَهُ. فَقَالَ: «**اخْتَرْ مِنْهُنَّ أَرْبعاً**».

1953 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: أَسْلَمَ غَيْلاَنُ بْنُ سَلَمَةَ وَتَحْتَهُ عَشْرُ نِسْوَةٍ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «**خُذْ مِنْهُنَّ أَرْبَعاً**».

41 ـ بابُ الشَّرْطِ في النِّكَاحِ

1954 ـ **حدّثنا** عَمْرُو بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَى بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ**».

1955 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا كَانَ مِنْ صَدَاقٍ أَوْ حِبَاءٍ أَوْ هِبَةٍ قَبْلَ عِصْمَةِ النِّكَاحِ فَهُوَ لَهَا. وَمَا كَانَ بَعْدَ عِصْمَةِ النِّكَاحِ فَهُوَ لِمَنْ أُعْطِيَهُ أَوْ حُبِيَ. وَأَحَقُّ مَا يُكْرَمُ الرَّجُلُ بِهِ، ابْنَتُهُ أَوْ أُخْتُهُ**».

42 ـ بابُ الرَّجُلِ يُعْتِقُ أَمَتَهُ ثم يَتَزَوَّجُها

1956 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ، أَبُو سَعِيدٍ الأَشَجُّ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ صَالِحِ بْنِ صَالِحِ بْنِ حَيٍّ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَانَتْ لَهُ جَارِيَةٌ فَأَدَّبَهَا فَأَحْسَنَ أَدَبَهَا. وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا. ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ. وَأَيُّمَا رَجُلٍ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ فَلَهُ أَجْرَانِ. وَأَيُّمَا عَبْدٍ مَمْلُوكٍ أَدَّى حَقَّ اللَّهِ عَلَيْهِ وَحَقَّ مَوَالِيهِ، فَلَهُ أَجْرَانِ**».

قَالَ صَالِحٌ: قَالَ الشَّعْبِيُّ: قَدْ أَعْطَيْتُكَهَا بِغَيْرِ شَيْءٍ. إِنْ كَانَ الرَّاكِبُ لَيَرْكَبُ فِيمَا دُونَهَا إِلَى الْمَدِينَةِ.

1957- It is narrated on the authority of Anas that he said: Safiyyah fell (at first) on the lot of Dihyah Al-Kalbi, and then she became in the portion of the Messenger of Allah "Allah's blessing and peace be upon him", who manumitted and married her, and made the manumission her dower. Hammad said: Abd Al-Aziz said to Thabit: O Abu Muhammad! Did you ask Anas what dower he gave to her? He said: Her dower was (the freedom granted to) herself.

1958- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" manumitted Safiyyah, and made such manumission her dower, and he married her (with that dower).

[43] When A Slave Marries Without The Leave Of His Master

1959- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave marries without the leave of his master, he will become an adulterer" (in case he has sexual relation according to that marriage for his marriage will be invalid).

1960- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any slave marries without the leave of his masters, he then is an adulterer" (in case he has sexual relation according to that marriage).

[44] It Is Forbidden To Practice The Temporary Marriage Of Enjoyment

1961- It is narrated on the authority of Ali Ibn Abu Talib that on the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" forbade the enjoyment of women (through the temporary marriage) as well as (he forbade eating the flesh of) donkeys.

1962- It is narrated on the authority of Ar-Rabie Ibn Sabrah from his father that he said: We set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" in the (year of the) Farewell Hajj, and they said to him: "O Messenger of Allah! Celibacy has become hard upon us." On that he said: "(There is no harm on you if) you enjoy of those women (through contracting temporary marriage with them)." We went to them, but they refused to get married to us unless we should fix a deadline between us (at which the marriage would come to an end). They made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "Fix a term between you and them." I set out in the company of a cousin of mine, and both of us had a cloak, and his was better than mine, but I was younger (and healthier) than him. We came upon a woman who (considered our cloaks and then) said: "Both are cloaks." I got married to her, and spent the night with her. When it was the

1957 ـ حدثنا أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا ثَابِتٌ وَعَبْدُ الْعَزِيزِ عَنْ أَنَسٍ؛ قَالَ: صَارَتْ صَفِيَّةُ لِدِحْيَةَ الْكَلْبِيِّ. ثُمَّ صَارَتْ لِرَسُولِ اللَّهِ ﷺ بَعْدُ. فَتَزَوَّجَهَا وَجَعَلَ عِتْقَهَا صَدَاقَهَا.

قَالَ حَمَّادٌ: فَقَالَ عَبْدُ الْعَزِيزِ لِثَابِتٍ: يَا أَبَا مُحَمَّدٍ أَنْتَ سَأَلْتَ أَنَساً مَا أَمْهَرَهَا؟ قَالَ: أَمْهَرَهَا نَفْسَهَا.

1958 ـ حدثنا حُبَيْشُ بْنُ مُبَشِّرٍ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ صَفِيَّةَ، وَجَعَلَ عِتْقَهَا صَدَاقَهَا، وَتَزَوَّجَهَا.

43 ـ بابُ تَزْوِيجِ العَبْدِ بغَيْرِ إِذْنِ سَيِّدِهِ

1959 ـ حدثنا أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا تَزَوَّجَ الْعَبْدُ بِغَيْرِ إِذْنِ سَيِّدِهِ، كَانَ عَاهِراً**».

1960 ـ حدثنا مُحَمَّدُ بْنُ يَحْيَىٰ وَصَالِحُ بْنُ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ سَعِيدٍ. قَالاَ: حَدَّثَنَا أَبُو غَسَّانَ، مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَنْدَلٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ مَوَالِيهِ، فَهُوَ زَانٍ**».

44 ـ بابُ النَّهْيِ عَنْ نِكَاحِ المُتْعَةِ

1961 ـ حدثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ، ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

1962 ـ حدثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ. فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّ الْعُزْبَةَ قَدِ اشْتَدَّتْ عَلَيْنَا. قَالَ: «**فَاسْتَمْتِعُوا مِنْ هٰذِهِ النِّسَاءِ**». فَأَتَيْنَاهُنَّ. فَأَبَيْنَ أَنْ يَنْكِحْنَنَا إِلاَّ أَنْ نَجْعَلَ بَيْنَنَا وَبَيْنَهُنَّ أَجَلاً. فَذَكَرُوا ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «**اجْعَلُوا بَيْنَكُمْ وَبَيْنَهُنَّ أَجَلاً**». فَخَرَجْتُ أَنَا وَابْنُ عَمٍّ لِي. مَعَهُ بُرْدٌ وَمَعِي بُرْدٌ. وَبُرْدُهُ أَجْوَدُ مِنْ بُرْدِي وَأَنَا أَشَبُّ مِنْهُ. فَأَتَيْنَا عَلَى امْرَأَةٍ، فَقَالَتْ: بُرْدٌ كَبُرْدٍ. فَتَزَوَّجْتُهَا فَمَكَثْتُ عِنْدَهَا تِلْكَ اللَّيْلَةَ. ثُمَّ غَدَوْتُ وَرَسُولُ اللَّهِ ﷺ

morning I set out while the Messenger of Allah "Allah's blessing and peace be upon him" was standing between the Corner and the gate (of the Ka'bah) saying: "O people! I had (earlier) given you permission to benefit from (the privilege of contracting temporary marriage with) women. But, indeed, Allah has forbidden that to the Day of Judgement. So, whoever has anyone of them should let her off, and do not take anything from what you had given to them (as dower)."

1963- It is narrated on the authority of Ibn Umar that he said: When Umar Ibn Al-Khattab became the caliph, he addressed the people saying: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" had given us permission to enjoy (of women through temporary marriage) thrice (or for three days) after which he forbade it. By Allah! I do not know that anyone practices such enjoyment (of women through temporary marriage) while he is married but that I will stone him to death, unless he brings four (witnesses) to bear testimony that the Messenger of Allah "Allah's blessing and peace be upon him" made it lawful after he had forbidden it."

[45] When One In The State Of Ihram Marries

1964- It is narrated on the authority of Yazid Ibn Al-Asamm that he said: My maternal aunt Maimunah Bint Al-Harith said to me: The Messenger of Allah "Allah's blessing and peace be upon him" married me while he was not in the state of Ihram. She was a maternal aunt of both I and Ibn Abbas.

1965- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" got married (to one of his wives) while he was in the state of Ihram.

1966- It is narrated on the authority of Iban Ibn Uthman Ibn Affan from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is impermissible for such as in the state of Ihram to get married, nor (is it permissible for him) to give (anyone) in marriage, nor to demand the hand (of anyone)."

[46] What About The Equality (In Religion)

1967- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When such as of whose conduct and religion you approve comes to you (as a suitor), give him (your girls) in marriage; and if you do not do so, there will be an affliction and a great mischief (in the land)."

قَائِمٌ بَيْنَ الرُّكْنِ وَالْبَابِ، وَهُوَ يَقُولُ: «**أَيُّهَا النَّاسُ إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الاِسْتِمْتَاعِ. أَلاَ وَإِنَّ اللَّهَ قَدْ حَرَّمَهَا إِلَى يَوْمِ الْقِيَامَةِ. فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخْلِ سَبِيلَهَا. وَلاَ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئاً**».

1963 ـ حدّثنا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا الْفِرْيَابِيُّ عَنْ أَبَانَ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: لَمَّا وَلِيَ عُمَرُ بْنُ الْخَطَّابِ، خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَذِنَ لَنَا فِي الْمُتْعَةِ ثَلاَثاً، ثُمَّ حَرَّمَهَا. وَاللَّهِ لاَ أَعْلَمُ أَحَداً يَتَمَتَّعُ وَهُوَ مُحْصَنٌ إِلاَّ رَجَمْتُهُ بِالْحِجَارَةِ. إِلاَّ أَنْ يَأْتِيَنِي بِأَرْبَعَةٍ يَشْهَدُونَ أَنَّ رَسُولَ اللَّهِ ﷺ أَحَلَّهَا بَعْدَ إِذْ حَرَّمَهَا.

45 ـ بابُ المُحْرِمِ يَتَزَوَّجُ

1964 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ. حَدَّثَنَا أَبُو فَزَارَةَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ. حَدَّثَتْنِي مَيْمُونَةُ بِنْتُ الْحٰرِثِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا وَهُوَ حَلاَلٌ.

قَالَ: وَكَانَتْ خَالَتِي وَخَالَةَ ابْنِ عَبَّاسٍ.

1965 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ نَكَحَ وَهُوَ مُحْرِمٌ.

1966 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنْ نَبِيهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُحْرِمُ لاَ يَنْكِحُ وَلاَ يُنْكِحُ وَلاَ يَخْطُبُ**».

46 ـ بابُ الأَكْفَاءِ

1967 ـ حدّثنا مُحَمَّدُ بْنُ شَابُورٍ الرَّقِّيُّ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ الأَنْصَارِيُّ، أَخُو فُلَيْحٍ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنِ ابْنِ وَثِيمَةَ الْبَصْرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ. إِلاَّ تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الأَرْضِ وَفَسَادٌ عَرِيضٌ**».

1968- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Choose (such as the purest and the most fitting) for your sperms (i.e. children), marry those equal (to you in religion and conduct), and give them (your girls) in marriage."

[47] Fixing Day-And-Night Turns To One's Wives

1969- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has two wives, to one of whom he is inclined on the account of the other, on the Day of Judgement, he will come bending on one of his sides."

1970- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, he would draw lots among his wives (to take from among them the one upon whom the lot would fall).

1971- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to assign a day-and-night turn to (each one of) his wives, and do justice (in this respect as much as possible), and then he would say: "O Allah! This is my act in that which is within our capacity: so, do not blame me for that which is within Your Power, even though it is beyond my capacity."

[48] When A Woman Grants Her Day (And Night Turn) To Her Fellow-Wife

1972- It is narrated on the authority of A'ishah that she said: When Sawdah Bint Zam'ah grew old, she granted her day (and night turn) to A'ishah; and thus, the Messenger of Allah "Allah's blessing and peace be upon him" used to fix to A'ishah the day (and night turn) of Sawdah (in addition to her own day-and-night turn).

1973- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" got angry with Safiyyah Bint Huyai over something, thereupon she said to A'ishah: "O A'ishah! Do you wish to please the Messenger of Allah "Allah's blessing and peace be upon him" on my behalf, and I will give you that day (and night turn) of mine (this time only)?" she answered in the affirmative. She took a head-covering belonging to her, dyed with saffron, and sprinkled water over it so that it would become odorous, and then she sat by the side of the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "O A'ishah! Move away from me: it is not your day (and night turn)." She said: "This is

1968 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا الْحٰرِثُ بْنُ عِمْرَانَ الْجَعْفَرِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَخَيَّرُوا لِنُطَفِكُمْ وَانْكِحُوا الأَكْفَاءَ وَأَنْكِحُوا إِلَيْهِمْ**».

47 ـ بابُ القِسْمَةِ بَيْنَ النِّسَاءِ

1969 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَانَتْ لَهُ امْرَأَتَانِ، يَمِيلُ مَعَ إِحْدَاهُمَا عَلَى الأُخْرَى، جَاءَ يَوْمَ الْقِيَامَةِ، وَأَحَدُ شِقَّيْهِ سَاقِطٌ**».

1970 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَـىٰ بْنُ يَمَانٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَافَرَ أَقْرَعَ بَيْنَ نِسَائِهِ.

1971 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ يَحْيَـىٰ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ بَيْنَ نِسَائِهِ، فَيَعْدِلُ، ثُمَّ يَقُولُ: «**اللَّهُمَّ هٰذَا فِعْلِي فِيمَا أَمْلِكُ. فَلاَ تَلُمْنِي فِيمَا تَمْلِكُ وَلاَ أَمْلِكُ**».

48 ـ بابُ المَرْأَةِ تَهَبُ يَوْمَها لصَاحِبَتِها

1972 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا كَبِرَتْ سَوْدَةُ بِنْتُ زَمْعَةَ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ. فَكَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ لِعَائِشَةَ بِيَوْمِ سَوْدَةَ.

1973 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ يَحْيَـىٰ. قَالاَ: حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ سُمَيَّةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَى صَفِيَّةَ بِنْتِ حُيَيٍّ فِي شَيْءٍ. فَقَالَتْ صَفِيَّةُ: يَا عَائِشَةُ هَلْ لَكِ أَنْ تُرْضِي رَسُولَ اللَّهِ ﷺ عَنِّي، وَلَكِ يَوْمِي؟ قَالَتْ: نَعَمْ. فَأَخَذَتْ خِمَاراً لَهَا مَصْبُوغاً بِزَعْفَرَانٍ. فَرَشَّتْهُ بِالْمَاءِ لِيَفُوحَ رِيحُهُ. قَالَ: قَعَدَتْ إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «**يَا عَائِشَةُ إِلَيْكِ عَنِّي. إِنَّهُ لَيْسَ يَوْمَكِ**» فَقَالَتْ: ﴿ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ﴾ [الحديد: 21] فَأَخْبَرَتْهُ بِالأَمْرِ، فَرَضِيَ عَنْهَا.

the bounty of Allah, which He gives to such as He pleases." She told him of the matter, and he grew well-pleased with her.

1974- It is narrated on the authority of A'ishah that she said: The Holy Statement: "and such settlement is best" (An-Nisa 128) was revealed in connection with a man, who had a wife, and she remained with him for a long time, during which she gave birth to many children from him; and he wanted to replace her (with another one), but she agreed with him to leave her, provided that he would not fix a (day-and-night) turn for her.

[49] The Intercession In Marriage

1975- It is narrated on the authority of Abu Ruhm that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best intercession (one ever does) is to use one's good offices between both (man and woman) concerning marriage."

1976- It is narrated on the authority of A'ishah that she said: Usamah stumbled on the threshold of the gate thereupon (he fell down and) his face was wounded. The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Remove the blood from his (face)." But I disgusted that, and the Messenger of Allah "Allah's blessing and peace be upon him" started sucking the blood and ejecting it from his face. Then he said: "Had Usamah been a girl, surely, I would have adorned him, and dressed him (in the best dresses) until I made him attractive (to all the people)."

[50] The Good Companionship Of Women

1977- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you is the best of you to deal with his wives; and I'm the best of you to deal with my wives."

1978- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of you are these from amongst you, who have the best (companionship) with their women."

1979- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" preceded me (in running) and then I preceded him.

1980- It is narrated on the authority of A'ishah that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" came back to Medina a short while after he had consummated marriage with Safiyyah Bint Huyai, the Ansari women came and told of her. I was disguised and

1974 ـ حدّثنا حَفْصُ بْنُ عَمْرٍو. حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَالصُّلْحُ خَيْرٌ﴾ [النساء: 128] فِي رَجُلٍ كَانَتْ تَحْتَهُ امْرَأَةٌ قَدْ طَالَتْ صُحْبَتُهَا. وَوَلَدَتْ مِنْهُ أَوْلاَداً. فَأَرَادَ أَنْ يَسْتَبْدِلَ بِهَا. فَرَاضَتْهُ عَلَى أَنْ تُقِيمَ عِنْدَهُ وَلاَ يَقْسِمَ لَهَا.

49 ـ بابُ الشَّفَاعَةِ في التَّزْوِيجِ

1975 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُعَاوِيَةُ بْنُ يَحْيَـىٰ. حَدَّثَنَا مُعَاوِيَةُ بْنُ يَزِيدَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ أَبِي رُهْمٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مِنْ أَفْضَلِ الشَّفَاعَةِ أَنْ يُشَفَّعَ بَيْنَ الاثْنَيْنِ فِي النِّكَاحِ**».

1976 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ عَنِ الْعَبَّاسِ بْنِ ذُرَيْحٍ، عَنِ البَهِي، عَنْ عَائِشَةَ؛ قَالَتْ: عَثَرَ أُسَامَةُ بِعَتَبَةِ الْبَابِ. فَشُجَّ فِي وَجْهِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَمِيطِي عَنْهُ الأَذَى**» فَتَقَذَّرْتُهُ. فَجَعَلَ يَمَصُّ عَنْهُ الدَّمَ وَيَمُجُّهُ عَنْ وَجْهِهِ. ثُمَّ قَالَ: «**لَوْ كَانَ أُسَامَةُ جَارِيَةً لَحَلَّيْتُهُ وَكَسَوْتُهُ حَتَّى أُنَفِّقَهُ**».

50 ـ بابُ حُسْنِ مُعَاشَرَةِ النِّسَاءِ

1977 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلَفٍ، وَمُحَمَّدُ بْنُ يَحْيَـىٰ. قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ جَعْفَرِ بْنِ يَحْيَـىٰ بْنِ ثَوْبَانَ، عَنْ عَمِّهِ عُمَارَةَ بْنِ ثَوْبَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ. وَأَنَا خَيْرُكُمْ لِأَهْلِي**».

1978 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو خَالِدٍ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ**».

1979 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَابَقَنِي النَّبِيُّ ﷺ فَسَبَقْتُهُ.

1980 ـ حدّثنا أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ. حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ. حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، وَهُوَ عَرُوسٌ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، جِئْنَ نِسَاءُ الأَنْصَارِ فَأَخْبَرْنَ عَنْهَا. قَالَتْ: فَتَنَكَّرْتُ وَتَنَقَّبْتُ فَذَهَبْتُ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى عَيْنِي فَعَرَفَنِي.

got myself veiled, and went (to see her), but the Messenger of Allah "Allah's blessing and peace be upon him" looked at my eyes, and recognized me. When he turned (to me), I walked fast and he caught up with me, and embraced me. Then, he asked me: "How have you seen (her)?" I said: "Let me off! (She is no more than) a Jewess (who embraced Islam) from amongst the Jewish women."

1981- It is narrated on the authority of Urwah that A'ishah said: I had no knowledge (that the wives of the Prophet became angry when the people singled out my day-and-night turn which the Messenger of Allah "Allah's blessing and peace be upon him" fixed to me, to give their gifts to him) before Zainab (daughter of Jahsh) entered into my chamber without asking permission, and then said to the Messenger of Allah "Allah's blessing and peace be upon him": "It is sufficient for you that (A'ishah) daughter of Abu Bakr should (stretch and) turn her arms to you (to divert you from anything by looking at her, because of your excessive love towards her)!" then, she turned towards me (and started quarrelling with me), but I turned away from her (and did not want to reply to her). The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "It is up to you to defend yourself." I turned towards her (and started refuting her claim) until I saw her mouth having dried of saliva, and she could not give any reply. I saw the (signs of) pleasure upon the face of the Messenger of Allah "Allah's blessing and peace be upon him".

1982- It is narrated on the authority of A'ishah that she said: I used to play with the toys while I was in the house of the Messenger of Allah "Allah's blessing and peace be upon him"; and he used to send my companion girls to play with me.

[51] What About Beating Women

1983- It is narrated on the authority of Abdullah Ibn Zam'ah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed (the people) and mentioned women, and advised (men) concerning them, and said: "To what extent of time will anyone of you remain (on the habit of) lashing his wife (in the first portion of the day as violently) as he lashes his slave-girl, and then it may be that he would sleep with her in the last portion of the day?"

1984- It is narrated on the authority of A'ishah that she said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" beat anyone of his servants, nor (did he do with) a woman (from amongst his wives), nor did he beat anyone with his hand (in the house).

قَالَتْ: فَالْتَفَتَ فَأَسْرَعْتُ الْمَشْيَ. فَأَدْرَكَنِي فَاحْتَضَنَنِي. فَقَالَ: «**كَيْفَ رَأَيْتِ؟**» قَالَتْ، قُلْتُ: أَرْسِلْ. يَهُودِيَّةٌ وَسْطَ يَهُودِيَّاتٍ.

1981 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ زَكَرِيَّا، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنِ الْبَهِي، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ قَالَ: قَالَتْ عَائِشَةُ: مَا عَلِمْتُ حَتَّى دَخَلَتْ عَلَيَّ زَيْنَبُ بِغَيْرِ إِذْنٍ، وَهِيَ غَضْبَى. ثُمَّ قَالَتْ: يَا رَسُولَ اللَّهِ أَحَسْبُكَ إِذَا قَلَبَتْ لَكَ بُنَيَّةُ أَبِي بَكْرٍ ذُرَيْعَتَيْهَا. ثُمَّ أَقْبَلَتْ عَلَيَّ. فَأَعْرَضْتُ عَنْهَا. حَتَّى قَالَ النَّبِيُّ: «**دُونَكِ، فَانْتَصِرِي**» فَأَقْبَلْتُ عَلَيْهَا، حَتَّى رَأَيْتُهَا وَقَدْ يَبِسَ رِيقُهَا فِي فِيهَا، مَا تَرُدُّ عَلَيَّ شَيْئاً. فَرَأَيْتُ النَّبِيَّ ﷺ يَتَهَلَّلُ وَجْهُهُ.

1982 ـ **حدّثنا** حَفْصُ بْنُ عَمْرٍو. حَدَّثَنَا عُمَرُ بْنُ حَبِيبٍ الْقَاضِي. قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ وَأَنَا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَكَانَ يُسَرِّبُ إِلَيَّ صَوَاحِبَاتِي يُلاَعِبْنَنِي.

51 ـ بابُ ضَرْبِ النِّسَاءِ

1983 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ؛ قَالَ: خَطَبَ النَّبِيُّ ﷺ. ثُمَّ ذَكَرَ النِّسَاءَ. فَوَعَظَهُمْ فِيهِنَّ. ثُمَّ قَالَ: «**إِلاَمَ يَجْلِدُ أَحَدُكُمُ امْرَأَتَهُ جَلْدَ الأَمَةِ؟ وَلَعَلَّهُ أَنْ يُضَاجِعَهَا مِنْ آخِرِ يَوْمِهِ**».

1984 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ خَادِماً لَهُ، وَلاَ امْرَأَةً، وَلاَ ضَرَبَ بِيَدِهِ شَيْئاً.

1985- It is narrated on the authority of Iyas Ibn Abdullah Ibn Abu Dhubab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not strike the slave-girls of Allah!" Umar came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! The women dared (to speak impolitely) to their husbands: would that you order that they be beaten." They then were beaten (by their husbands). (On that night) many from amongst the women visited the wives of Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him"); and when it was morning, he said: "Seventy women visited tonight the wives of Muhammad, each of whom complained of her husband. Do not think that those (men) are the best among you."

1986- It is narrated on the authority of Al-Ash'ath Ibn Qais that he said: I spent the night as a guest in the house of Umar; and when it was midnight, he stood up and started beating his wife. I stood between them (to withhold him). When he went to bed, he said to me: "O Ash'ath! Retain in memory from me something I heard from Allah's Apostle "Allah's blessing and peace be upon him": a man should not be asked why he beats his wife; and do not sleep until you offer the Witr prayer; and I forgot the third thing."

(...) The same is narrated on the authority of Abu Awanah, through another chain of transmitters.

[52] What About Such As (Artificially) Lengthens The Hair, And Such As Practices Tattooing

1987- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah curses such as (artificially) lengthens the hair and such as gets her hair lengthened (artificially); and such as practices tattooing, and such as gets herself tattooed."

1988- It is narrated on the authority of Asma that she said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My daughter is a bride, and she has been befallen by measles, which caused her hair to fall down: should I lengthen her hair (artificially)?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah curses such as lengthens the hair (artificially) and such as gets her hair lengthened (artificially)."

1989- It is narrated on the authority of Alqamah: Abdullah said: "The Messenger of Allah "Allah's blessing and peace be upon him" cursed those ladies who practice tattooing and those who get themselves tattooed, (as well as he cursed) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to be more

1985 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ إِيَاسِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ذُبَابٍ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «**لاَ تَضْرِبُنَّ إِمَاءَ اللَّهِ**» فَجَاءَ عُمَرُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ ذَئِرَ النِّسَاءُ عَلَى أَزْوَاجِهِنَّ. فَأْمُر بِضَرْبِهِنَّ. فَضُرِبْنَ. فَطَافَ بِآلِ مُحَمَّدٍ ﷺ طَائِفُ نِسَاءٍ كَثِيرٍ. فَلَمَّا أَصْبَحَ قَالَ: «**لَقَدْ طَافَ اللَّيْلَةَ بِآلِ مُحَمَّدٍ سَبْعُونَ امْرَأَةً. كُلُّ امْرَأَةٍ تَشْتَكِي زَوْجَهَا. فَلاَ تَجِدُونَ أُولٰئِكَ خِيَارَكُمْ**».

1986 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَالْحَسَنُ بْنُ مُدْرِكٍ الطَّحَّانُ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمَّادٍ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ الأَوْدِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ الْمُسْلِيِّ، عَنِ الأَشْعَثِ بْنِ قَيْسٍ؛ قَالَ: ضِفْتُ عُمَرَ لَيْلَةً. فَلَمَّا كَانَ فِي جَوْفِ اللَّيْلِ قَامَ إِلَى امْرَأَتِهِ يَضْرِبُهَا. فَحَجَزْتُ بَيْنَهُمَا. فَلَمَّا أَوَى إِلَى فِرَاشِهِ قَالَ لِي: يَا أَشْعَثُ احْفَظْ عَنِّي شَيْئاً سَمِعْتُهُ عَنْ رَسُولِ اللَّهِ ﷺ: «**لاَ يُسْأَلُ الرَّجُلُ فِيمَ يَضْرِبُ امْرَأَتَهُ. وَلاَ تَنَمْ إِلاَّ عَلَى وِتْرٍ**» وَنَسِيتُ الثَّالِثَةَ.

حدّثنا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا أَبُو عَوَانَةَ بِإِسْنَادِهِ، نَحْوَهُ.

52 ـ بابُ الوَاصِلَةِ والوَاشِمَةِ

1987 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.

1988 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ؛ قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ ابْنَتِي عُرَيِّسٌ. وَقَدْ أَصَابَتْهَا الْحَصْبَةُ. فَتَمَرَّقَ شَعْرُهَا. فَأَصِلُ لَهَا فِيهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ**».

1989 ـ **حدّثنا** أَبُو عُمَرَ، حَفْصُ بْنُ عُمَرَ، وَعَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ لِخَلْقِ اللَّهِ. فَبَلَغَ ذٰلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا أُمُّ يَعْقُوبَ. فَجَاءَتْ إِلَيْهِ. فَقَالَتْ: بَلَغَنِي عَنْكَ أَنَّكَ قُلْتَ كَيْتَ وَكَيْتَ. قَالَ: وَمَا لِي

beautiful whereby they change Allah's creation." His saying reached a lady from Banu Asad called Umm Ya'qub who came and said (to Abdullah): "I have come to know that you have cursed such-and-such (ladies)." He replied: "Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book!" She said: "I read the whole Qur'an, but I did find in it nothing of what you say." He said: "No doubt, had you read it (The Holy Qur'an), you would have found it. Didn't you read: "Take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah: for Allah is strict in Punishment." She replied: "Yes, I did." He said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" forbade such things." She said: "But I see your wife doing these things." He said: "Go and watch her." She went and watched her but could see nothing to support her statement. She said to him: "I've found nothing." On that he said: "Had my wife been as you thought, I would not have kept her in my company."

[53] When Is It Desirable To Consummate Marriage With Women

1990- It is narrated on the authority of A'ishah that she said: "The Messenger of Allah "Allah's blessing and peace be upon him" contracted the wedlock of me in (the month of) Shawwal, and consummated marriage with me also in (the month of) Shawwal: which then of his women is more admirable in his sight than I?" she liked to have her companion-women consummate their marriage in (the month of) Shawwal.

1991- It is narrated on the authority of Abd Al-Malik Ibn Al-Harith Ibn Hisham from his father that the Messenger of Allah "Allah's blessing and peace be upon him" contracted the wedlock of Umm Salamah in (the month of) Shawwal, and consummated marriage with her also in (the month of) Shawwal.

[54] When A Man Consummates Marriage With His Wife Before Giving Her Anything

1992- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to get a wife of a man enter into him to consummate marriage with her before he gave her anything (of the dower).

[55] What About Good And Evil Omen

1993- It is narrated on the authority of Mikhmar Ibn Mu'awiyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ. وَهُوَ فِي كِتَابِ اللَّهِ؟ قَالَتْ: إِنِّي لأَقْرَأُ مَا بَيْنَ لَوْحَيْهِ فَمَا وَجَدْتُهُ. قَالَ: إِنْ كُنْتِ قَرَأْتِهِ فَقَدْ وَجَدْتِهِ. أَمَا قَرَأْتِ: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الحشر: 7] قَالَتْ: بَلَىٰ. قَالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَىٰ عَنْهُ. قَالَتْ: فَإِنِّي لأَظُنُّ أَهْلَكَ يَفْعَلُونَ. قَالَ: اذْهَبِي فَانْظُرِي. فَذَهَبَتْ فَنَظَرَتْ فَلَمْ تَرَ مِنْ حَاجَتِهَا شَيْئاً. قَالَتْ: مَا رَأَيْتُ شَيْئاً. قَالَ عَبْدُ اللَّهِ: لَوْ كَانَتْ كَمَا تَقُولِينَ مَا جَامَعْتُنَا.

53 ـ بابٌ مَتَى يُسْتَحَبُّ الْبِنَاءُ بالنِّسَاءِ

1990 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ. ح وَحَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، جَمِيعاً عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ فِي شَوَّالٍ. وَبَنَى بِي فِي شَوَّالٍ. فَأَيُّ نِسَائِهِ كَانَ أَحْظَى عِنْدَهُ مِنِّي؟ وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ تُدْخِلَ نِسَاءَهَا فِي شَوَّالٍ.

1991 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ. حَدَّثَنَا زُهَيْرٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الْمَلِكِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ أُمَّ سَلَمَةَ فِي شَوَّالٍ. وَجَمَعَهَا إِلَيْهِ فِي شَوَّالٍ.

54 ـ بابُ الرَّجُلِ يَدْخُلُ بأَهْلِهِ قَبْلَ أنْ يُعْطِيَهَا شَيْئاً

1992 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ. حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ (ظَنَّهُ) عَنْ طَلْحَةَ، عَنْ خَيْثَمَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهَا أَنْ تُدْخِلَ عَلَى رَجُلٍ امْرَأَتَهُ قَبْلَ أَنْ يُعْطِيَهَا شَيْئاً.

55 ـ بابُ ما يَكُونُ فيه الْيُمْنُ والشُّؤْمُ

1993 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنِي سُلَيْمَانُ بْنُ سُلَيْمٍ الْكَلْبِيُّ، عَنْ يَحْيَىٰ بْنِ جَابِرٍ، عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ، عَنْ عَمِّهِ مِخْمَرِ بْنِ مُعَاوِيَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ شُؤْمَ. وَقَدْ يَكُونُ الْيُمْنُ فِي ثَلاَثَةٍ: فِي الْمَرْأَةِ وَالْفَرَسِ وَالدَّارِ**».

said: "There is no evil omen (at all), and the good omen might be in three things: the woman (one's wife), the horse, and the house."

1994- It is narrated on the authority of Sahl Ibn Sa'd that Allah's Apostle "Allah's blessing and peace be upon him" said: "Had such a thing been, i.e. the evil omen, it would have been in the horse, the woman, and the residence."

1995- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The evil omen might be in three (things): the horse, the woman and the house." Umm Salamah used to add the sword to those three.

[56] What About Jealousy

1996- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of (the kinds of) jealousy there is such as Allah likes, and such as Allah dislikes: as to that which He likes, it is the jealousy caused by (portents of) suspicion; and as to that which He dislikes, it is the jealousy caused by no suspicion."

1997- It is narrated on the authority of A'ishah that she said: I've never felt jealous of any woman (from the wives of the Messenger of Allah "Allah's blessing and peace be upon him") as I've felt of Khadijah (even though she died), because the Messenger of Allah "Allah's blessing and peace be upon him" so often made a mention of her (good characteristics and manners), and his Lord commanded him to give her (when she was alive) the glad news of having a house of pipes of precious stones and pearls in the Garden. (Ibn Majah says of gold.)

1998- It is narrated on the authority of Al-Miswar Ibn Makhramah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said while being on the pulpit: "The sons of Hisham Ibn Al-Mughirah asked for my permission to give their daughter to Ali (Ibn Abu Talib) in marriage; and I'm not to give them permission! I'm not to give them permission! I'm not to give them permission, unless Ali Ibn Abu Talib likes to divorce my daughter (Fatimah first) and then marry their daughter: she (Fatimah) is a part of me: that which troubles her troubles me, and that which harms her also harms me."

1999- It is narrated on the authority of Al-Miswar Ibn Makhramah: Ali demanded the hand of the daughter of Abu Jahl, and he had Fatimah (the daughter of the Prophet) with him (as his wife). Fatimah heard of this and went to Allah's Apostle "Allah's blessing and peace be upon him" saying: "Your people think that you do not become angry for the sake of your daughters; and this is Ali: he is now going to marry the daughter of Abu

1994 ـ حدثنا عَبْدُ السَّلاَمِ بْنُ عَاصِمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنْ كَانَ، فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالْمَسْكَنِ**». يَعْنِي الشُّؤْمَ.

1995 ـ حدثنا يَحْيَىٰ بْنُ خَلَفٍ، أَبُو سَلَمَةَ. حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الشُّؤْمُ فِي ثَلاَثٍ: فِي الْفَرَسِ وَالْمَرْأَةِ وَالدَّارِ**».

قَالَ الزُّهْرِيُّ: فَحَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ أَنَّ جَدَّتَهُ، زَيْنَبَ حَدَّثَتْهُ عَنْ أُمِّ سَلَمَةَ أَنَّهَا كَانَتْ تَعُدُّ هٰؤُلاَءِ الثَّلاَثَةَ، وَتَزِيدُ مَعَهُنَّ: السَّيْفَ.

56 ـ بابُ الغَيْرَةِ

1996 ـ حدثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا وَكِيعٌ عَنْ شَيْبَانَ أَبِي مُعَاوِيَةَ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَهْمٍ (أَبِي شَهْمٍ)، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مِنَ الْغَيْرَةِ مَا يُحِبُّ اللَّهُ. وَمِنْهَا مَا يَكْرَهُ اللَّهُ. فَأَمَّا مَا يُحِبُّ اللَّهُ فَالْغَيْرَةُ فِي الرِّيبَةِ. وَأَمَّا مَا يَكْرَهُ، فَالْغَيْرَةُ فِي غَيْرِ رِيبَةٍ**».

1997 ـ حدثنا هَارُونُ بْنُ إِسْحَاقَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا غِرْتُ عَلَى امْرَأَةٍ قَطُّ، مَا غِرْتُ عَلَى خَدِيجَةَ. مِمَّا رَأَيْتُ مِنْ ذِكْرِ رَسُولِ اللَّهِ ﷺ لَهَا. وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ.

يَعْنِي مِنْ ذَهَبٍ. قَالَهُ ابْنُ مَاجَةَ.

1998 ـ حدثنا عِيسَىٰ بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ: «**إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ. فَلاَ آذَنُ لَهُمْ، ثُمَّ لاَ آذَنُ لَهُمْ، ثُمَّ لاَ آذَنُ لَهُمْ. إِلاَّ أَنْ يُرِيدَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ. فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي. يَرِيبُنِي مَا رَابَهَا، وَيُؤْذِينِي مَا آذَاهَا**».

1999 ـ حدثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو الْيَمَانِ. أَنْبَأَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ. أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ وَعِنْدَهُ فَاطِمَةُ بِنْتُ النَّبِيِّ ﷺ. فَلَمَّا سَمِعَتْ بِذٰلِكَ فَاطِمَةُ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ قَوْمَكَ يَتَحَدَّثُونَ أَنَّكَ لاَ تَغْضَبُ لِبَنَاتِكَ. وَهٰذَا عَلِيٌّ نَاكِحاً ابْنَةَ أَبِي جَهْلٍ.

Jahl. "On that Allah's Apostle "Allah's blessing and peace be upon him" got up and after reciting: "There is no God but Allah, and that Mohammad is his messenger", I heard him saying: "To go further! I married one of my daughters to Abu Al-As Ibn Ar-Rabie (the husband of Zainab, the daughter of The Prophet before Islam) and he proved truthful in whatever he said to me. No doubt, Fatimah is a part of me; I hate to see her being put to trial. By Allah, the daughter of Allah's Apostle and the daughter of Allah's Enemy cannot be wives of one man." So Ali gave up that engagement.

[57] What About Such As Granted Herself To The Messenger Of Allah

2000- It is narrated on the authority of A'ishah that she used to say: "Should a woman not feel shy of giving herself to Allah's Apostle "Allah's blessing and peace be upon him"?" But when Allah revealed: "You may defer (the turn of) any of them that you pleasest, and you may receive any you please" (Al-Ahzab 51) I said (to The Prophet): "Your lord seems to hasten to fulfill your desires."

2001- It is narrated on the authority of Thabit that he said: We were sitting in the house of Anas and he had a daughter of him (near the gathering). Anas said: "A lady came to the Messenger of Allah "Allah's blessing and peace be upon him" and presented herself to him (to take her in marriage) saying: "O Messenger of Allah! Do you have a desire for me?"" his (Anas's) daughter said: "How far she is from shyness!" on that Anas said: "No doubt, she is much better than you: she had a desire for (the nearness of) the Messenger of Allah "Allah's blessing and peace be upon him", and thus presented herself to him."

[58] When A Man Has Doubt About His Son

2002- It is narrated on the authority of Abu Hurairah: Once, a man from (the tribe of) Banu Fazarah came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife has delivered a black child." The Prophet "Allah's blessing and peace be upon him" said: "Do you have (a herd of) camels?" he said: "Yes." He (The Prophet) asked: "What is their colour?" he said: "They are red." He said: "Is there any dusky one among them?" He said: "Yes, there are many dusky ones among them." He said: "How has that come?" He said: "Perhaps, it is due to a certain (characteristics of) heredity to which it was attracted." He (The Prophet) said: "Perhaps, this (black complexion of your child) is due to a certain (characteristics of) heredity to which he was attracted."

2003- It is narrated on the authority of Ibn Umar that he said: Once, a desert dweller came to The Messenger of Allah "Allah's blessing and peace

قَالَ الْمِسْوَرُ: فَقَامَ النَّبِيُّ ﷺ. فَسَمِعْتُهُ حِينَ تَشَهَّدَ، ثُمَّ قَالَ: «**أَمَّا بَعْدُ. فَإِنِّي قَدْ أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ فَحَدَّثَنِي فَصَدَقَنِي. وَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ بَضْعَةٌ مِنِّي. وَأَنَا أَكْرَهُ أَنْ تَفْتِنُوهَا. وَإِنَّهَا، وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ وَبِنْتُ عَدُوِّ اللَّهِ، عِنْدَ رَجُلٍ وَاحِدٍ أَبَداً**».

قَالَ: فَنَزَلَ عَلِيٌّ عَنِ الخِطْبَةِ.

57 ـ بابُ الَّتي وَهَبَتْ نَفْسَهَا للنبيِّ ﷺ

2000 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا كَانَتْ تَقُولُ: أَمَا تَسْتَحِي الْمَرْأَةُ أَنْ تَهَبَ نَفْسَهَا لِلنَّبِيِّ ﷺ؟ حَتَّى أَنْزَلَ اللَّهُ: ﴿تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ﴾ [الأحزاب: 51] قَالَتْ، فَقُلْتُ: إِنَّ رَبَّكَ لَيُسَارِعُ فِي هَوَاكَ.

2001 ـ حدثنا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَا: ثنا مَرْحُومُ ابْنُ عَبْدِ الْعَزِيزِ. ثنا ثَابِتٌ؛ قَالَ: كُنَّا جُلُوساً مَعَ أَنَسِ بْنِ مَالِكٍ، وَعِنْدَهُ ابْنَةٌ لَهُ. فَقَالَ أَنَسٌ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ. فَعَرَضَتْ نَفْسَهَا عَلَيْهِ. فَقَالَتْ: يَا رَسُولَ الله! هَلْ لَكَ فِيَّ حَاجَةٌ؟ فَقَالَتِ ابْنَتُهُ: مَا أَقَلَّ حَيَاءَهَا. فَقَالَ: «**هِيَ خَيْرٌ مِنْكِ. رَغِبَتْ فِي رَسُولِ الله ﷺ، فَعَرَضَتْ نَفْسَهَا عَلَيْهِ**».

58 ـ بابُ الرَّجُلِ يَشُكُّ في وَلَدِهِ

2002 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي وَلَدَتْ غُلَاماً أَسْوَدَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**هَلْ لَكَ مِنْ إِبِلٍ؟**» قَالَ: نَعَمْ. قَالَ: «**فَمَا أَلْوَانُهَا؟**» قَالَ: حُمْرٌ. قَالَ: «**هَلْ فِيهَا مِنْ أَوْرَقَ؟**» قَالَ: إِنَّ فِيهَا لَوُرْقاً. قَالَ: «**فَأَنَّى أَتَاهَا ذٰلِكَ؟**» قَالَ: عَسَىٰ عِرْقٌ نَزَعَهَا. قَالَ: «**وَهٰذَا، لَعَلَّ عِرْقاً نَزَعَهُ**».

(وَاللَّفْظ لابْنِ الصَّبَّاحِ).

2003 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا عَبَاءَةُ بْنُ كُلَيْبٍ اللَّيْثِيُّ، أَبُو غَسَّانَ، عَنْ جُوَيْرِيَةَ بْنِ أَسْمَاءَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَجُلاً مِنْ أَهْلِ الْبَادِيَةِ أَتَىٰ النَّبِيَّ ﷺ.

be upon him" and said: "My wife has delivered a black child on my bed, and we belong to a house, that never has a black one." The Prophet "Allah's blessing and peace be upon him" said: "Do you have (a herd of) camels?" he said: "Yes." He (The Prophet) asked: "What is their colour?" he said: "They are red." He asked: "Is there any black one among them?" he answered in the negative. He said: "Is there any dusky one among them?" He said: "Yes." He said: "How has that come?" He said: "Perhaps, it is due to a certain (characteristics of) heredity to which it was attracted." He (The Prophet) said: "Perhaps, (the black complexion of) your child is due to a certain (characteristics of) heredity to which he was attracted."

[59] The Child Goes To The (Owner Of The) Bed (On Which He Is Born), And The Stones (Depravation And Disappointment) Are The Portion Of The Adulteress (Who Gives Birth To Him From Adultery)

2004- It is narrated on the authority of A'ishah that Abd Ibn Zam'ah and Sa'd Ibn Abu Waqqas carried before The Prophet "Allah's blessing and peace be upon him" the case of their claim for the (ownership of) the son of a slave-girl of Zam'ah. Sa'd said: "O Allah's Apostle! My brother (before his death) told me that on my return to Mecca, I should search for the son of the slave-girl of Zam'ah and take him into my custody as he was his son." Abd Ibn Zam'ah said: "He is my brother and the son of the slave-girl of my father, and was born or my father's bed." The Prophet "Allah's blessing and peace be upon him" noticed a resemblance between Utbah and the boy. But he said: "O Abd Ibn Zam'ah! Take this boy, as the son goes to the (owner of the) bed (on which he is born). O Sawdah! Screen yourself from the boy."

2005- It is narrated on the authority of Umar that the Messenger of Allah "Allah's blessing and peace be upon him" passed his judgement that the boy (born from adultery) should go to the (owner of the) bed (on which he is born).

2006- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The child goes to the (owner of the) bed (on which he is born), and the stones (depravation and disappointment) are the portion of the adulteress (who gives birth to him from adultery)."

2007- It is narrated on the authority of Abu Umamah Al-Bahili that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The child goes to the (owner of the) bed (on which he is born), and the stones (depravation and disappointment) are the portion of the adulteress (who gives birth to him from adultery)."

فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي وَلَدَتْ عَلَى فِرَاشِي غُلاَماً أَسْوَدَ. وَإِنَّا، أَهْلُ بَيْتٍ، لَمْ يَكُنْ فِينَا أَسْوَدُ قَطُّ. قَالَ: «**هَلْ لَكَ مِنْ إِبِلٍ؟**» قَالَ: نَعَمْ. قَالَ: «**فَمَا أَلْوَانُهَا؟**» قَالَ: حُمْرٌ. قَالَ: «**هَلْ فِيهَا أَسْوَدُ؟**» قَالَ: لاَ. قَالَ: «**فِيهَا أَوْرَقُ؟**» قَالَ: نَعَمْ. قَالَ: «**فَأَنَّى كَانَ ذٰلِكَ؟**» قَالَ: عَسَىٰ أَنْ يَكُونَ نَزَعَهُ عِرْقٌ. قَالَ: «**فَلَعَلَّ ابْنَكَ هٰذَا نَزَعَهُ عِرْقٌ**».

59 ـ بابٌ «الوَلَدُ للفِرَاشِ وللعَاهِرِ الحَجَرُ»

2004 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: إِنَّ ابْنَ زَمْعَةَ وَسَعْداً اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي ابْنِ أَمَةِ زَمْعَةَ. فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ أَوْصَانِي أَخِي، إِذَا قَدِمْتُ مَكَّةَ، أَنْ أَنْظُرَ إِلَى ابْنِ أَمَةِ زَمْعَةَ فَأَقْبِضَهُ. وَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ أَمَةِ أَبِي. وُلِدَ عَلَى فِرَاشِ أَبِي. فَرَأَى النَّبِيُّ ﷺ شَبَهَهُ بِعُتْبَةَ. فَقَالَ: «**هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ. الْوَلَدُ لِلْفِرَاشِ. وَاحْتَجِبِي عَنْهُ يَا سَوْدَةُ**».

2005 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدُ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ بِالْوَلَدِ لِلْفِرَاشِ.

2006 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْوَلَدُ لِلْفِرَاشِ. وَلِلْعَاهِرِ الْحَجَرُ**».

2007 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا شُرَحْبِيلُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ**».

[60] When One Of The Couple Embraces Islam Before The Other

2008- It is narrated on the authority of Ibn Abbas that a woman (whose husband was a pagan) came to the Messenger of Allah "Allah's blessing and peace be upon him" and embraced Islam, and she got married to a man (from amongst the Muslims). Then, her former husband came and said: "O Messenger of Allah! I embraced Islam with her, and she knew of my conversion into Islam." On that the Messenger of Allah "Allah's blessing and peace be upon him" took her from her latter husband, and brought her back to her former husband.

2009- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" restored his daughter (Zainab) to Abu Al-As Ibn Ar-Rabie because of her former marriage (to him with a new wedlock when he embraced Islam) two years after (dissolving the former wedlock).

2010- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" restored his daughter Zainab to Abu Al-As Ibn Ar-Rabie (her previous husband) with a new wedlock.

[61] What About Having Sexual Relation With The Woman While Suckling

2011- It is narrated on the authority of Judhamah Bint Wahb Al-Asadiyyah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "I intended to forbid having sexual relation with the woman while suckling (for fear it might harm the infant), but I found out that both the Persians and the Romans do it, and this does not kill their children." He further was asked about coitus interruptus, thereupon he said: "It is a hidden (kind of) burial of living children."

2012- It is narrated on the authority of Asma' Bint Yazid Ibn As-Sakan that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not kill your children in secrecy (by having sexual relation with your wives while suckling): by Him in Whose Hand is my soul! Having sexual relation with one's wife while she is suckling keeps in pursuit of the (child even when he becomes a) horseman while being on the back of his horse until it causes him to fall down (and die)."

[62] When A Woman Harms Her Husband

2013- It is narrated on the authority of Abu Umamah that he said: A woman, having two boys, and she was carrying one and leading the other, came to the Messenger of Allah "Allah's blessing and peace be upon him",

60 ـ بابُ الزَّوْجَيْنِ يُسْلِمُ أَحَدُهُما قَبْلَ الآخَرِ

2008 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَفْصُ بْنُ جُمَيْعٍ. حَدَّثَنَا سِمَاكٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ امْرَأَةً جَاءَتْ إِلَى النَّبِيِّ ﷺ فَأَسْلَمَتْ. فَتَزَوَّجَهَا رَجُلٌ. قَالَ، فَجَاءَ زَوْجُهَا الأَوَّلُ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ كُنْتُ أَسْلَمْتُ مَعَهَا، وَعَلِمَتْ بِإِسْلاَمِي. قَالَ، فَانْتَزَعَهَا رَسُولُ اللَّهِ ﷺ مِنْ زَوْجِهَا الآخَرِ، وَرَدَّهَا إِلَى زَوْجِهَا الأَوَّلِ.

2009 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ وَيَحْيَىٰ بْنُ حَكِيمٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ ابْنَتَهُ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ، بَعْدَ سَنَتَيْنِ، بِنِكَاحِهَا الأَوَّلِ.

2010 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ، بِنِكَاحٍ جَدِيدٍ.

61 ـ بابُ الغَيْلِ

2011 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ إِسْحَاقَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ الْقُرَشِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الأَسَدِيَّةِ؛ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«قَدْ أَرَدْتُ أَنْ أَنْهَىٰ عَنِ الْغِيَالِ. فَإِذَا فَارِسُ وَالرُّومُ يُغِيلُونَ فَلاَ يَقْتُلُونَ أَوْلاَدَهُمْ»** وَسَمِعْتُهُ يَقُولُ، وَسُئِلَ عَنِ الْعَزْلِ، فَقَالَ: «**هُوَ الْوَأْدُ الْخَفِيُّ**».

2012 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، عَنْ عَمْرِو بْنِ مُهَاجِرٍ؛ أَنَّهُ سَمِعَ أَبَاهُ الْمُهَاجِرَ بْنَ أَبِي مُسْلِمٍ يُحَدِّثُ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ. وَكَانَتْ مَوْلاَتَهُ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَقْتُلُوا أَوْلاَدَكُمْ سِرًّا. فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الْغَيْلَ لَيُدْرِكُ الْفَارِسَ عَلَى ظَهْرِ فَرَسِهِ حَتَّى يَصْرَعَهُ**».

62 ـ بابٌ في المَرْأَةِ تُؤْذي زَوْجَها

2013 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُؤَمَّلٌ. حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: أَتَتِ النَّبِيَّ ﷺ امْرَأَةٌ مَعَهَا صَبِيَّانِ لَهَا.

thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Those pregnant women, who give birth (to children), and have mercy (towards them are good); and but for whatever harm they cause to their husbands, the praying ones among them (who leave this habit) would be admitted to the Garden."

2014- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Never does a woman do harm to her husband but that his wife from among the beautiful women of big lustrous eyes (in the Garden) says: "Do not do harm to him: might Allah kill you! He is but a guest on you (in this world); and he is about to leave you for us (in the hereafter).""

[63] What Is Forbidden Should Not Prohibit What Is Lawful

2015- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is forbidden should not prohibit what is lawful."

Comment: (The woman with whom one commits adultery, and this is forbidden, becomes lawful for him to have sexual relation with her by marriage, and this is lawful. Thus, what was forbidden before marriage should not prohibit what has been made lawful by marriage)

قَدْ حَمَلَتْ أَحَدَهُمَا وَهِيَ تَقُودُ الآخَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**حَامِلاَتٌ، وَالِدَاتٌ، رَحِيمَاتٌ. لَوْلاَ مَا يَأْتِينَ إِلَى أَزْوَاجِهِنَّ، دَخَلَ مُصَلِّيَاتُهُنَّ الْجَنَّةَ**».

2014 ـ حدّثنا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُؤْذِي امْرَأَةٌ زَوْجَهَا إِلاَّ قَالَتْ زَوْجَتُهُ مِنَ الْحُورِ الْعِينِ: لاَ تُؤْذِيهِ. قَاتَلَكِ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكِ دَخِيلٌ أَوْشَكَ أَنْ يُفَارِقَكِ إِلَيْنَا** ».

63 ـ بابٌ «لا يُحَرِّمُ الحَرَامُ الحَلالَ»

2015 ـ حدّثنا يَحْيَىٰ بْنُ مُعَلَّى بْنِ مَنْصُورٍ. حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يُحَرِّمُ الْحَرَامُ الْحَلاَلَ**».

(10) THE BOOK OF DIVORCE

[1]

2016- It is narrated on the authority of Umar that the Messenger of Allah "Allah's blessing and peace be upon him" divorced Hafsah once, and then he brought her back (to his guardianship).

2017- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is wrong with some people who play with Allah's Limits (i.e. deal with them slightly)? One of them would say (to his wife): I've divorced you; I've brought you back; I've divorced you..." (with no necessity to cause him to do so).

2018- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most hateful (thing that is) lawful in the Sight of Allah is the divorce."

[2] The (Way Of) Divorce In Accordance With The Sunnah

2019- It is narrated on the authority of Ibn Umar that he said: I divorced my wife while she was menstruating. Umar Ibn Al-Khattab asked Allah's Apostle "Allah's blessing and peace be upon him" about that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again. If he wishes to divorce her he can divorce her before approaching her; and if he wishes to keep her, he can do so: that is the prescribed period fixed by Allah for the women meant to be divorced."

2020- It is narrated on the authority of Abdullah that he said: "The (way of) divorce according to the sunnah is that one divorces her (his wife) when she becomes clean (from menses) before having sexual relation with her.

2021- It is narrated on the authority of Abdullah that he said concerning the (way of) divorce in accordance with the sunnah: "It is that he divorces her once on every cleanness (from menses) and when she becomes clean (from menses) for the third time, he divorces her and there remains a single menses due upon her (before finishing from her Iddat)."

2022- it is narrated on the authority of Yunus Ibn Jubair: Abu Ghallab, that he said: I asked Ibn Umar about a man who divorced his wife while she was menstruating, and he said: Do you know Abdullah Ibn Umar? He

10 ـ كِتَابُ الطَّلاقِ

1 ـ بابٌ

2016 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ، وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَمَسْرُوقُ بْنُ الْمَرْزُبَانِ. قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ صَالِحِ بْنِ صَالِحِ بْنِ حَيٍّ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ طَلَّقَ حَفْصَةَ ثُمَّ رَاجَعَهَا.

2017 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُؤَمَّلٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا بَالُ أَقْوَامٍ يَلْعَبُونَ بِحُدُودِ اللَّهِ. يَقُولُ أَحَدُهُمْ: قَدْ طَلَّقْتُكِ. قَدْ رَاجَعْتُكِ. قَدْ طَلَّقْتُكِ**».

2018 ـ **حدّثنا** كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ الطَّلَاقُ**».

2 ـ بابُ طَلاقِ السُّنَّةِ

2019 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ. فَذَكَرَ ذٰلِكَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «**مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ، ثُمَّ تَطْهُرَ. ثُمَّ إِنْ شَاءَ طَلَّقَهَا قَبْلَ أَنْ يُجَامِعَهَا. وَإِنْ شَاءَ أَمْسَكَهَا. فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ**».

2020 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: طَلَاقُ السُّنَّةِ أَنْ يُطَلِّقَهَا طَاهِراً مِنْ غَيْرِ جِمَاعٍ.

2021 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ، فِي طَلَاقِ السُّنَّةِ: يُطَلِّقُهَا عِنْدَ كُلِّ طُهْرٍ تَطْلِيقَةً. فَإِذَا طَهُرَتِ الثَّالِثَةَ طَلَّقَهَا. وَعَلَيْهَا بَعْدَ ذٰلِكَ حَيْضَةٌ.

2022 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، أَبِي غَلَّابٍ؛ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ رَجُلٍ طَلَّقَ

divorced his wife once, while she was menstruating. Then, Umar went to the Messenger of Allah "Allah's blessing and peace be upon him" (and asked for his verdict, thereupon) he ordered him to take her back. I (Abu Ghallab) asked: "Was it counted (as valid one divorce)?" he (Ibn Umar) said: "(Would it not be counted) if someone became helpless (to take her back) and foolish?"

[3] How Should A Pregnant Be Divorced

2023- It is narrated on the authority of Salim from Ibn Umar that he divorced his wife while she was menstruating; and when Umar made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", he said to him: "Order him to take her back (until she becomes clean) and then let him divorce her (if he so likes) when she is either clean (before approaching her) or pregnant."

[4] When One Utters Three Pronouncements Of Divorce In A Session

2024- It is narrated on the authority of Amir Ash-Sha'bi that he said: I said to Fatimah Bint Qais: "Tell me about (the way of) your divorce." She said: "My husband divorced me thrice while he (was getting ready to) set out to Yemen; and the Messenger of Allah "Allah's blessing and peace be upon him" approved of that."

[5] Taking (One's Divorced Wife) Back

2025- It is narrated on the authority of Mutarrif Ibn Abdullah Ibn Ash-Shakhir that Imran Ibn Al-Husain was asked about a man who divorced his wife, and then had sexual relation with her, and he took no witnesses to divorcing her nor did he do to bringing her back, thereupon Imran said: "You've divorced (your wife) without following the sunnah, and brought her back also without following the sunnah: take witnesses to your divorcing her, as well as to your bringing her back."

[6] When A Divorced Pregnant Delivers What Is In Her Womb, Her Divorce Becomes Final

2026- It is narrated on the authority of Az-Zubair Ibn Al-Awwam that he had Umm Kulthum Bint Uqbah (as his wife), and she was pregnant when she said to him: "Cheer up me with a divorce pronouncement." He then divorced her once, and set out to (attend the congregational) prayer; and when he returned home, she had delivered (her child), thereupon he said: "She has deceived me: might Allah not guide her (to the truth)!" he went to the Messenger of Allah "Allah's blessing and peace be upon him" and (made a mention of that to him, and) he said: "The written (Iddat) passed

امْرَأَتَهُ وَهِيَ حَائِضٌ. فَقَالَ: تَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ. فَأَتَىٰ عُمَرُ النَّبِيَّ ﷺ. فَأَمَرَهُ أَنْ يُرَاجِعَهَا. قُلْتُ: أَيُعْتَدُّ بِتِلْكَ؟ قَالَ: أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟

3 ـ بابُ الحَامِلِ كَيْفَ تُطَلَّقُ

2023 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، مَوْلَى آلِ طَلْحَةَ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ. فَذَكَرَ ذٰلِكَ عُمَرُ لِلنَّبِيِّ ﷺ فَقَالَ: «**مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ يُطَلِّقْهَا وَهِيَ طَاهِرٌ أَوْ حَامِلٌ**».

4 ـ بابُ مَنْ طَلَّقَ ثَلاثاً في مَجْلِسٍ وَاحِدٍ

2024 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنْ أَبِي الزِّنَادِ، عَنْ عَامِرٍ الشَّعْبِيِّ؛ قَالَ: قُلْتُ لِفَاطِمَةَ بِنْتِ قَيْسٍ: حَدِّثِينِي عَنْ طَلاَقِكِ. قَالَتْ: طَلَّقَنِي زَوْجِي ثَلاَثاً، وَهُوَ خَارِجٌ إِلَى الْيَمَنِ. فَأَجَازَ ذٰلِكَ رَسُولُ اللَّهِ ﷺ.

5 ـ بابُ الرَّجْعَةِ

2025 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ؛ أَنَّ عِمْرَانَ بْنَ الْحُصَيْنِ سُئِلَ عَنْ رَجُلٍ يُطَلِّقُ امْرَأَتَهُ ثُمَّ يَقَعُ بِهَا وَلَمْ يُشْهِدْ عَلَى طَلاَقِهَا وَلاَ عَلَى رَجْعَتِهَا. فَقَالَ عِمْرَانُ: طَلَّقْتَ بِغَيْرِ سُنَّةٍ، وَرَاجَعْتَ بِغَيْرِ سُنَّةٍ، أَشْهِدْ عَلَى طَلاَقِهَا وَعَلَى رَجْعَتِهَا.

6 ـ بابُ المُطَلَّقَةِ الحَامِلِ إذا وَضَعَتْ ذا بَطْنِهَا بَانَتْ

2026 ـ **حدّثنا** مُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ. حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ. حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ؛ أَنَّهُ كَانَتْ عِنْدَهُ أُمُّ كُلْثُومٍ بِنْتُ عُقْبَةَ. فَقَالَتْ لَهُ، وَهِيَ حَامِلٌ: طَيِّبْ نَفْسِي بِتَطْلِيقَةٍ. فَطَلَّقَهَا تَطْلِيقَةً. ثُمَّ خَرَجَ إِلَى الصَّلاَةِ فَرَجَعَ وَقَدْ وَضَعَتْ. فَقَالَ: مَا لَهَا؟ خَدَعَتْنِي، خَدَعَهَا اللَّهُ. ثُمَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: «**سَبَقَ الْكِتَابُ أَجَلَهُ. اخْطُبْهَا إِلَى نَفْسِهَا**».

before the term (that is expected). Seek marriage from her once again (for her divorce has become final)."

[7] When A Pregnant Whose Husband Died Delivers Her Child, She Becomes Lawful For Men To Marry

2027- It is narrated on the authority of Abu As-Sanabil that he said: Subai'ah Al-Aslamiyyah Bint Al-Harith delivered her burden over twenty nights after the death of her husband. When she finished from her postpartum period of confinement, she (made up herself and) looked forward (to men to demand her hand). She was blamed for that, and when a mention of her matter was made to the Messenger of Allah "Allah's blessing and peace be upon him", he said: "If she does so (it is permissible) since she finished her term (of Iddat)."

2028- It is narrated on the authority of both Masruq and Amir Ibn Utbah that they wrote a letter to Subai'ah asking her about her story, and she wrote to them that she delivered her burden twenty-five nights after the death of her husband, and (when the period of postpartum passed) she got ready, looking forward to good (i.e. to be married). Abu As-Sanabil Ibn Ba'kak came upon her and said: "You were hasty (when you got ready for men to demand your hand): make your Iddat (at the conclusion of) the longer of both terms, i.e. four months and ten days." I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Ask for (Allah's) Forgiveness for me!" he asked: "What is the matter?" I told him, thereupon he said: "If you find a good man (fitting for you), you might marry him (if you so like)."

2029- It is narrated on the authority of Al-Miswar Ibn Makhramah that the Messenger of Allah "Allah's blessing and peace be upon him" told Subai'ah to get married (if she so liked) once she finished from the postpartum period of her confinement.

2030- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: By Allah! If anyone likes, let him come to take part in the operation of sending (Allah's) Curses (upon such as gives lie to the fact that the) smaller (Surah pertaining to) Women (in which Allah says: "for those who carry (life within their wombs), their period is until they deliver their burdens" (At-Talaq 4)) was revealed after (Allah's saying): "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days" (Al-Baqarah 234)

7 ـ بابُ الحَاملِ المُتوَفَّى عَنْها زَوْجُها، إذا وَضَعَتْ حَلَّتْ للأَزْوَاجِ

2027 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ أَبِي السَّنَابِلِ؛ قَالَ: وَضَعَتْ سُبَيْعَةُ الأَسْلَمِيَّةُ بِنْتُ الْحرِثِ حَمْلَهَا بَعْدَ وَفَاةِ زَوْجِهَا بِبِضْعٍ وَعِشْرِينَ لَيْلَةً. فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَشَوَّفَتْ. فَعِيبَ ذٰلِكَ عَلَيْهَا. وَذُكِرَ أَمْرُهَا لِلنَّبِيِّ ﷺ. فَقَالَ: «**إِنْ تَفْعَلْ فَقَدْ مَضَىٰ أَجَلُهَا**».

2028 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، وَعَمْرِو بْنِ عُتْبَةَ؛ أَنَّهُمَا كَتَبَا إِلَى سُبَيْعَةَ بِنْتِ الْحرِثِ يَسْأَلاَنِهَا عَنْ أَمْرِهَا. فَكَتَبَتْ إِلَيْهِمَا: إِنَّهَا وَضَعَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِخَمْسَةٍ وَعِشْرِينَ. فَتَهَيَّأَتْ تَطْلُبُ الْخَيْرَ. فَمَرَّ بِهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ. فَقَالَ: قَدْ أَسْرَعْتِ. اعْتَدِّي آخِرَ الأَجَلَيْنِ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً. فَأَتَيْتُ النَّبِيَّ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي. قَالَ: «**وَفِيمَ ذَاكَ**» فَأَخْبَرْتُهُ. فَقَالَ: «**إِنْ وَجَدْتِ زَوْجاً صَالِحاً فَتَزَوَّجِي**».

2029 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ سُبَيْعَةَ أَنْ تَنْكِحَ، إِذَا تَعَلَّتْ مِنْ نِفَاسِهَا.

2030 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: وَاللَّهِ لَمَنْ شَاءَ لاَعَنَّاهُ لأُنْزِلَتْ سُورَةُ النِّسَاءِ الْقُصْرَى بَعْدَ أَرْبَعَةِ أَشْهُرٍ وَعَشْراً.

[8] Where Could A Woman, Whose Husband Died, Spend The Period Of Her Iddat

2031- It is narrated on the authority of Zainab Bint Ka'b Ibn Ujrah, the wife of Abu Sa'id Al-Khudri that his sister Al-Furai'ah Bint Malik Ibn Sinan said: My husband had gone out in search of some of his slaves who had fled away, and when he caught up with them near Al-Qudum they killed him; and the news of his death came while I was in one of the houses of the Ansar, far from the dwelling places of my family. I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! The news of the death of my husband came while I was in a house vary far from the dwelling places of my family and brothers; and he (my husband) has left no maintenance to spend on myself, nor has I inherited property, nor has he left an independent house owned by him. So, if you see it better to give me permission to join the house of my family and my brothers, it would be more fitting for me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You could do if you so like." I came out, so much pleased with Allah's Judgement in my favour on the tongue of Allah's Messenger "Allah's blessing and peace be upon him"; and when I was in the courtyard of the mosque or in some place of the chamber, he called me, and said: "What did you say?" I related to him the story. Upon this he said: "Stay in your house where you received the death news of your husband until the term (of Iddat) is fulfilled." I fulfilled the Iddat of four months and ten days in the house.

[9] Is It Permissible For A Woman To Come Out (Of The House)During The Period Of Her Iddat

2032- It is narrated on the authority of Hisham Ibn Urwah from his father that he said: I entered into Marwan and said to him: "A woman of your people was divorced, and I came upon her and she was moving (from the house in which she was divorced), and (on asking her) she said: "Fatimah Bint Qais ordered us (to move) and told us that the Messenger of Allah "Allah's blessing and peace be upon him" commanded her to move (from the house in which she was divorced to the house of her family)." Marwan said: "Then, she commanded them to do so (and they do)." Urwah said: "But A'ishah criticized that and said that Fatimah was in a lonely house, and there was fear for her (to stay there), and it is for this that the Messenger of Allah "Allah's blessing and peace be upon him" gave her concession (to leave the house)."

2033- It is narrated on the authority of Hisham Ibn Urwah from his father that Fatimah Bint Qais said: "O Messenger of Allah! I'm afraid (if I

8 ـ بابٌ أيْنَ تَعْتَدُّ المُتَوَفَّى عَنْها زَوْجُها

2031 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ بْنِ عُجْرَةَ، عَنْ زَيْنَبَ بِنْتِ كَعْبِ بْنِ عُجْرَةَ (وَكَانَتْ تَحْتَ أَبِي سَعِيدٍ الْخُدْرِيِّ) أَنَّ أُخْتَهُ الْفُرَيْعَةَ بِنْتَ مَالِكٍ، قَالَتْ: خَرَجَ زَوْجِي فِي طَلَبِ أَعْلاَجٍ لَهُ. فَأَدْرَكَهُمْ بِطَرَفِ الْقَدُومِ. فَقَتَلُوهُ. فَجَاءَ نَعْيُ زَوْجِي وَأَنَا فِي دَارٍ مِنْ دُورِ الأَنْصَارِ. شَاسِعَةٍ عَنْ دَارِ أَهْلِي. فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهُ جَاءَ نَعْيُ زَوْجِي وَأَنَا فِي دَارٍ شَاسِعَةٍ عَنْ دَارِ أَهْلِي وَدَارِ أُخْوَتِي. وَلَمْ يَدَعْ مَالاً يُنْفِقُ عَلَيَّ، وَلاَ مَالاً وَرِثْتُهُ. وَلاَ دَاراً يَمْلِكُهَا. فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي فَأَلْحَقَ بِدَارِ أَهْلِي وَدَارِ إِخْوَتِي فَإِنَّهُ أَحَبُّ إِلَيَّ، وَأَجْمَعُ لِي فِي بَعْضِ أَمْرِي. قَالَ: «**فَافْعَلِي إِنْ شِئْتِ**» قَالَتْ، فَخَرَجْتُ قَرِيرَةً عَيْنِي لِمَا قَضَىٰ اللَّهُ لِي عَلَى لِسَانِ رَسُولِ اللَّهِ ﷺ. حَتَّى إِذَا كُنْتُ فِي الْمَسْجِدِ، أَوْ فِي بَعْضِ الْحُجْرَةِ دَعَانِي فَقَالَ: «**كَيْفَ زَعَمْتِ؟**» قَالَتْ فَقَصَصْتُ عَلَيْهِ. فَقَالَ: «**امْكُثِي فِي بَيْتِكِ الَّذِي جَاءَ فِيهِ نَعْيُ زَوْجِكِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ**» قَالَتْ: فَاعْتَدَدْتُ فِيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً.

9 ـ بابٌ هل تَخْرُجُ المَرْأَةُ في عِدَّتِها

2032 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ؛ قَالَ: دَخَلْتُ عَلَى مَرْوَانَ فَقُلْتُ لَهُ: امْرَأَةٌ مِنْ أَهْلِكَ طُلِّقَتْ. فَمَرَرْتُ عَلَيْهَا وَهِيَ تَنْتَقِلُ. فَقَالَتْ: أَمَرَتْنَا فَاطِمَةُ بِنْتُ قَيْسٍ، وَأَخْبَرَتْنَا أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهَا أَنْ تَنْتَقِلَ. فَقَالَ مَرْوَانُ: هِيَ أَمَرَتْهُمْ بِذٰلِكَ. قَالَ عُرْوَةُ، فَقُلْتُ: أَمَا وَاللَّهِ لَقَدْ عَابَتْ ذٰلِكَ عَائِشَةُ، وَقَالَتْ: إِنَّ فَاطِمَةَ كَانَتْ فِي مَسْكَنٍ وَحْشٍ. فَخِيفَ عَلَيْهَا. فَلِذٰلِكَ أَرْخَصَ لَهَا رَسُولُ اللَّهِ ﷺ.

2033 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ قَيْسٍ: يَا رَسُولَ اللَّهِ إِنِّي أَخَافُ أَنْ يُقْتَحَمَ عَلَيَّ. فَأَمَرَهَا أَنْ تَتَحَوَّلَ.

stay in this lonely house) that it would be attacked (by thieves)." On that he ordered her to shift (from it to another house).

2034- It is narrated on the authority of Jabir that he said: My maternal aunt was divorced and (while being in the period of her Iddat) she wanted to pluck the (fruits of) her date-palms, but a man (from her people) withheld her from coming out for that (purpose). She went to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "Nay! You might pluck (the fruits of) your date-palms: perhaps you might give out of that in charity, or you might do a favour."

[10] What About The Residence And Maintenance Of The Irrevocably Divorced Woman

2035- It is narrated on the authority of Fatimah Bint Qais that her husband divorced her thrice (i.e. irrevocably), and the Messenger of Allah "Allah's blessing and peace be upon him" made no residence nor maintenance due to her.

2036- It is narrated on the authority of Ash-Sha'bi that Fatimah Bint Qais said: My husband divorced me thrice (i.e. irrevocably) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no residence nor maintenance due to you."

[11] The Enjoyment (Gift) Of Divorce

2037- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that Amrah Bint Al-Jawn sought refuge (with Allah) from the Messenger of Allah "Allah's blessing and peace be upon him" when she was brought to him to consummate marriage with her, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you've sought refuge with (a Great One) Who gives refuge!" he divorced her, and ordered Usamah or Anas to provide for her enjoyment three white linen dresses.

[12] When A Man Denies The Divorce

2038- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman claims that her husband has divorced her, and she brings a just witness to that, then, her husband should be asked to take an oath (to refute the claim): if he takes such an oath, the testimony of the witness should be cancelled; and if he flinches (to swear), his

2034 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا رَوْحٌ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ. حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، جَمِيعاً عَنِ ابْنِ جُرَيْجٍ. أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: طُلِّقَتْ خَالَتِي. فَأَرَادَتْ أَنْ تَجُدَّ نَخْلَهَا. فَزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ إِلَيْهِ. فَأَتَتِ النَّبِيَّ ﷺ فَقَالَ: «**بَلَىٰ. فَجُدِّي نَخْلَكِ. فَإِنَّكِ عَسَىٰ أَنْ تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفاً**».

10 ـ بابُ المُطَلَّقَةِ ثَلاثاً هَلْ لها سُكْنَى ونَفَقَةٌ

2035 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ؛ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: إِنَّ زَوْجَهَا طَلَّقَهَا ثَلاَثاً. فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللَّهِ ﷺ سُكْنَى وَلاَ نَفَقَةً.

2036 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ؛ قَالَ: قَالَتْ فَاطِمَةُ بِنْتُ قَيْسٍ: طَلَّقَنِي زَوْجِي عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ سُكْنَى لَكِ وَلاَ نَفَقَةَ**».

11 ـ بابُ مُتْعَةِ الطَّلاقِ

2037 ـ **حدّثنا** أَحْمَدُ بْنُ الْمِقْدَامِ أَبُو الأَشْعَثِ الْعِجْلِيُّ. حَدَّثَنَا عُبَيْدُ بْنُ الْقَاسِمِ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ عَمْرَةَ بِنْتَ الْجَوْنِ تَعَوَّذَتْ مِنْ رَسُولِ اللَّهِ ﷺ حِينَ أُدْخِلَتْ عَلَيْهِ. فَقَالَ: «**لَقَدْ عُذْتِ بِمُعَاذٍ**» فَطَلَّقَهَا. وَأَمَرَ أُسَامَةَ أَوْ أَنَساً، فَمَتَّعَهَا بِثَلاَثَةِ أَثْوَابٍ رَازِقِيَّةٍ.

12 ـ بابُ الرَّجُلِ يَجْحَدُ الطَّلاقَ

2038 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ أَبُو حَفْصٍ التِّنِّيسِيُّ، عَنْ زُهَيْرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا ادَّعَتِ الْمَرْأَةُ طَلاَقَ زَوْجِهَا، فَجَاءَتْ عَلَى ذٰلِكَ بِشَاهِدٍ عَدْلٍ، اسْتُحْلِفَ زَوْجُهَا. فَإِنْ حَلَفَ بَطَلَتْ شَهَادَةُ الشَّاهِدِ. وَإِنْ نَكَلَ فَنُكُولُهُ بِمَنْزِلَةِ شَاهِدٍ آخَرَ. وَجَازَ طَلاَقُهُ**».

recoiling should be regarded as a further witness (against him in the favour of the woman), and thus the divorce should become effective."

[13] When One Divorces, Marries, Or Takes Back By Way Of Jest

2039- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three things, in connection with which both jest and solemnity should be regarded as serious: marriage, divorce, and taking back (one's wife after divorcing her)."

[14] When One Divorces In Himself, With No Announcement

2040- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah overlooks for (the people of) my nation whatever (thoughts) they have in themselves (no matter evil they might be) as long as they do not express or act upon that."

[15] The Divorce Of The Crackbrained, The Young And The Sleeping One

2041- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pen is lifted (from writing the sins) of three (types of) persons: the sleeping one until he wakes up; the boy until he grows; and the mad until he restores his mind or until he recovers." (In the narration of Abu Bakr, there is the following addition: "and the one put to distress until he is relieved.")

2042- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pen is lifted (from writing the sins) of the boy (until he grows), the mad (until he recovers), and the sleeping one (until he wakes up)."

[16] The Divorce Of Such As Put Under Compulsion Or Such As Given To Forgetfulness

2043- It is narrated on the authority of Abu Dharr Al-Ghifari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah excuses for (the people of) my nation (whatever is committed by) mistake, forgetfulness, or that which they are forced to do under compulsion."

2044- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah excuses for (the people of) my nation whatever (evil) whispers

13 ـ بابُ مَنْ طَلَّقَ أَوْ نَكَحَ أَوْ رَاجَعَ لاعِباً

2039 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ حَبِيبِ بْنِ أَرْدَكَ. حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ثَلاثٌ جِدُّهُنَّ جِدٌّ، وَهَزْلُهُنَّ جِدٌّ: النِّكَاحُ وَالطَّلاَقُ وَالرَّجْعَةُ**».

14 ـ بابُ مَنْ طَلَّقَ في نَفْسِهِ ولَمْ يَتَكَلَّمْ به

2040 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَعَبْدَةُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ، جَمِيعاً عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا. مَا لَمْ تَعْمَلْ بِهِ، أَوْ تَكَلَّمْ بِهِ**».

15 ـ بابُ طَلاقِ المَعْتُوهِ والصَّغِيرِ والنَّائِمِ

2041 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**رُفِعَ الْقَلَمُ عَنْ ثَلاَثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ. وَعَنِ الصَّغِيرِ حَتَّى يَكْبَرَ. وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ، أَوْ يُفِيقَ**».

قَالَ أَبُو بَكْرٍ، فِي حَدِيثِهِ: «**وَعَنِ الْمُبْتَلَىٰ حَتَّى يَبْرَأَ**».

2042 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. حَدَّثَنَا ابْنُ جُرَيْجٍ. أَنْبَأَنَا الْقَاسِمُ بْنُ يَزِيدَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يُرْفَعُ الْقَلَمُ عَنِ الصَّغِيرِ وَعَنِ الْمَجْنُونِ وَعَنِ النَّائِمِ**».

16 ـ بابُ طَلاقِ المُكْرَهِ والنَّاسي

2043 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْفِرْيَابِيُّ. حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ. حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ**».

2044 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي عَمَّا تُوَسْوِسُ بِهِ صُدُورُهَا. مَا لَمْ تَعْمَلْ بِهِ أَوْ تَتَكَلَّمْ بِهِ. وَمَا اسْتُكْرِهُوا عَلَيْهِ**».

are within their breasts, as long as they do not express or act upon that; and (He overlooks) that which they are forced to do under compulsion."

2045- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah removes from (the people of) my nation (whatever sins are committed by) mistake, forgetfulness, or that which they are forced to do under compulsion."

2046- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (pronouncement to be valid for) divorce nor emancipation while one is in the state of anger (or is under compulsion)."

[17] There Is No Divorce Before Marriage

2047- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One could not pronounce divorce in that which is not in his possession." (I.e. one could not divorce a woman before he marries her)

2048- It is narrated on the authority of Al-Miswar Ibn Makhramah that Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no divorce (to be done and regarded as valid) before marriage, nor is there emancipation (of a slave) before having him in one's possession."

2049- It is narrated on the authority of Ali Ibn Abu Talib "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no divorce (to be done and regarded as valid) before marriage."

[18] Which Expression Does Cause Divorce To Come In Force

2050- It is narrated on the authority of Al-Awza'i that he said: I asked Az-Zuhri: Who from amongst the wives of the Messenger of Allah "Allah's blessing and peace be upon him" did seek refuge (with Allah) from him? He said: Urwah told me from A'ishah that when the daughter of Al-Jawn was brought to the Messenger of Allah "Allah's blessing and peace be upon him" to consummate marriage with her, and he came closer to her, she said: "I seek refuge with Allah from you!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you've sought refuge with One Who is Most Great: join your family!" (By this phrase he expressed his divorcing her)

2045 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ وَضَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ**».

2046 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ ثَوْرٍ، عَنْ عُبَيْدِ بْنِ أَبِي صَالِحٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ؛ قَالَتْ: حَدَّثَتْنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ طَلاَقَ، وَلاَ عَتَاقَ فِي إِغْلاَقٍ**».

17 ـ بابٌ «لا طَلاقَ قَبْلَ النِّكاحِ»

2047 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا هُشَيْمٌ. أَنْبَأَنَا عَامِرٌ الأَحْوَلُ. ح وَحَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ، جَمِيعاً عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ طَلاَقَ فِيمَا لاَ يَمْلِكُ**».

2048 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ. حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ طَلاَقَ قَبْلَ نِكَاحٍ. وَلاَ عِتْقَ قَبْلَ مِلْكٍ**».

2049 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ طَلاَقَ قَبْلَ النِّكَاحِ**».

18 ـ بابُ ما يَقَعُ بِهِ الطَّلاقُ مِنَ الكَلامِ

2050 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. قَالَ: سَأَلْتُ الزُّهْرِيَّ: أَيُّ أَزْوَاجِ النَّبِيِّ ﷺ اسْتَعَاذَتْ مِنْهُ؟ فَقَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّ ابْنَةَ الْجَوْنِ لَمَّا دَخَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ، فَدَنَا مِنْهَا، قَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**عُذْتِ بِعَظِيمٍ. الْحَقِي بِأَهْلِكِ**».

[19] Uttering Three Pronouncements Of Divorce

2051- It is narrated on the authority of Abdullah Ibn Ali Ibn Yazid Ibn Rukanah from his father from his grandfather that he divorced his wife with three pronouncements (all at once); and then he went to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him, thereupon he said to him: "What have you intended by that (divorce)?" he said: "I've intended only one (divorce)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Do you swear) by Allah that you've intended only one (divorce) by that?" he said: "(I swear) by Allah that I've intended only one (divorce)." On that he brought her back to him. Muhammad Ibn Majah said: I heard Abu Al-Hasan Ali Ibn Muhammad At-Tanafisi having said: How honourable this narration is!

[20] When A Man Gives His Wife The Freedom To Choose (Whether To Stay With Him Or Leave Him)

2052- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us (his wives) the freedom to choose (whether to stay with him or leave him); and we all chose (to stay with) him. But we did not think this was (divorce).

2053- It is narrated on the authority of A'ishah that when it was revealed: "But if you seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward" (Al-Ahzab 29) The Messenger of Allah "Allah's blessing and peace be upon him" came to me and said: "O A'ishah! I am going to tell you something to which there is no harm on you if you give no hasty reply before consulting your parents", though he knows that my parents were not to order me to depart from him." A'ishah added: "He (The Prophet) recited to me: "O Prophet say to your Consorts: if it be that you desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner." I said: "What is that on which I should take my parents' opinion? Of course I want Allah and His Messenger.""

[21] The Optional Divorce From The Part Of The Woman Is Undesirable

2054- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Never does a woman ask her husband to divorce her improperly (i.e. when there is no necessity) but that she will not detect the smell of the Garden, even though its smell is (so much odorous that it is) detected from (a distance as far as is covered in) forty years."

19 ـ بابُ طَلاقِ البَتَّةِ

2051 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنِ الزُّبَيْرِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ يَزِيدَ بْنِ رُكَانَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ طَلَّقَ امْرَأَتَهُ الْبَتَّةَ. فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَسَأَلَهُ. فَقَالَ: «**مَا أَرَدتَ بِهَا؟**» قَالَ: وَاحِدَةً. قَالَ: «**آللَّهِ مَا أَرَدتَ بِهَا إِلاَّ وَاحِدَةً؟**» قَالَ: آللَّهِ مَا أَرَدْتُ بِهَا إِلاَّ وَاحِدَةً. قَالَ، فَرَدَّهَا عَلَيْهِ.

قَالَ مُحَمَّدُ بْنُ مَاجَةَ: سَمِعْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ الطَّنَافِسِيَّ يَقُولُ: مَا أَشْرَفَ هٰذَا الْحَدِيثَ.

قَالَ ابْنُ مَاجَةَ: أَبُو عُبَيْدٍ تَرَكَهُ نَاجِيَةً، وَأَحْمَدُ جَبُنَ عَنْهُ.

20 ـ بابُ الرَّجُلِ يُخَيِّرُ امْرَأَتَهُ

2052 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: خَيَّرَنَا رَسُولُ اللَّهِ ﷺ، فَاخْتَرْنَاهُ. فَلَمْ يَرَهُ شَيْئاً.

2053 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا نَزَلَتْ: ﴿وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ﴾ [الأحزاب: 29] دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «**يَا عَائِشَةُ إِنِّي ذَاكِرٌ لَكِ أَمْراً. فَلاَ عَلَيْكِ أَنْ لاَ تَعْجَلِي فِيهِ حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ**» قَالَتْ: قَدْ عَلِمَ، وَاللَّهِ أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ. قَالَتْ: فَقَرَأَ عَلَيَّ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا﴾ [الأحزاب: 28] الآيَاتِ. فَقُلْتُ: فِي هٰذَا أَسْتَأْمِرُ أَبَوَيَّ!؟ قَدِ اخْتَرْتَ اللَّهَ وَرَسُولَهُ.

21 ـ بابُ كَرَاهِيَةِ الخُلْعِ لِلمَرْأَةِ

2054 ـ حدّثنا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا أَبُو عَاصِمٍ عَنْ جَعْفَرِ بْنِ يَحْيَىٰ بْنِ ثَوْبَانَ، عَنْ عَمِّهِ عُمَارَةَ بْنِ ثَوْبَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ تَسْأَلُ الْمَرْأَةُ زَوْجَهَا الطَّلاَقَ فِي غَيْرِ كُنْهِهِ فَتَجِدَ رِيحَ الْجَنَّةِ. وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَاماً**».

2055- It is narrated on the authority of Thawban that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Any woman who asks her husband to divorce her when there is no necessity (or harm to cause her to do so), the smell of the Garden becomes forbidden to her."

[22] Does The Woman Who Is Divorced On Her Request Take What Is Given To Her

2056- It is narrated on the authority of Ibn Abbas that he said: Jamilah Bint Salul came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "By Allah! I never criticize Thabit for anything pertaining to religion or conduct: but I dislike to (recess to the manners of) infidelity while being in the state of Islam: I could not endure (living with) him out of aversion (I have towards him)." The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Should you bring back to him his garden (he gave you as dower)?" she answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to (divorce her and) take back his garden from her, with nothing more.

2057- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Habibah Bint Sahl was the wife of Qais Ibn Thabit Ibn Shammas, and he was an ugly man. She came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! By Allah: Had it not been for fear of Allah, I would have spat in his face whenever he entered into me (out of my repugnance to his features)." The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Should you bring back his garden to him?" she answered in the affirmative, and gave him back his garden. On that the Messenger of Allah "Allah's blessing and peace be upon him" parted them.

[23] The Iddat Of Such As Divorced On Her Request

2058- It is narrated on the authority of Ubadah Ibn Al-Walid Ibn Ubadah Ibn As-Samit from Ar-Rubai Bint Mu'awwidh Bint Afra' that he said to her: Relate to me your story. She said: I was parted from my husband on my request and then I came to Uthman and asked him: "What (term of) Iddat is due upon me?" he said: "There is no Iddat binding upon you except in case he had sexual relation with you a short time (before your parting): in this case, you should stay in his house until you get menses." In this (judgement), he followed the judgement passed by the Messenger of Allah "Allah's blessing and peace be upon him" on Maryam Al-Maghariyyah, the wife of Thabit Ibn Qais, and she was parted from him on her request.

2055 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا الطَّلاَقَ فِي غَيْرِ مَا بَأْسٍ، فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ**».

22 ـ بابُ الْمُخْتَلِعَةِ تَأْخُذُ مَا أَعْطَاهَا

2056 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ جَمِيلَةَ بِنْتَ سَلُولٍ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: وَاللَّهِ مَا أَعْتِبُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خلُقٍ. وَلٰكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلاَمِ. لاَ أُطِيقُهُ بُغْضاً. فَقَالَ لَهَا النَّبِيُّ ﷺ: «**أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟**» قَالَتْ: نَعَمْ. فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَأْخُذَ مِنْهَا حَدِيقَتَهُ وَلاَ يَزْدَادَ.

2057 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: كَانَتْ حَبِيبَةُ بِنْتُ سَهْلٍ تَحْتَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ. وَكَانَ رَجُلاً دَمِيماً. فَقَالَتْ: يَا رَسُولَ اللَّهِ، وَاللَّهِ، لَوْلاَ مَخَافَةُ اللَّهِ، إِذَا دَخَلَ عَلَيَّ، لَبَصَقْتُ فِي وَجْهِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟**» قَالَتْ: نَعَمْ. قَالَ، فَرَدَّتْ عَلَيْهِ حَدِيقَتَهُ. قَالَ، فَفَرَّقَ بَيْنَهُمَا رَسُولُ اللَّهِ ﷺ.

23 ـ بابُ عِدَّةِ الْمُخْتَلِعَةِ

2058 ـ **حدّثنا** عَلِيُّ بْنُ سَلَمَةَ النَّيْسَابُورِيُّ. حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ. حَدَّثَنَا أَبِي عَنِ أَبِي إِسْحَاقَ. أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ؛ قَالَ، قُلْتُ لَهَا: حَدِّثِينِي حَدِيثَكِ. قَالَتِ: اخْتَلَعْتُ مِنْ زَوْجِي. ثُمَّ جِئْتُ عُثْمَانَ. فَسَأَلْتُ: مَاذَا عَلَيَّ مِنَ الْعِدَّةِ؟ فَقَالَ: لاَ عِدَّةَ عَلَيْكِ، إِلاَّ أَنْ يَكُونَ حَدِيثَ عَهْدٍ بِكِ، فَتَمْكُثِينَ عِنْدَهُ حَتَّى تَحِيضِينَ حَيْضَةً. قَالَتْ: وَإِنَّمَا تَبِعَ فِي ذٰلِكَ قَضَاءَ رَسُولِ اللَّهِ ﷺ فِي مَرْيَمَ الْمَغَالِيَّةِ. وَكَانَتْ تَحْتَ ثَابِتِ بْنِ قَيْسٍ، فَاخْتَلَعَتْ مِنْهُ.

[24] Taking An Oath To Abstain From One's Wives

2059- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath not to visit his wives for a month. He spent twenty-nine days, and when it was the evening before the thirtieth, he entered upon me, and I said: "You took an oath not to visit us for a month (and now only twenty-nine days have passed)." On that he said: "The (lunar) month might be as such (sending his (ten) fingers thrice), and the (lunar) month might be as such" and in the third time, he sent all of his fingers, and withdrew one of them (indicating that it might be twenty-nine days).

2060- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" took an oath to abstain from his wives when Zainab gave him back his present, which led A'ishah to say: "No doubt, she have dealt with you slightly." On that he "Allah's blessing and peace be upon him" became angry, and took an oath to keep himself away from all of them (in order that none of them would do the same once again).

2061- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" took an oath to abstain from some of his wives for a month. When twenty-nine (days) elapsed, he came to them either in the evening or in the morning, thereupon it was said to him: "O Messenger of Allah! Only twenty-nine (days) have passed." On that he said: "The (lunar) month might be twenty-nine (days)."

[25] The Zihar

(It is to make one's wife unlawful to him as far as sexual relation is concerned, the same as is the back of his mother to him.)

2062- It is narrated on the authority of Salamah Ibn Sakhr Al-Bayadi: I was a man, who was endowed with (such power and desire for) having sexual relations with women as none has ever been given. When Ramadan entered upon us, I made my wife unlawful for me by Zihar until it would elapse, (in the narration of the grand imam Ahmad, for fear that I might have sexual relation with her on one night, and (the operation) would continue until morning without being able to finish it). While she was talking to me one night, something of her body was uncovered to me, thereupon I jumped over her, and had sexual relation with her. When it was morning, I went to my people and told them the story, and asked them to enquire (the verdict of) the Messenger of Allah "Allah's blessing and peace be upon him". They said: "By Allah! We are not to do so, lest something

24 ـ بابُ الإيلاءِ

2059 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الرِّجَالِ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: أَقْسَمَ رَسُولُ اللَّهِ ﷺ أَنْ لاَ يَدْخُلَ عَلَى نِسَائِهِ شَهْراً. فَمَكَثَ تِسْعَةً وَعِشْرِينَ يَوْماً. حَتَّى إِذَا كَانَ مَسَاءَ ثَلاَثِينَ، دَخَلَ عَلَيَّ. فَقُلْتُ: إِنَّكَ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْراً. فَقَالَ: «**الشَّهْرُ كَذَا**» يُرْسِلُ أَصَابِعَهُ فِيهِ ثَلاَثَ مَرَّاتٍ «**وَالشَّهْرُ كَذَا**» وَأَرْسَلَ أَصَابِعَهُ كُلَّهَا، وَأَمْسَكَ إِصْبَعاً وَاحِداً فِي الثَّالِثَةِ.

2060 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ حَارِثَةَ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ إِنَّمَا آلَى، لِأَنَّ زَيْنَبَ رَدَّتْ عَلَيْهِ هَدِيَّتَهُ. فَقَالَتْ عَائِشَةُ: لَقَدْ أَقْمَأَتْكَ. فَغَضِبَ ﷺ. فَآلَى مِنْهُنَّ.

2061 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ صَيْفِيٍّ، عَنْ عِكْرِمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ آلَى مِنْ بَعْضِ نِسَائِهِ شَهْراً. فَلَمَّا كَانَ تِسْعَةً وَعِشْرِينَ رَاحَ أَوْ غَدَا. فَقِيلَ: يَا رَسُولَ اللَّهِ إِنَّمَا مَضَىٰ تِسْعٌ وَعِشْرُونَ. فَقَالَ: «**الشَّهْرُ تِسْعٌ وَعِشْرُونَ**».

25 ـ بابُ الظِّهارِ

2062 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ سَلَمَةَ بْنِ صَخْرٍ الْبَيَاضِيِّ؛ قَالَ: كُنْتُ امْرَأً أَسْتَكْثِرُ مِنَ النِّسَاءِ. لاَ أُرَى رَجُلاً كَانَ يُصِيبُ مِنْ ذٰلِكَ مَا أُصِيبُ. فَلَمَّا دَخَلَ رَمَضَانُ ظَاهَرْتُ مِنِ امْرَأَتِي حَتَّى يَنْسَلِخَ رَمَضَانُ. فَبَيْنَمَا هِيَ تُحَدِّثُنِي ذَاتَ لَيْلَةٍ انْكَشَفَ لِي مِنْهَا شَيْءٌ. فَوَثَبْتُ عَلَيْهَا فَوَاقَعْتُهَا. فَلَمَّا أَصْبَحْتُ غَدَوْتُ عَلَى قَوْمِي. فَأَخْبَرْتُهُمْ خَبَرِي. وَقُلْتُ لَهُمْ: سَلُوا لِي رَسُولَ اللَّهِ ﷺ. فَقَالُوا: مَا كُنَّا نَفْعَلُ. إِذاً يُنْزِلُ اللَّهُ فِينَا كِتَاباً، أَوْ يَكُونَ فِينَا مِنْ رَسُولِ اللَّهِ ﷺ قَوْلٌ، فَيَبْقَى عَلَيْنَا عَارُهُ، وَلٰكِنْ سَوْفَ نُسَلِّمُكَ بِجَرِيرَتِكَ. اذْهَبْ أَنْتَ فَاذْكُرْ شَأْنَكَ لِرَسُولِ اللَّهِ ﷺ. قَالَ، فَخَرَجْتُ حَتَّى جِئْتُهُ، فَأَخْبَرْتُهُ الْخَبَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَنْتَ بِذَاكَ؟**» فَقُلْتُ: أَنَا بِذَاكَ. وَهَا أَنَا، يَا رَسُولَ اللَّهِ صَابِرٌ لِحُكْمِ اللَّهِ

(of Revelation) would be sent concerning us, or lest the Messenger of Allah "Allah's blessing and peace be upon him" would say something concerning us, whose shame would pursue us afterwards. But, we should leave you to your sin: go yourself, and make a mention of your story to the Messenger of Allah "Allah's blessing and peace be upon him"." I set out and came direct to the Messenger of Allah "Allah's blessing and peace be upon him", and told him my story, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Have you really done so?" I said: "I've really done so; and here I'm, O Messenger of Allah, constantly patient on the Commandment of Allah concerning me." he said to me: "Emancipate a slave!" I said: "Nay, by Him, Who has sent you with the truth! I now no longer have got but myself." He ordered me to observe two-month fasts consecutively, thereupon I said: "O Messenger of Allah! Has I not received such (misfortune) as has befallen me but during the fasts (of no more than a month successively)?" he ordered me to give in charity, or feed sixty indigent persons, thereupon I said to him: "By Him Who has sent you with the truth! We spent this night of ours, with even no supper to have." He then said: "Go to the collector of the (objects of) charity of Banyu Zuraiq, and tell him to give it to you thereof feed sixty indigent ones, and sustain yourself (and your dependents) with the remaining portion of it."

2063- It is narrated on the authority of A'ishah that she said: "Blessed be Allah, Whose Hearing encompasses all things. I was hearing the speech of Khawlah Bint Tha'labah, some of which was hidden from me, while she was complaining her husband to the Messenger of Allah "Allah's blessing and peace be upon him", saying: "O Messenger of Allah! He consumed my youth, and I gave birth to many children for him, and when I grew old, and unable to give birth, he made me unlawful for him by way of Zihar. O Allah! I complain to You (of my husband).!" She did not leave until Gabriel came with this Verse: "Allah has indeed heard (and accepted) the statement of the woman who pleads with you concerning her husband." (Al-Mujadilah 1)

[26] Can Such As Makes His Wife Unlawful For Him By Way Of Zihar Have Sexual Relation With Her Before Expiation

2064- It is narrated on the authority of Salamah Ibn Sakhr Al-Bayadi from the Messenger of Allah "Allah's blessing and peace be upon him" that he said concerning the permissibility for such as makes his wife unlawful for him by way of Zihar to have sexual relation with her before he makes expiation: "Let it be one expiation!"

عَلَيَّ. قَالَ: «**فَأَعْتِقْ رَقَبَةً**» قَالَ، قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَصْبَحْتُ أَمْلِكُ إِلاَّ رَقَبَتِي هٰذِهِ. قَالَ: «**فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ**» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ وَهَلْ دَخَلَ عَلَيَّ مَا دَخَلَ مِنَ الْبَلاَءِ إِلاَّ بِالصَّوْمِ؟ قَالَ: «**فَتَصَدَّقْ أَوْ أَطْعِمْ سِتِّينَ مِسْكِيناً**» قَالَ، قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بِتْنَا لَيْلَتَنَا هٰذِهِ، مَا لَنَا عَشَاءٌ. قَالَ: «**فَاذْهَبْ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَقُلْ لَهُ، فَلْيَدْفَعْهَا إِلَيْكَ. وَأَطْعِمْ سِتِّينَ مِسْكِيناً. وَانْتَفِعْ بِبَقِيَّتِهَا**».

2063 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ. حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ: قَالَتْ عَائِشَةُ: تَبَارَكَ الَّذِي وَسِعَ سَمْعُهُ كُلَّ شَيْءٍ. إِنِّي لأَسْمَعُ كَلاَمَ خَوْلَةَ بِنْتِ ثَعْلَبَةَ، وَيَخْفَى عَلَيَّ بَعْضُهُ، وَهِيَ تَشْتَكِي زَوْجَها إِلَى رَسُولِ اللَّهِ ﷺ. وَهِيَ تَقُولُ: يَا رَسُولَ اللَّهِ أَكَلَ شَبَابِي. وَنَثَرْتُ لَهُ بَطْنِي. حَتَّى إِذَا كَبِرَتْ سِنِّي، وَانْقَطَعَ وَلَدِي، ظَاهَرَ مِنِّي. اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ. فَمَا بَرِحَتْ حَتَّى نَزَلَ جِبْرَائِيلُ بِهٰؤُلاَءِ الآيَاتِ: ﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا وَتَشْتَكِيٓ إِلَى ٱللَّهِ﴾ [المجادلة: 1].

26 ـ بابُ المُظَاهِرِ يُجَامِعُ قَبْلَ أَنْ يُكَفِّرَ

2064 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ سَلَمَةَ بْنِ صَخْرٍ الْبَيَاضِيِّ، عَنِ النَّبِيِّ ﷺ، فِي الْمُظَاهِرِ يُوَاقِعُ قَبْلَ أَنْ يُكَفِّرَ. قَالَ: «**كَفَّارَةٌ وَاحِدَةٌ**».

2065- It is narrated on the authority of Ibn Abbas that a man made his wife unlawful for him by way of Zihar; and then he had sexual intercourse with her before making expiation. He came to the Messenger of Allah “Allah’s blessing and peace be upon him” and made a mention of that to him, thereupon he said: “What led you to do so?” he said: “I saw her bangle in the moonlight (which stimulated in me the desire for her).” On that the Messenger of Allah “Allah’s blessing and peace be upon him” smiled and ordered him not to approach her until he would make expiation.

[27] What About Li’an

(Invoking Allah’s curse upon the liar of the couple when the husband accuses his wife of committing adultery)

2066- It is narrated on the authority of Sahl Ibn Sa’d As-Sa’idi: Uwaimer came to Asim Ibn Adi and said: "Ask on my behalf the Messenger of Allah “Allah’s blessing and peace be upon him” about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Asim asked The Prophet "Allah's blessing and peace be upon him" about that, but Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful. Then, Uwaimer asked him: “What have you done?” Asim replied: “What I’ve done is that you brought to me no good. I asked Allah's Apostle "Allah's blessing and peace be upon him" about that, and he disliked such questions and considered them as shameful." Uwaimer then said: "By Allah, I will come to Allah's Apostle "Allah's blessing and peace be upon him" and ask him about it." When he came to The Prophet “Allah’s blessing and peace be upon him” he found out that the Divine revelation had been sent in connection with their (case) thereupon, he (the Prophet) carried out the (measures of) invoking Allah’s Curse upon the liar of both (he and his wife). Uwaimer said: "O Allah's Apostle! If I kept her I would be a liar." So Uwaimer divorced her thrice before being ordered by The Messenger of Allah “Allah’s blessing and peace be upon him”. In this way, divorce became a tradition afterwards for those who happened to be involved in a case of invoking Allah’s curse upon the liar of the couple (husband and wife) when she is accused of committing adultery. Then, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Watch her: if she gives birth to a child of black complexion, large black eyes, huge thighs, I do not think but he (her husband) has told the truth about her; and if she gives

2065 ـ حدّثنا الْعَبَّاسُ بْنُ يَزِيدَ. قَالَ: حَدَّثَنَا غُنْدَرٌ. حَدَّثَنَا مَعْمَرٌ عَنِ الْحَكَمِ بْنِ أَبَانٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَجُلاً ظَاهَرَ مِنِ امْرَأَتِهِ. فَغَشِيَهَا قَبْلَ أَنْ يُكَفِّرَ. فَأَتَىٰ النَّبِيَّ ﷺ، فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ: «**مَا حَمَلَكَ عَلَى ذٰلِكَ؟**» فَقَالَ: يَا رَسُولَ اللَّهِ رَأَيْتُ بَيَاضَ حِجْلَيْهَا فِي الْقَمَرِ، فَلَمْ أَمْلِكْ نَفْسِي أَنْ وَقَعْتُ عَلَيْهَا. فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَأَمَرَهُ أَلاَّ يَقْرَبَهَا حَتَّى يُكَفِّرَ.

27 ـ بابُ اللِّعَانِ

2066 ـ حدّثنا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: جَاءَ عُوَيْمِرٌ إِلَى عَاصِمِ بْنِ عَدِيٍّ، فَقَالَ: سَلْ لِي رَسُولَ اللَّهِ ﷺ: أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَقَتَلَهُ، أَيُقْتَلُ بِهِ؟ أَمْ كَيْفَ يَصْنَعُ؟ فَسَأَلَ عَاصِمٌ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ فَعَابَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ. ثُمَّ لَقِيَهُ عُوَيْمِرٌ فَسَأَلَهُ، فَقَالَ: مَا صَنَعْتَ؟ فَقَالَ: صَنَعْتُ أَنَّكَ لَمْ تَأْتِنِي بِخَيْرٍ. سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَعَابَ الْمَسَائِلَ. فَقَالَ عُوَيْمِرٌ: وَاللَّهِ لآتِيَنَّ رَسُولَ اللَّهِ ﷺ وَلأَسْأَلَنَّهُ. فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَوَجَدَهُ قَدْ أُنْزِلَ عَلَيْهِ فِيهِمَا. فَلاَعَنَ بَيْنَهُمَا. فَقَالَ عُوَيْمِرٌ: وَاللَّهِ لَئِنِ انْطَلَقْتُ بِهَا يَا رَسُولَ اللَّهِ لَقَدْ كَذَبْتُ عَلَيْهَا. قَالَ: فَفَارَقَهَا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ. فَصَارَتْ سُنَّةً فِي الْمُتَلاَعِنَيْنِ.

birth to a child of red complexion as if he is a Wahrah (a land red insect), I do not think but he has told a lie." Then, she gave birth to a child having features in agreement with what is hateful (i.e. which referred to her committing fornication).

2067- It is narrated on the authority of Ibn Abbas: Hilal Ibn Umayyah accused his wife of committing adultery with Sharik Ibn Sahma and filed the case before The Prophet. The Prophet "Allah's blessing and peace be upon him" said (to Hilal): "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilal said: "By Him, Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment." Then Allah revealed to him: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (An-Nur 6 :8) Then The Prophet "Allah's blessing and peace be upon him" left and sent for both. They came, and Hilal stood up and took the oaths (first confirming the claim), while the Prophet "Allah's blessing and peace be upon him" was saying: "Allah knows that one of you is a liar, so will any of you repent?" Then the woman got up and took the oaths and when she was going to take the fifth one, that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth, the people stopped her and said: "It (the fifth oath) will definitely bring Allah's curse on you (if you are guilty)." So she hesitated and shrank back (from taking the oath) so much that we thought that she would withdraw her denial. But then she said: "I will not dishonour my family all through these days," and carried on (the process of taking oaths). The Prophet "Allah's blessing and peace be upon him" then said: "Watch her: if she delivers a black-eyed child with big hips and fat shins then it is Sharik Ibn Sahma's child." Later she delivered a child of such a description. So The Prophet "Allah's blessing and peace be upon him" said: "Had the case not been settled by Allah's Law, I would have punished her severely."

2068- It is narrated on the authority of Abdullah that he said: While we were sitting in the mosque on the night prior to Friday, a man said: "If a man found another man (committing adultery) with his wife and he

ثُمَّ قَالَ النَّبِيُّ ﷺ: «**انظُرُوهَا. فَإِنْ جَاءَتْ بِهِ أَسْحَمَ، أَدْعَجَ الْعَيْنَيْنِ، عَظِيمَ الأَلْيَتَيْنِ، فَلاَ أُرَاهُ إِلاَّ قَدْ صَدَقَ عَلَيْهَا. وَإِنْ جَاءَتْ بِهِ أُحَيْمِرَ كَأَنَّهُ وَحَرَةٌ، فَلاَ أُرَاهُ إِلاَّ كَاذِباً**» قَالَ، فَجَاءَتْ بِهِ عَلَى النَّعْتِ الْمَكْرُوهِ.

2067 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. قَالَ: أَنْبَأَنَا هِشَامُ بْنُ حَسَّانَ. حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ هِلاَلَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ ابْنِ سَحْمَاءَ. فَقَالَ النَّبِيُّ ﷺ: «**الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ**» فَقَالَ هِلاَلُ بْنُ أُمَيَّةَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ. وَلَيُنْزِلَنَّ اللَّهُ فِي أَمْرِي مَا يُبَرِّىءُ ظَهْرِي. قَالَ، فَنَزَلَتْ: ﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ﴾ حَتَّى بَلَغَ: ﴿وَٱلْخَـٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّـٰدِقِينَ﴾ فَانصَرَفَ النَّبِيُّ ﷺ. فَأَرْسَلَ إِلَيْهِمَا فَجَاءَا. فَقَامَ هِلاَلُ بْنُ أُمَيَّةَ فَشَهِدَ، وَالنَّبِيُّ ﷺ يَقُولُ: «**إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ. فَهَلْ مِنْ تَائِبٍ؟**» ثُمَّ قَامَتْ فَشَهِدَتْ. فَلَمَّا كَانَ عِنْدَ الْخَامِسَةِ: ﴿أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّـٰدِقِينَ﴾ [النور: 6] قَالُوا لَهَا: إِنَّهَا لَمُوجِبَةٌ.

قَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَنَكَصَتْ. حَتَّى ظَنَنَّا أَنَّهَا سَتَرْجِعُ. فَقَالَتْ: وَاللَّهِ لاَ أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ. فَقَالَ النَّبِيُّ ﷺ: «**انظُرُوهَا. فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ، سَابِغَ الأَلْيَتَيْنِ، خَدَلَّجَ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ ابْنِ سَحْمَاءَ**». فَجَاءَتْ بِهِ كَذٰلِكَ. فَقَالَ النَّبِيُّ ﷺ: «**لَوْلاَ مَا مَضَىٰ مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَلَهَا شَأْنٌ**».

2068 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ. قَالاَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا فِي الْمَسْجِدِ لَيْلَةَ الْجُمُعَةِ. فَقَالَ رَجُلٌ: لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَقَتَلَهُ قَتَلْتُمُوهُ. وَإِن تَكَلَّمَ جَلَدْتُمُوهُ.

killed him, you would kill him (in implementation of the law of equality); and if he spoke (that his wife committed adultery) you would lash him (in implementation of the legal punishment of false charge against women): by Allah: I'm going to make a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him"." He made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Allah revealed the Holy Verse of Li'an (being engaged in the measures of invoking Allah's curse upon the liar of the couple when the husband accuses his wife of committing adultery). Afterwards, the man came and launched a charge against his wife (of committing adultery), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" carried out the measures of invoking Allah's Curse against the liar of both. He said: "Perhaps, she would deliver a black child." Accordingly, she delivered a child of black complexion and curly hair.

2069- It is narrated on the authority of Ibn Umar that a man was engaged with his wife in invoking Allah's Curse upon the liar of both (when he launched a charge against her of committing adultery), and he denied the would-be child's ancestry and belonging to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" parted them, and joined the child to the woman.

2070- It is narrated on the authority of Ibn Abbas that he said: A man from the Ansar got married to a woman from Ajlan and after he had consummated marriage and spent the night with her, he came to claim in the morning that he found her as deflowered. Her case was filed before the Messenger of Allah "Allah's blessing and peace be upon him", who summoned the woman and asked her, and she said: "Nay! I was virgin." The Prophet "Allah's blessing and peace be upon him" carried out the measures of having them engaged in invoking Allah's Curse upon the liar of both, and (parted them and) gave her the dower.

2071- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that Allah's Apostle "Allah's blessing and peace be upon him" said: "There are four (types of) women, between whom (and their husbands in case they accuse them of committing adultery) the measures of invoking Allah's Curse upon the liar of both should not be carried out: a Christian woman who is the wife of a Muslim; a Jewess who is the wife of a Muslim; a free woman who is the wife of a slave; and a slave-girl who is the wife of a free man."

واللَّهِ لأَذْكُرَنَّ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَذَكَرَهُ لِلنَّبِيِّ ﷺ. فَأَنْزَلَ اللَّهُ آيَاتِ اللِّعَانِ. ثُمَّ جَاءَ الرَّجُلُ بَعْدَ ذٰلِكَ يَقْذِفُ امْرَأَتَهُ. فَلاَعَنَ النَّبِيُّ ﷺ بَيْنَهُمَا. وَقَالَ: «**عَسَىٰ أَنْ تَجِيءَ بِهِ أَسْوَدَ**» فَجَاءَتْ بِهِ أَسْوَدَ، جَعْداً.

2069 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَجُلاً لاَعَنَ امْرَأَتَهُ وَانْتَفَى مِنْ وَلَدِهَا. فَفَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا. وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ.

2070 ـ **حدّثنا** عَلِيُّ بْنُ سَلَمَةَ النَّيْسَابُورِيُّ. حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ. حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ. قَالَ: ذَكَرَ طَلْحَةُ بْنُ نَافِعٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: تَزَوَّجَ رَجُلٌ مِنَ الأَنْصَارِ امْرَأَةً مِنْ بَلْعِجْلاَنَ. فَدَخَلَ بِهَا. فَبَاتَ عِنْدَهَا. فَلَمَّا أَصْبَحَ قَالَ: مَا وَجَدْتُهَا عَذْرَاءَ. فَرُفِعَ شَأْنُهَا إِلَى النَّبِيِّ ﷺ. فَدَعَا الْجَارِيَةَ فَسَأَلَهَا. فَقَالَتْ: بَلَىٰ. قَدْ كُنْتُ عَذْرَاءَ. فَأَمَرَ بِهِمَا فَتَلاَعَنَا. وَأَعْطَاهَا الْمَهْرَ.

2071 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحَضْرَمِيُّ، عَنْ ضَمْرَةَ بْنِ رَبِيعَةَ، عَنِ ابْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَرْبَعٌ مِنَ النِّسَاءِ لاَ مُلاَعَنَةَ بَيْنَهُنَّ: النَّصْرَانِيَّةُ تَحْتَ الْمُسْلِمِ. وَالْيَهُودِيَّةُ تَحْتَ الْمُسْلِمِ. وَالْحُرَّةُ تَحْتَ الْمَمْلُوكِ. وَالْمَمْلُوكَةُ تَحْتَ الْحُرِّ**».

[28] Forbidding What Is Lawful For Oneself

2072- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath to keep away from his wives (for a month); and he made (them) unlawful for him (during that month); and he further made unlawful what was lawful for him (when he forbade Mariyyah, his Coptic slave-girl to him by an oath; and then he made lawful what became unlawful for him by such an oath when he approached her); and he made expiation (to dissolve) the oath.

2073- It is narrated on the authority of Ibn Abbas that he said as to (suspend) forbidding what is lawful for one, is (to make expiation like that of) an oath. He used to say: "No doubt, you have in the Messenger of Allah "Allah's blessing and peace be upon him" a beautiful pattern (to follow)."

[29] Giving The Freedom Of Choice To The Slave-Girl When She Is Emancipated (Whether To Stay With Her Slave Husband Or Leave Him)

2074- It is narrated on the authority of A'ishah that she emancipated Barirah, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave her the freedom of choice (whether to remain with her husband or to leave him; and she chose to leave him); and her husband was a (slave and he was manumitted and became a) free man.

2075- It is narrated on the authority of Ibn Abbas: Barirah's husband was a slave called Mughith, as if I am seeing him now, going behind Barirah and weeping with his tears flowing on his cheeks. The Prophet "Allah's blessing and peace be upon him" said to Abbas: "O Abbas! Are you not astonished at the love of Mughith for Barirah and the hatred of Barirah for Mughith?" The Prophet "Allah's blessing and peace be upon him" then said to Barirah: "Why Don't you return to him? He is the father of your child!" She said: "O Allah's Apostle! Do you order me to do so?" He said: "No, I only intercede for him." She said: "I am not in need of him."

2076- It is narrated on the authority of A'ishah: Three traditions were set for Barirah: When Barirah was manumitted she was given the option (whether to remain with her slave husband). Her husband was a slave. When they gave her in charity, she gave out of that as a gift to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "It is an object of charity for her, and a present for us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The allegiance (of the slave) is for the manumitter."

28 ـ بابُ الحَرَامِ

2072 ـ حدّثنا الْحَسَنُ بْنُ قَزْعَةَ. حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ. حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: آلَى رَسُولُ اللَّهِ ﷺ مِنْ نِسَائِهِ. وَحَرَّمَ فَجَعَلَ الْحَلاَلَ حَرَاماً. وَجَعَلَ فِي الْيَمِينِ كَفَّارَةً.

2073 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ يَعْلَىٰ بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ قَالَ: قَالَ ابْنُ عَبَّاسٍ: فِي الْحَرَامِ يَمِينٌ.

وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

29 ـ بابُ خِيَارِ الأَمَةِ إذا أُعْتِقَتْ

2074 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّهَا أَعْتَقَتْ بَرِيرَةَ. فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ. وَكَانَ لَهَا زَوْجٌ حُرٌّ.

2075 ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ زَوْجُ بَرِيرَةَ عَبْداً يُقَالُ لَهُ مُغِيثٌ. كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا وَيَبْكِي. وَدُمُوعُهُ تَسِيلُ عَلَى خَدِّهِ. فَقَالَ النَّبِيُّ ﷺ لِلعَبَّاسِ: «**يَا عَبَّاسُ أَلاَ تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ، وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثاً؟**» فَقَالَ لَهَا النَّبِيُّ ﷺ: «**لَوْ رَاجَعْتِيهِ، فَإِنَّهُ أَبُو وَلَدِكِ**» قَالَتْ: يَا رَسُولَ اللَّهِ تَأْمُرُنِي؟ قَالَ: «**إِنَّمَا أَشْفَعُ**» قَالَتْ: لاَ حَاجَةَ لِي فِيهِ.

2076 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ؛ قَالَتْ: مَضَىٰ فِي بَرِيرَةَ ثَلاَثُ سُنَنٍ: خُيِّرَتْ حِينَ أُعْتِقَتْ. وَكَانَ زَوْجُهَا مَمْلُوكاً. وَكَانُوا يَتَصَدَّقُونَ عَلَيْهَا فَتُهْدِي إِلَى النَّبِيِّ ﷺ فَيَقُولُ: «**هُوَ عَلَيْهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ**» وَقَالَ: «**الْوَلاَءُ لِمَنْ أَعْتَقَ**».

2077- It is narrated on the authority of A'ishah that Barirah was ordered (though being a slave-girl) to have her term of Iddat three monthly courses.

2078- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" gave Barirah the freedom of choice (when she was emancipated whether to remain with her husband or to leave him).

[30] The (Irrevocable) Divorce Of The Slave-Girl And Her Iddat

2079- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The divorce of the slave-girl becomes (irrevocable when it is pronounced) twice, and her (term of) Iddat is of two monthly courses."

2080- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The divorce of the slave-girl becomes (irrevocable with) two pronouncements of divorce, and her (term of) cleanness (from the current marital state to become lawful for being married by others) is of two monthly courses."

[31] The Divorce Of A Slave

2081- It is narrated on the authority of Ibn Abbas that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My master married me to his slave-girl, and then he wanted to separate us." On that the Messenger of Allah "Allah's blessing and peace be upon him" came up the pulpit and said: "O people! What is the matter with anyone of you, who marries his slave to his slave-girl and then intends to part them: No doubt, the (right of) divorce is due to such as (has the claim to) take (the woman) by her chin" (i.e. due to the husband, who has more claim over her).

[32] When One Divorces A Slave-Girl Twice And Then He Buys Her

2082- It is narrated on the authority of Abu Al-Hasan, the freed slave of Banu Nawfal that Ibn Abbas was asked about a slave who divorced his wife (who was a slave-girl) twice, and then he was manumitted: (Is it lawful for him) to remarry her (without her being married to another one)?" He answered in the affirmative. It was said to him: "Upon which (do you rely in that verdict)?" he said: "A similar judgement was passed by the Messenger of Allah "Allah's blessing and peace be upon him"." Abdullah Ibn Al-Mubarak said: Verily, Abu Al-Hasan carried (the burden of that narration as) a heavy rock on his back.

2077 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: أُمِرَتْ بَرِيرَةُ أَنْ تَعْتَدَّ بِثَلاَثِ حِيَضٍ.

2078 ـ حدّثنا إِسْمَاعِيلُ بْنُ تَوْبَةَ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ يَحْيَىٰ بْنِ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أُذَيْنَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَيَّرَ بَرِيرَةَ.

30 ـ بابٌ في طلاق الأَمَة وعِدَّتِهَا

2079 ـ حدّثنا مُحَمَّدُ بْنُ طَرِيفٍ، وَإِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. قَالاَ: حَدَّثَنَا عُمَرُ بْنُ شَبِيبٍ الْمُسْلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَىٰ، عَنْ عَطِيَّةَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**طَلاَقُ الأَمَةِ اثْنَتَانِ، وَعِدَّتُهَا حَيْضَتَانِ**».

2080 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ مُظَاهِرِ بْنِ أَسْلَمَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**طَلاَقُ الأَمَةِ تَطْلِيقَتَانِ. وَقَرْؤُهَا حَيْضَتَانِ**».

قَالَ أَبُو عَاصِمٍ: فَذَكَرْتُهُ لِمُظَاهِرٍ. فَقُلْتُ: حَدِّثْنِي كَمَا حَدَّثْتَ ابْنَ جُرَيْجٍ. فَأَخْبَرَنِي عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**طَلاَقُ الأَمَةِ تَطْلِيقَتَانِ. وَقَرْؤُهَا حَيْضَتَانِ**».

31 ـ بابُ طَلاقِ العَبْدِ

2081 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَحْيَىٰ بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ مُوسَىٰ بْنِ أَيُّوبَ الْغَافِقِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَتَىٰ النَّبِيَّ ﷺ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ سَيِّدِي زَوَّجَنِي أَمَتَهُ، وَهُوَ يُرِيدُ أَنْ يُفَرِّقَ بَيْنِي وَبَيْنَهَا، قَالَ، فَصَعِدَ رَسُولُ اللَّهِ ﷺ الْمِنْبَرَ فَقَالَ: «**يَا أَيُّهَا النَّاسُ مَا بَالُ أَحَدِكُمْ يُزَوِّجُ عَبْدَهُ أَمَتَهُ ثُمَّ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَهُمَا؟ إِنَّمَا الطَّلاَقُ لِمَنْ أَخَذَ بِالسَّاقِ**».

32 ـ بابُ مَنْ طَلَّقَ أَمَةً تَطْلِيقَتَيْنِ ثُمَّ اشْتَرَاهَا

2082 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجَوَيْهِ أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عُمَرَ بْنِ مُعَتِّبٍ، عَنْ أَبِي الْحَسَنِ، مَوْلَى بَنِي نَوْفَلٍ. قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ عَبْدٍ طَلَّقَ امْرَأَتَهُ تَطْلِيقَتَيْنِ ثُمَّ أُعْتِقَا. يَتَزَوَّجُهَا؟ قَالَ: نَعَمْ. فَقِيلَ لَهُ: عَمَّنْ؟ قَالَ: قَضَىٰ بِذٰلِكَ رَسُولُ اللَّهِ ﷺ.

قَالَ عَبْدُ الرَّزَّاقِ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: لَقَدْ تَحَمَّلَ أَبُو الْحَسَنِ هٰذَا صَخْرَةً عَظِيمَةً عَلَى عُنُقِهِ.

[33] The (Term Of) Iddat Of (The Slave-Girl Who Has A Child From Her Master And Thus Becomes) A Child's Mother

2083- It is narrated on the authority of Amr Ibn Al-As that he said: Do not spoil the sunnah of our Prophet Muhammad "Allah's blessing and peace be upon him" for us: the (term of) Iddat of the (slave-girl who gives birth to a child from her master and thus becomes) a child's mother (whose master dies) is of four months and ten days.

[34] The Adornment Is Undesirable For The Woman Whose Husband Dies

2084- It is narrated on the authority of Zainab Bint Umm Salamah that she heard both Umm Salamah and Umm Habibah having said: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The husband of my daughter died and she is suffering from an eye disease, can she apply kohl to her eye?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "In the Pre-Islamic Period of ignorance, a widow among you used to throw a globe of dung after a year had elapsed (following her husband's death). (She should mourn for) just four months and ten days."

[35] Should A Woman Morn For Anyone Else Other Than Her Husband

2085- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a woman to morn for a dead over three nights, barring her husband (for whom she should morn four months and ten days)."

2086- It is narrated on the authority of Hafsah, the wife of the Prophet "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a woman who has faith in Allah and the Last Day (of Judgement) to morn for a dead over three nights, barring her husband (for whom she should morn four months and ten days)."

2087- It is narrated on the authority of Umm Atiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said (to women): "Do not morn for a dead over three nights, except in case of a woman who morns for her (dead) husband four months and ten days, (during which) she should not wear any colourful garment, barring a garment of Asb (very coarse Yemenite cloth), nor should she apply kohl, nor should she apply perfume unless it is at the time of taking bath from menses, even though with a little quantity of Qust or Azfar (two kinds of incense)."

33 ـ باب عِدَّةِ أُمِّ الوَلَدِ

2083 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ عَمْرِو بْنِ الْعَاصِ؛ قَالَ: لاَ تُفْسِدُوا عَلَيْنَا سُنَّةَ نَبِيِّنَا مُحَمَّدٍ ﷺ. عِدَّةُ أُمِّ الْوَلَدِ أَرْبَعَةُ أَشْهُرٍ وَعَشْراً.

34 ـ باب كَرَاهِيَةِ الزِّينَةِ للمُتَوَفَّى عَنها زَوْجُها

2084 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ؛ أَنَّهُ سَمِعَ زَيْنَبَ ابْنَةَ أُمِّ سَلَمَةَ تُحَدِّثُ أَنَّهَا سَمِعَتْ أُمَّ سَلَمَةَ وَأُمَّ حَبِيبَةَ تَذْكُرَانِ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ ابْنَةً لَهَا تُوُفِّيَ عَنْهَا زَوْجُهَا. فَاشْتَكَتْ عَيْنُهَا. فَهِيَ تُرِيدُ أَنْ تَكْحَلُهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**قَدْ كَانَتْ إِحْدَاكُنَّ تَرْمِي بِالْبَعْرَةِ عِنْدَ رَأْسِ الْحَوْلِ. وَإِنَّمَا هِيَ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً**».

35 ـ باب هَلْ تُحِدُّ المَرْأَةُ على غَيْرِ زَوْجِهَا؟

2085 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَحِلُّ لامْرَأَةٍ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثٍ. إِلاَّ عَلَى زَوْجٍ**».

2086 ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثٍ. إِلاَّ عَلَى زَوْجٍ**».

2087 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلاثٍ، إِلاَّ امْرَأَةٌ تُحِدُّ عَلَى زَوْجِهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْراً. وَلاَ تَلْبَسُ ثَوْباً مَصْبُوغاً، إِلاَّ ثَوْبَ عَصْبٍ. وَلاَ تَكْتَحِلُ وَلاَ تَطَيَّبُ إِلاَّ عِنْدَ أَدْنَىٰ طُهْرِهَا، بِنُبْذَةٍ مِنْ قُسْطٍ أَوْ أَظْفَارٍ**».

[36] When A Man Is Ordered By His Father To Divorce His Wife

2088- It is narrated on the authority of Ibn Umar that he said: I had a wife, for whom I had love, though my father had aversion towards her. Umar made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who commanded me to divorce her; and I did accordingly.

2089- It is narrated on the authority of Abu Abd Ar-Rahman that a man was ordered by his father or his mother, Shu'bah (a sub-narrator) was in doubt, to divorce his wife, thereupon (to make it difficult upon himself, so that his father or mother would retract) he made it binding upon himself to manumit one hundred (slaves if he divorced his wife). He went to Abu Ad-Darda' (to seek his religious verdict), and behold! He was offering the Duha prayer, which he was prolonging. Then, he offered (the sunnah) prayer between Zhuhr an Asr (and after he had finished) the man asked him, thereupon Abu Ad-Darda' said: "Fulfill your vow and be dutiful (and kind) to your parents." Abu Ad-Darda' further said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "One's (kindness to his) father (leads one to) the best of the gates of the Garden: so, it is up to You to guard strictly your parents (by being kind and dutiful to them), or leave that."

36 ـ بابُ الرَّجُلِ يَأْمُرُهُ أَبُوهُ بطَلاقِ امْرَأَتِهِ

2088 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، وَعُثْمَانُ بْنُ عُمَرَ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ خَالِهِ الْحٰرِثِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: كَانَتْ تَحْتِي امْرَأَةٌ. وَكُنْتُ أُحِبُّهَا. وَكَانَ أَبِي يُبْغِضُهَا. فَذَكَرَ ذٰلِكَ عُمَرُ لِلنَّبِيِّ ﷺ. فَأَمَرَنِي أَنْ أُطَلِّقَهَا. فَطَلَّقْتُهَا.

2089 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ؛ أَنَّ رَجُلاً أَمَرَهُ أَبُوهُ أَوْ أُمُّهُ (شَكَّ شُعْبَةُ) أَنْ يُطَلِّقَ امْرَأَتَهُ. فَجَعَلَ عَلَيْهِ مِائَةَ مُحَرَّرٍ. فَأَتَىٰ أَبَا الدَّرْدَاءِ. فَإِذَا هُوَ يُصَلِّي الضُّحَىٰ وَيُطِيلُهَا. وَصَلَّى مَا بَيْنَ الظُّهْرِ وَالْعَصْرِ. فَسَأَلَهُ. فَقَالَ أَبُو الدَّرْدَاءِ: أَوْفِ بِنَذْرِكَ، وَبَرَّ وَالِدَيْكَ.

وَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَحَافِظْ عَلَى وَالِدَيْكَ، أَوِ اتْرُكْ**».

(11) THE BOOK OF EXPIATIONS

[1] The Oath Of The Messenger Of Allah

2090- It is narrated on the authority of Rifa'ah Al-Juhani that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took an oath, he would say: "By Him, in Whose Hand is the soul of Muhammad."

2091- It is narrated on the authority of Rifa'ah Ibn Arabah Al-Juhani that he said: The (statement of) oath with which the Messenger of Allah "Allah's blessing and peace be upon him" used to swear was, and I bear testimony to that before Allah: "By Him, in Whose Hand is my soul."

2092- It is narrated on the authority of Salim from his father that he said: The (statement of) oath with which the Messenger of Allah "Allah's blessing and peace be upon him" used to swear most frequently was: "No, by Him, Who turns the hearts!"

2093- It is narrated on the authority of Abu Hurairah that he said: The (statement of) oath of the Messenger of Allah "Allah's blessing and peace be upon him" was: "No, and I ask for Allah's Forgiveness (if it is not so)!"

[2] It Is Forbidden To Swear By Anything Else Other Than Allah

2094- It is narrated on the authority of Salim Ibn Abdullah Ibn Umar from his father from his grandfather that once the Messenger of Allah "Allah's blessing and peace be upon him" heard him having sworn by his father, thereupon he said: "No doubt, Allah forbids you to take oath by your fathers." Umar said: (Henceforth) I've never sworn by that in my name nor (have I mention it) on behalf of others.

2095- It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not swear by the tyrants (i.e. the idols), nor by your fathers."

2096- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes an oath in which he says (even though unintentionally): "By Lati and Uzza", let him say: "There is no god (to be worshipped) but Allah.""

2097- It is narrated on the authority of Sa'd that he said: Once, I took an oath by Lati and Uzza (even though unintentionally), thereupon the

11 ـ كِتَابُ الكَفَّارَاتِ

1 ـ بابُ يَمِينِ رَسُولِ الله ﷺ الَّتي كَانَ يَحْلِفُ بها

2090 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ الْجُهَنِيِّ؛ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا حَلَفَ قَالَ: «**وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ**».

2091 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ بْنِ عَرَابَةَ الْجُهَنِيِّ؛ قَالَ: كَانَتْ يَمِينُ رَسُولِ اللَّهِ ﷺ، الَّتِي يَحْلِفُ بِهَا، أَشْهَدُ عِنْدَ اللَّهِ «**وَالَّذِي نَفْسِي بِيَدِهِ**».

2092 ـ حدّثنا أَبُو إِسْحَاقَ الشَّافِعِيُّ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَتْ أَكْثَرُ أَيْمَانِ رَسُولِ اللَّهِ ﷺ: «**لاَ. وَمُصَرِّفِ الْقُلُوبِ**».

2093 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ. ح وَحَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا مَعْنُ بْنُ عِيسَىٰ، جَمِيعاً عَنْ مُحَمَّدِ بْنِ هِلاَلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَتْ يَمِينُ رَسُولِ اللَّهِ ﷺ: «**لاَ. وَأَسْتَغْفِرُ اللَّهَ**».

2 ـ بابُ النَّهْيِ أَنْ يَحْلِفَ بغَيْرِ الله

2094 ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَهُ يَحْلِفُ بِأَبِيهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ**» قَالَ: عُمَرُ: فَمَا حَلَفْتُ بِهَا ذَاكِراً وَلاَ آثِراً.

2095 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَحْلِفُوا بِالطَّوَاغِي، وَلاَ بِآبَائِكُمْ**».

2096 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ حَلَفَ، فَقَالَ فِي يَمِينِهِ: بِاللاَّتِ وَالْعُزَّى، فَلْيَقُلْ: لاَ إِلٰهَ إِلاَّ اللَّهُ**».

2097 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ؛ قَالَ: حَلَفْتُ بِاللاَّتِ وَالْعُزَّى. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**قُلْ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. ثُمَّ انْفُثْ عَنْ يَسَارِكَ ثَلاَثاً. وَتَعَوَّذْ. وَلاَ تَعُدْ**».

Messenger of Allah "Allah's blessing and peace be upon him" said to me: "You should say: "There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no god", then spit on your left, seek refuge (with Allah from Satan), and do not return to that once again."

[3] When One Swears By A Religion Other Than Islam

2098- It is narrated on the authority of Thabit Ibn Ad-Dahhak that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who swears by a religion other than Islam, and he is telling a lie intentionally, he is the same as he says."

2099- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" heard one saying: "I'm then a Jew (if this is not so)!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It (Judaism) has been affirmed to him."

2100- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one says: "I'm free from Islam (if this is not as what I say)", then, if he tells a lie, he is the same as he says (describing himself); and if he tells the truth, he will never return to Islam as free from faults (and sins)."

[4] If One Swears By Allah (To Affirm Or Refute Anything) For Anyone, Let Him Accept That

2101- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" heard someone having sworn by his father, thereupon he said: "Do not swear by your fathers: whoever takes oath by Allah, let him be true (to his oath); and whoever swears by Allah (to affirm or refute anything) for anyone, let him accept that; and whoever is not satisfied with Allah, he is far from (the nearness of) Allah."

2102- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Jesus, son of Mary, saw a man committing theft, thereupon he asked him: "Have you committed theft?" he said: "No, by Him, other than Whom there is no god." On that Jesus said: "I believe in Allah (and trust such as takes oath by Him), and give lie to my sight."

3 ـ بابُ مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإسْلامِ

2098 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلاَمِ كَاذِباً مُتَعَمِّداً، فَهُوَ كَمَا قَالَ**».

2099 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا بَقِيَّةُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَرَّرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقُولُ: أَنَا، إِذاً، لَيَهُودِيٌّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**وَجَبَتْ**».

2100 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ الْبَجَلِيُّ. حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ، عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَالَ: إِنِّي بَرِيءٌ مِنَ الْإِسْلاَمِ، فَإِنْ كَانَ كَاذِباً فَهُوَ كَمَا قَالَ. وَإِنْ كَانَ صَادِقاً لَمْ يَعُدْ إِلَيْهِ الْإِسْلاَمُ سَالِماً**».

4 ـ باب مَنْ حُلِفَ له بالله فَلْيَرْضَ

2101 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَحْلِفُ بِأَبِيهِ فَقَالَ: «**لاَ تَحْلِفُوا بِآبَائِكُمْ. مَنْ حَلَفَ بِاللَّهِ فَلْيَصْدُقْ. وَمَنْ حُلِفَ لَهُ بِاللَّهِ فَلْيَرْضَ. وَمَنْ لَمْ يَرْضَ بِاللَّهِ، فَلَيْسَ مِنَ اللَّهِ**».

2102 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي بَكْرِ بْنِ يَحْيَىٰ بْنِ النَّضْرِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**رَأَى عِيسَىٰ ابْنُ مَرْيَمَ رَجُلاً يَسْرِقُ. فَقَالَ: أَسَرَقْتَ؟ قَالَ: لاَ. وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ. فَقَالَ عِيسَىٰ: آمَنْتُ بِاللَّهِ، وَكَذَّبْتُ بَصَرِي**».

[5] The Oath Is Either (A Cause Of) Sin Or Showing Regret

2103- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The oath might be (a cause of) sin (when it is broken, for which expiation should be made) or showing regret (in case it is dissolved or expiation is made for it)."

[6] Making Exclusion In The Oath

2104- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever takes an oath in which he says: "Allah Willing", will get benefit from his exclusion (he makes in case he fails to fulfill his oath)."

2105- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever swears (by Allah) and makes exclusion (in his oath): then, he could retract (from it) if he so likes, or leave if he so likes, without being sinful of breaking (his oath)."

2106- It is narrated on the authority of Ibn Umar relating it (from the Prophet): "Whoever takes an oath in which he makes exclusion (by saying Allah Willing), he will be not sinful (even though he breaks it)."

[7] When One Takes An Oath For Something, And Sees Another Much Better Than It

2107- It is narrated on the authority of Abu Musa that he said: I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, asking him to provide us with means of transportation (in order to be able to take part in the holy battle of Tabuk). He said: "By Allah, I will not provide you with any means of conveyance; and I have nothing to make you ride on." We stayed as long as Allah wished. Then some camels (as booty) were brought to The Messenger of Allah "Allah's blessing and peace be upon him" and he ordered that we should be given three camels with white humps. When we set out we said to one another: "We came to The Prophet "Allah's blessing and peace be upon him" and asked him to provide us with means of conveyance, but he took an oath not to provide us with any means of conveyance. Let's go (and remind) him." We returned and told him. He replied: "By Allah! I have not provided you with means of conveyance, but Allah has provided you with that, and by Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do

5 ـ بابُ اليَمِينُ حِنْثٌ أو نَدَمٌ

2103 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ بَشَّارِ بْنِ كِدَامٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا الْحَلِفُ حِنْثٌ أَوْ نَدَمٌ**».

6 ـ بابُ الاسْتِثْنَاءِ في اليَمِينِ

2104 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَلَفَ فَقَالَ: إِنَّ شَاءَ اللَّهُ، فَلَهُ ثُنْيَاهُ**».

2105 ـ **حدّثنا** مُحَمَّدُ بْنُ زِيَادٍ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَلَفَ وَاسْتَثْنَى، إِنْ شَاءَ رَجَعَ، وَإِنْ شَاءَ تَرَكَ، غَيْرُ حَانِثٍ**».

2106 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رِوَايَةً؛ قَالَ: «**مَنْ حَلَفَ وَاسْتَثْنَى، فَلَنْ يَحْنَثْ**».

7 ـ بابُ مَنْ حَلَفَ على يَمِينٍ فَرَأَى غَيْرَهَا خَيْراً منها

2107 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَىٰ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**وَاللَّهِ مَا أَحْمِلُكُمْ. وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ**» قَالَ، فَلَبِثْنَا مَا شَاءَ اللَّهُ. ثُمَّ أُتِيَ بِإِبِلٍ. فَأَمَرَ لَنَا بِثَلَاثَةِ إِبِلٍ ذَوْدٍ غُرِّ الذُّرَى. فَلَمَّا انْطَلَقْنَا قَالَ بَعْضُنَا لِبَعْضٍ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَلاَّ يَحْمِلَنَا. ثُمَّ حَمَلَنَا. ارْجِعُوا بِنَا. فَأَتَيْنَاهُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ إِنَّا أَتَيْنَاكَ نَسْتَحْمِلُكَ فَحَلَفْتَ أَنْ لاَ تَحْمِلَنَا. ثُمَّ حَمَلْتَنَا. فَقَالَ: «**وَاللَّهِ مَا أَنَا حَمَلْتُكُمْ. بَلِ اللَّهُ حَمَلَكُمْ. إِنِّي، وَاللَّهِ إِنْ شَاءَ اللَّهُ، لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْراً مِنْهَا إِلاَّ كَفَّرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ**» أَوْ قَالَ: «**أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَّرْتُ عَنْ يَمِينِي**».

the thing which is better, and give expiation for my oath (or he said: I will give expiation for my oath, and do the thing which is better)."

2108- It is narrated on the authority of Adi Ibn Hatim that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever takes an oath (for something) and then he finds out something much better than it, let him do that which is better, and make expiation for his oath."

2109- It is narrated on the authority of Abu Al-Ahwas: Awf Ibn Malik Al-Jushmi that he said: I said: "O Messenger of Allah! (Sometimes) my paternal cousin comes to me, and I take oath not to give him, nor to keep good relation with him (What should I do to give him and keep good relation with him?)" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Make expiation for your oath."

[8] What About Such As Says That To Make Expiation For The Oath Is To Leave It

2110- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes an oath for something therewith to sever the relation with his kith and kin, or do what is unfitting: it is fulfilled if he does not carry on that (for which he takes such an oath, with no necessity for making expiation)."

2111- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes an oath for something, and later on he finds out that it is better to do something different, let him leave (his oath and do what is better), for leaving it acts as its expiation."

[9] How Much Food Should One Serve To Make Expiation For His Oath

2112- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made expiation (for his oath) with a Sa' of dates and commanded the people to do so, and whoever could not find that, let it be half a Sa' of wheat.

[10] On A Scale Of The Average For The Food Of Your Families

2113- It is narrated on the authority of Ibn Abbas that he said: A man used to sustain his family with food indicative of ampleness and abundance and another with food indicative of hardship and privation, thereupon it was

2108 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْراً مِنْهَا فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَلْيُكَفِّرْ عَنْ يَمِينِهِ**».

2109 ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنَا أَبُو الزَّعْرَاءِ عَمْرُو بْنُ عَمْرٍو، عَنْ عَمِّهِ أَبِي الأَحْوَصِ عَوْفِ بْنِ مَالِكٍ الْجُشَمِيِّ، عَنْ أَبِيهِ؛ قَالَ: قُلْتُ، يَا رَسُولَ اللَّهِ يَأْتِينِي ابْنُ عَمِّي فَأَحْلِفُ أَنْ لاَ أُعْطِيَهُ وَلاَ أَصِلَهُ. قَالَ: «**كَفِّرْ عَنْ يَمِينِكَ**».

8 ـ بابُ مَنْ قَالَ كَفَّارَتُها تَرْكُها

2110 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ حَارِثَةَ بْنِ أَبِي الرِّجَالَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَلَفَ فِي قَطِيعَةِ رَحِمٍ، أَوْ فِيمَا لاَ يَصْلُحُ، فَبِرُّهُ أَنْ لاَ يَتِمَّ عَلَى ذٰلِكَ**».

2111 ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُؤْمِنِ الْوَاسِطِيُّ. حَدَّثَنَا عَوْنُ بْنُ عُمَارَةَ. حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْراً مِنْهَا فَلْيَتْرُكْهَا. فَإِنَّ تَرْكَهَا كَفَّارَتُهَا**».

9 ـ بابٌ كَمْ يُطْعِمُ فِي كَفَّارَةِ الْيَمِينِ؟

2112 ـ حدّثنا الْعَبَّاسُ بْنُ يَزِيدَ. حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّائِيُّ. حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ يَعْلَى الثَّقَفِيُّ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَفَّرَ رَسُولُ اللَّهِ ﷺ بِصَاعٍ مِنْ تَمْرٍ. وَأَمَرَ النَّاسَ بِذٰلِكَ. فَمَنْ لَمْ يَجِدْ فَنِصْفُ صَاعٍ مِنْ بُرٍّ.

10 ـ باب ﴿مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ﴾

2113 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛

revealed: "on a scale of the average for the food of your families." (Al-Ma'idah 89)

[11] What About Such As Obstinately Insists On His Oath

2114- It is narrated on the authority of Abu Hurairah that he said: Abu Al-Qasim (Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who obstinately insists on (fulfilling) his oath (even though he finds it better to do something different and make expiation for his oath), it becomes more sinful for him in the Sight of Allah than to make the expiation he is commanded to make."

(...) The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[12] Fulfilling The Oath Of Such As Takes An Oath

2115- It is narrated on the authority of Al-Bara Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to fulfill the oath of such as takes an oath (by carrying on that for which he takes an oath as possible as is within our capacity).

2116- It is narrated on the authority of Abd Ar-Rahman Ibn Safwan or Safwan Ibn Abd Ar-Rahman Al-Qurashi that when it was the day of the conquest of Mecca, he brought his father to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Assign to our father a portion in the migration." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There has no longer been migration (from Mecca to anywhere else, or to Medina from anywhere else afterwards)." He went and came direct to visit Al-Abbas and said: "Have you recognized me?" he answered in the affirmative. He set out wearing a shirt with no upper garment, and said: "O Messenger of Allah! You've recognized so and so, and how good the relation between both us and him is: he brought his father to you so that you would accept from him the pledge of allegiance for migration." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no migration (to be accepted afterwards)." Al-Abbas said: "I swear (by Allah) that you should do." The Messenger of Allah "Allah's blessing and peace be upon him" stretched his hand and touched his hand and said: "I've fulfilled the oath of my paternal uncle, even though there is no migration (to be accepted afterwards)."

قَالَ: كَانَ الرَّجُلُ يَقُوتُ أَهْلَهُ قُوتاً فِيهِ سَعَةٌ. وَكَانَ الرَّجُلُ يَقُوتُ أَهْلَهُ قُوتاً فِيهِ شِدَّةٌ. فَنَزَلَتْ: ﴿مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ﴾ [المائدة: 89].

11 ـ بابُ النَّهْيِ أَنْ يَسْتَلِجَّ الرَّجُلُ فِي يَمِينِهِ ولا يُكَفِّرُ

2114 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الْمَعْمَرِيُّ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «**إِذَا اسْتَلَجَّ أَحَدُكُمْ فِي الْيَمِينِ فَإِنَّهُ آثَمُ لَهُ عِنْدَ اللَّهِ مِنَ الْكَفَّارَةِ الَّتِي أُمِرَ بِهَا**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَحْيَىٰ بْنُ صَالِحٍ الْوُحَاظِيُّ. حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

12 ـ بابُ إِبْرَارِ المُقْسِمِ

2115 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِإِبْرَارِ الْمُقْسِمِ.

2116 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ صَفْوَانَ، أَوْ عَنْ صَفْوَانَ بْنِ عَبْدِ الرَّحْمٰنِ الْقُرَشِيِّ قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ جَاءَ بِأَبِيهِ. فَقَالَ: يَا رَسُولَ اللَّهِ اجْعَلْ لِأَبِي نَصِيباً مِنَ الْهِجْرَةِ. فَقَالَ: «**إِنَّهُ لاَ هِجْرَةَ**» فَانْطَلَقَ فَدَخَلَ عَلَى الْعَبَّاسِ فَقَالَ: قَدْ عَرَفْتَنِي؟ فَقَالَ: أَجَلْ. فَخَرَجَ الْعَبَّاسُ فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ عَرَفْتَ فُلاَناً وَالَّذِي بَيْنَنَا وَبَيْنَهُ. وَجَاءَ بِأَبِيهِ لِتُبَايِعَهُ عَلَى الْهِجْرَةِ. فَقَالَ النَّبِيُّ ﷺ: «**إِنَّهُ لاَ هِجْرَةَ**» فَقَالَ الْعَبَّاسُ: أَقْسَمْتُ عَلَيْكَ. فَمَدَّ النَّبِيُّ ﷺ يَدَهُ، فَمَسَّ يَدَهُ. فَقَالَ: «**أَبْرَرْتُ عَمِّي. وَلاَ هِجْرَةَ**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، بِإِسْنَادِهِ، نَحْوَهُ. قَالَ يَزِيدُ بْنُ أَبِي زِيَادٍ: يَعْنِي لاَ هِجْرَةَ مِنْ دَارٍ قَدْ أَسْلَمَ أَهْلُهَا.

(...) The same is narrated on the authority of Yazid Ibn Abu Ziyad through another chain of transmitters. Yazid said: He means there is no migration from a homeland, whose inhabitants have embraced Islam.

[13] It Is Forbidden To Say (In Your Oath): "As Allah And You Will"

2117- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you takes an oath, let not him say: "As Allah and you will"; but let him say: "As Allah wills, and your will (is subject to His).""

2118- It is narrated on the authority of Hudhaifah Ibn Al-Yaman that a man from amongst the Muslims saw in a dream a man from those of Scripture, who said to him: "How good you (Muslims) are, but for the fact that you are about to say (in your oath): "As Allah and Muhammad will". He made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "By Allah! I do not know you say it (otherwise, I would have forbidden you to do so). You might say: "As Allah wills, and Muhammad's will is (subject to His).""

(...) The same is narrated on the authority of At-Tufail Ibn Sakhbarah, the half-brother of A'ishah from the side of her mother, from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

[14] When One Makes Equivocation In His Oath

2119- It is narrated on the authority of Suwaid Ibn Hanzalah that he said: We set out with the intention to go to the Messenger of Allah "Allah's blessing and peace be upon him", and we had Wa'il Ibn Hujr among us, whom an enemy of us seized; and the people became embarrassed to swear (that he was the brother of anyone of them so that the enemy would leave him), thereupon I swore (by Allah) that he was my brother; and he was released. When we came to the Messenger of Allah "Allah's blessing and peace be upon him", and I told him (of the story and) that the people got embarrassed to swear (that he was the brother of anyone of them), and that I took an oath that he was my brother, he said: "You've told the truth: (Any) Muslim (person) is a brother of the Muslim (in the religion of Allah)."

2120- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the oath (one takes) should be regarded on the basis of the intention of such as asks him to take it."

13 ـ بابُ النَّهْيِ أَنْ يُقَالَ مَا شَاءَ الله وشِئْتَ

2117 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ. حَدَّثَنَا الأَجْلَحُ الْكِنْدِيُّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا حَلَفَ أَحَدُكُمْ فَلاَ يَقُلْ: مَا شَاءَ اللَّهُ وَشِئْتَ. وَلٰكِنْ لِيَقُلْ: مَا شَاءَ اللَّهُ ثُمَّ شِئْتَ**».

2118 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ؛ أَنَّ رَجُلاً مِنَ الْمُسْلِمِينَ رَأَى فِي النَّوْمِ أَنَّهُ لَقِيَ رَجُلاً مِنْ أَهْلِ الْكِتَابِ فَقَالَ: نِعْمَ الْقَوْمُ أَنْتُمْ لَوْلاَ أَنَّكُمْ تُشْرِكُونَ. تَقُولُونَ: مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ. وَذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «**أَمَا وَاللَّهِ! إِنْ كُنْتُ لأَعْرِفُهَا لَكُمْ. قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ مُحَمَّدٌ**».

حدّثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنِ الطُّفَيْلِ بْنِ سَخْبَرَةَ، أَخِي عَائِشَةَ لأُمِّهَا، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

14 ـ بابُ مَنْ وَرَّى فِي يَمِينِهِ

2119 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ. ح وَحَدَّثَنَا يَحْيَىٰ بْنُ حَكِيمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الأَعْلَىٰ، عَنْ جَدَّتِهِ، عَنْ أَبِيهَا سُوَيْدِ بْنِ حَنْظَلَةَ؛ قَالَ: خَرَجْنَا نُرِيدُ رَسُولَ اللَّهِ ﷺ وَمَعَنَا وَائِلُ بْنُ حُجْرٍ. فَأَخَذَهُ عَدُوٌّ لَهُ. فَتَحَرَّجَ النَّاسُ أَنْ يَحْلِفُوا. فَحَلَفْتُ أَنَا أَنَّهُ أَخِي. فَخَلَّى سَبِيلَهُ. فَأَتَيْنَا رَسُولَ اللَّهِ ﷺ. فَأَخْبَرْتُهُ أَنَّ الْقَوْمَ تَحَرَّجُوا أَنْ يَحْلِفُوا وَحَلَفْتُ أَنَا أَنَّهُ أَخِي. فَقَالَ: «**صَدَقْتَ. الْمُسْلِمُ أَخُو الْمُسْلِمِ**».

2120 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هُشَيْمٌ، عَنْ عَبَّادِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا الْيَمِينُ عَلَى نِيَّةِ الْمُسْتَحْلِفِ**».

2121- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your oath should be considered on the basis of that for which your companion confides to you to take it."

[15] It Is Forbidden To Make Vows

2122- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to make vows (on belief that it will help achieve what is required), and he said: "Verily, with the help of it, something is taken out of (the property of) the niggardly (without which he is not to give it)."

2123- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the vow does not bring anything (of benefit) to mankind except what has been decreed for him, even though the fate overpowers him by bringing what has been decreed for him (whether he would or would not make vow in connection with that); and with the help of this (vow that is made) something is taken out of (the property of) the niggardly, and what was difficult for him (to give) earlier comes to be easy for him (to give); and Allah says: "Spend (in charity and in My Cause) so that I would spend on you.""

[16] What About Making Vow In Disobedience (Of Allah)

2124- It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow should be fulfilled in disobedience (of Allah), nor should it be in that which is not in one's possession (or power)."

2125- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow should be fulfilled in disobedience (of Allah), and the expiation one should make for it is the same as that of the oath."

2126- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who vows to obey Allah, let him (fulfill his vow and) obey Him; and he who vows to disobey Allah, let not him (fulfill his vow nor) disobey Him."

[17] When One Makes A Vow Which He Does Not Assign

2127- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be

2121 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا هُشَيْمٌ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَمِينُكَ عَلَى مَا يُصَدِّقُكَ بِهِ صَاحِبُكَ**».

15 ـ بابُ النَّهْيِ عَنِ النَّذْرِ

2122 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ النَّذْرِ. وَقَالَ: «**إِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ اللَّئِيمِ**».

2123 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ. حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ النَّذْرَ لاَ يَأْتِي ابْنَ آدَمَ بِشَيْءٍ إِلاَّ مَا قُدِّرَ لَهُ. وَلٰكِنْ يَغْلِبُهُ الْقَدَرُ، مَا قُدِّرَ لَهُ. فَيُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ فَيُيَسَّرُ عَلَيْهِ مَا لَمْ يَكُنْ يُيَسَّرُ عَلَيْهِ مِنْ قَبْلِ ذٰلِكَ. وَقَدْ قَالَ اللَّهُ: أَنْفِقْ أُنْفِقْ عَلَيْكَ**».

16 ـ بابُ النَّذْرِ فِي المَعْصِيَةِ

2124 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلاَبَةَ، عَنْ عَمِّهِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ نَذْرَ فِي مَعْصِيَةٍ. وَلاَ نَذْرَ فِيمَا لاَ يَمْلِكُ ابْنُ آدَمَ**».

2125 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ أَبُو طَاهِرٍ. حَدَّثَنَا ابْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ نَذْرَ فِي مَعْصِيَةٍ. وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ**».

2126 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ. وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلاَ يَعْصِهِ**».

17 ـ بابُ مَنْ نَذَرَ نَذْراً وَلَمْ يُسَمِّهِ

2127 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ رَافِعٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَذَرَ نَذْراً وَلَمْ يُسَمِّهِ، فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ**».

upon him" said: "He, who makes a vow which he does not assign, (let him make) expiation for it, the same as that of the oath."

2128- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who makes a vow which he does not assign, (let him leave it, and make) expiation for it, the same as that of the oath; and he, who makes a vow for something that is not within his capacity, (let him leave it and rather make) expiation for it like that of the oath; and he, who makes a vow for something that is within his power, let him fulfill it."

[18] The Fulfillment Of The Vow

2129- It is narrated on the authority of Ibn Umar from Umar Ibn Al-Khattab that Umar said: I made a vow during the pre-Islamic period of ignorance, and after I had embraced Islam, I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him"; and he ordered me to fulfill my vow.

2130- It is narrated on the authority of Ibn Abbas that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've made a vow to slaughter (something) in Bawanah (a place in the precincts of Mecca)." The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Do you have in yourself any tendency towards the pre-Islamic period of ignorance?" he answered in the negative. Allah's Messenger "Allah's blessing and peace be upon him" said: "Then, fulfill your vow."

2131- It is narrated on the authority of Maimunah Bint Kardam Al-Yasariyyah that her father met the Messenger of Allah "Allah's blessing and peace be upon him", and she was riding behind him, and said: "I've vowed to slaughter (something) in Bawanah." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Is there any idol in it?" he answered in the negative. He said: "Then, fulfill your vow."

(...) The same is narrated on the authority of Maimunah Bint Kardam from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[19] When One Dies And He Has A Vow Due Upon Him

2132- It is narrated on the authority of Ibn Abbas that Sa'd Ibn Ubadah sought the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" about a vow his mother made, and she

2128 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ. حَدَّثَنَا خَارِجَةُ بْنُ مُصْعَبٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ نَذَرَ نَذْراً وَلَمْ يُسَمِّهِ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ. وَمَنْ نَذَرَ نَذْراً لَمْ يُطِقْهُ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ. وَمَنْ نَذَرَ نَذْراً أَطَاقَهُ فَلْيَفِ بِهِ**».

18 ـ بابُ الوَفَاءِ بالنَّذْرِ

2129 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: نَذَرْتُ نَذْراً فِي الْجَاهِلِيَّةِ. فَسَأَلْتُ النَّبِيَّ ﷺ بَعْدَمَا أَسْلَمْتُ. فَأَمَرَنِي أَنْ أُوفِيَ بِنَذْرِي.

2130 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ وَعَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ. أَنْبَأَنَا الْمَسْعُودِيُّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَجُلاً جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ أَنْ أَنْحَرَ بِبُوَانَةَ. فَقَالَ: «**فِي نَفْسِكَ شَيْءٌ مِنْ أَمْرِ الْجَاهِلِيَّةِ؟**» قَالَ: لاَ. قَالَ: «**أَوْفِ بِنَذْرِكَ**».

2131 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ الطَّائِفِيِّ، عَنْ مَيْمُونَةَ بِنْتِ كَرْدَمٍ الْيَسَارِيَّةِ؛ أَنَّ أَبَاهَا لَقِيَ النَّبِيَّ ﷺ وَهِيَ رَدِيفَةٌ لَهُ. فَقَالَ: إِنِّي نَذَرْتُ أَنْ أَنْحَرَ بِبُوَانَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**هَلْ بِهَا وَثَنٌ؟**» قَالَ: لاَ. قَالَ: «**أَوْفِ بِنَذْرِكَ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ دُكَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ بْنَ مِقْسَمٍ، عَنْ مَيْمُونَةَ بِنْتِ كَرْدَمٍ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

19 ـ بابُ مَنْ مَاتَ وعَلَيْهِ نَذْرٌ

2132 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَى رَسُولَ اللَّهِ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ. تُوُفِّيَتْ وَلَمْ تَقْضِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اقْضِهِ عَنْهَا**».

died before fulfilling it, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Fulfill it on her behalf."

2133- It is narrated on the authority of Jabir Ibn Abdullah that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died, and she had a vow of fasts; and she died before she fulfilled it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let her heir observe those fasts on her behalf."

[20] When One Vows To Offer Hajj While Walking

2134- It is narrated on the authority of Uqbah Ibn Amir that his sister vowed to walk barefooted, with her head uncovered; and when he made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", he said to him: "Tell her to ride, cover her head, and observe three fasts (to dissolve her vow)."

2135- It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw an old man walking (and he was so much tired because of walk that he was supported) between his two sons, thereupon he asked: "What is the matter with that (man)?" his two sons said: "It is a vow (he has made to perform Hajj as walking) O Messenger of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You should ride O old man: no doubt, Allah is not in need of (this deed of) you, as well as of your vow."

[21] When One Mixes In His Vow (A Deed Of) Obedience With (Another Of) Disobedience

2136- It is narrated on the authority of Ibn Abbas that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was in Mecca, he came upon a man standing against the sun, thereupon he asked: "What is the matter (with that man)?" they said: "He has made a vow to observe fast during which he would not seek shade until the night, nor would he speak (to anyone), and rather he would keep standing." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him speak (to others), seek shade, and sit; and let him complete his fast."

(...) The same is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters; and Allah knows better.

2133 - **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنَّ أُمِّي تُوُفِّيَتْ. وَعَلَيْهَا نَذْرُ صِيَامٍ. فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لِيَصُمْ عَنْهَا الْوَلِيُّ**».

20 - بابُ مَنْ نَذَرَ أَنْ يَحُجَّ مَاشِياً

2134 - **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ أَبِي سَعِيدٍ الرُّعَيْنِيِّ؛ أَنَّ عَبْدَ اللَّهِ بْنَ مَالِكٍ أَخْبَرَهُ أَنَّ عُقْبَةَ بْنَ عَامِرٍ أَخْبَرَهُ أَنَّ أُخْتَهُ نَذَرَتْ أَنْ تَمْشِيَ حَافِيَةً، غَيْرَ مُخْتَمِرَةٍ؛ وَأَنَّهُ ذَكَرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «**مُرْهَا فَلْتَرْكَبْ وَلْتَخْتَمِرْ وَلْتَصُمْ ثَلاثَةَ أَيَّامٍ**».

2135 - **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: رَأَى النَّبِيُّ ﷺ شَيْخاً يَمْشِي بَيْنَ ابْنَيْهِ. فَقَالَ: «**مَا شَأْنُ هٰذَا؟**» قَالَ ابْنَاهُ: نَذْرٌ، يَا رَسُولَ اللَّهِ! قَالَ: «**ارْكَبْ أَيُّهَا الشَّيْخُ فَإِنَّ اللَّهَ غَنِيٌّ عَنْكَ وَعَنْ نَذْرِكَ**».

21 - بابُ مَنْ خَلَطَ في نَذْرِهِ طَاعَةً بِمَعْصِيَةٍ

2136 - **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ بِمَكَّةَ وَهُوَ قَائِمٌ فِي الشَّمْسِ. فَقَالَ: «**مَا هٰذَا؟**» قَالُوا: نَذَرَ أَنْ يَصُومَ وَلاَ يَسْتَظِلَّ إِلَى اللَّيْلِ. وَلاَ يَتَكَلَّمَ. وَلاَ يَزَالَ قَائِماً. قَالَ: «**لِيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَجْلِسْ وَلْيُتِمَّ صَوْمَهُ**».

حدثنا الحُسَيْنُ بْنُ مُحَمَّدِ بْنِ شَيْبَةَ الوَاسِطِيُّ، حَدَّثَنَا العَلاءُ بْنُ عَبْدِ الجَبَّارِ، عَنْ وَهَبٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عن النبيِّ ﷺ نحوه. والله أعلم.

(12) THE BOOK OF TRANSACTIONS

[1] The Exhortation To (Seek To) Gain Earnings

2137- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and most lawful) thing one ever eats is that which is gained from (the labour of) his own hand; and one's child (along with his property) is out of such earnings of him."

2138- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib Az-Zubaidi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Never does a man earn better (and more lawful) than what is gained from the labour of his own hand; and whatever one spends on himself, his family, his offspring and his servant is charity."

2139- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim, honest, trustworthy, sincere trader will be (mustered) in the company of the martyrs on the Day of Judgement."

2140- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as seeks (to earn what he spends) on a widow or an indigent is like him, who fights in the Cause of Allah, and him who stands (for offering supererogatory prayers) at night, and observes fast by day."

2141- It is narrated on the authority of Mu'adh Ibn Abdullah Ibn Khubaib from his father from his paternal uncle that he said: We were sitting in a gathering when the Messenger of Allah "Allah's blessing and peace be upon him" came, and there were traces of water on his head. One of us said to him: "We see you well-pleased today." He said: "Yes, praise be to Allah." Then, the people went on discussing richness, thereupon he said: "There is no harm from richness for such as safeguards (himself from the punishment of Allah and wards off evil), even though the health is better than richness for such as fears (Allah), and the satisfaction of the soul is out of the bliss."

[2] Adhering To Moderation In Seeking For The Living Earnings

2142- It is narrated on the authority of Abu Humaid As-Sa'idi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be moderate in seeking for (the earnings of) living, for everyone is made to find it easy to do that for which he is created."

12 ـ كِتَابُ التِّجَارَاتِ

1 ـ بابُ الحَثِّ على المَكَاسِبِ

2137 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ؛ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ. وَإِنَّ وَلَدَهُ مِنْ كَسْبِهِ**».

2138 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ الزُّبَيْدِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَا كَسَبَ الرَّجُلُ كَسْباً أَطْيَبَ مِنْ عَمَلِ يَدِهِ. وَمَا أَنْفَقَ الرَّجُلُ عَلَى نَفْسِهِ وَأَهْلِهِ وَوَلَدِهِ وَخَادِمِهِ، فَهُوَ صَدَقَةٌ**».

2139 ـ حدّثنا أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ. حَدَّثَنَا كُلْثُومُ بْنُ جَوْشَنٍ الْقُشَيْرِيُّ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**التَّاجِرُ الأَمِينُ الصَّدُوقُ الْمُسْلِمُ، مَعَ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ**».

2140 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ أَبِي الْغَيْثِ مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَكَالَّذِي يَقُومُ اللَّيْلَ وَيَصُومُ النَّهَارَ**».

2141 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ خُبَيْبٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ؛ قَالَ: كُنَّا فِي مَجْلِسٍ. فَجَاءَ النَّبِيُّ ﷺ وَعَلَى رَأْسِهِ أَثَرُ مَاءٍ. فَقَالَ لَهُ بَعْضُنَا: نَرَاكَ الْيَوْمَ طَيِّبَ النَّفْسِ. فَقَالَ: «**أَجَلْ. وَالْحَمْدُ لِلَّهِ**» ثُمَّ أَفَاضَ الْقَوْمُ فِي ذِكْرِ الْغِنَى. فَقَالَ: «**لاَ بَأْسَ بِالْغِنَى لِمَنِ اتَّقَى. وَالصِّحَّةُ لِمَنِ اتَّقَى خَيْرٌ مِنَ الْغِنَى. وَطِيبُ النَّفْسِ مِنَ النَّعِيمِ**».

2 ـ بابُ الاقْتِصَادِ في طَلَبِ المَعِيشَةِ

2142 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ الأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَجْمِلُوا فِي طَلَبِ الدُّنْيَا فَإِنَّ كُلاً مُيَسَّرٌ لِمَا خُلِقَ لَهُ**».

2143- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who has the greatest concern from amongst the people is him, who is interested in (the affairs of) both his world and hereafter." (Abu Abdullah says: This narration is strange, and it is transmitted only by Isma'il)

2144- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Fear Allah and stick to moderation in seeking (for the living earnings): no doubt, no soul will die until it receives the sustenance decreed for it to the full, even though it delays to come to it. So, fear Allah, and be moderate in seeking (for the living earnings): take only what is lawful, and leave what is unlawful."

[3] One Should Be Careful In Practicing Trade

2145- It is narrated on the authority of Qais Ibn Abu Gharzah that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we (the assembly of traders) were called the brokers. Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon us and gave us a name much better than that, when he said: "O community of traders! No doubt, both telling lies and obscenity prevail in the transaction: so, you should (stop from that, or at least) mix it with charity (in order to remove the evil traces)."

2146- It is narrated on the authority of Isma'il Ibn Ubaid Ibn Rifa'ah from his father from his grandfather Rifa'ah that he said: We set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and behold! The people were engaged in transaction early in the morning. He called them: "O assembly of traders!" when they raised their sights, and stretched their necks, he said to them: "Verily, the traders will be resurrected as evil wicked on the Day of Judgement, barring such as fears Allah, is dutiful (and sincere to the people), and true (to his word)."

[4] If (A Portion Of) Sustenance Is Assigned To A Man From A Certain Source, Let Him Stick To It

2147- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one gets something (of sustenance) from a certain source, let him adhere to it" (and let not him change it into another one which might be unfitting).

2148- It is narrated on the authority of Nafi' that he said: I used to send (property for transactions) to both Sham and Egypt, and once, I sent it to

2143 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ بِهْرَامٍ. حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ، زَوْجُ بِنْتِ الشَّعْبِيِّ. حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَعْظَمُ النَّاسِ هَمّاً، الْمُؤْمِنُ الَّذِي يَهُمُّ بِأَمْرِ دُنْيَاهُ وَأَمْرِ آخِرَتِهِ**».

قَالَ أَبُو عَبْدِ اللَّهِ: هٰذَا حَدِيثٌ غَرِيبٌ. تَفَرَّدَ بِهِ إِسْمَاعِيلُ.

2144 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ. فَإِنَّ نَفْساً لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا، وَإِنْ أَبْطَأَ عَنْهَا. فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ. خُذُوا مَا حَلَّ، وَدَعُوا مَا حَرُمَ**».

3 ـ بابُ التَّوَقِّي في التِّجارَةِ

2145 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ؛ قَالَ: كُنَّا نُسَمَّى، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، السَّمَاسِرَةَ. فَمَرَّ بِنَا رَسُولُ اللَّهِ ﷺ فَسَمَّانَا بِاسْمٍ هُوَ أَحْسَنُ مِنْهُ. فَقَالَ: «**يَا مَعْشَرَ التُّجَّارِ إِنَّ الْبَيْعَ يَحْضُرُهُ الْحَلِفُ وَاللَّغْوُ. فَشُوبُوهُ بِالصَّدَقَةِ**».

2146 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رِفَاعَةَ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَإِذَا النَّاسُ يَتَبَايَعُونَ بُكْرَةً. فَنَادَاهُمْ: «**يَا مَعْشَرَ التُّجَّارِ**» فَلَمَّا رَفَعُوا أَبْصَارَهُمْ، وَمَدُّوا أَعْنَاقَهُمْ. قَالَ: «**إِنَّ التُّجَّارَ يُبْعَثُونَ يَوْمَ الْقِيَامَةِ فُجَّاراً. إِلاَّ مَنِ اتَّقَى اللَّهَ وَبَرَّ وَصَدَقَ**».

4 ـ بابٌ إذا قُسِمَ للرَّجُلِ رِزْقٌ مِنْ وَجْهٍ فَلْيَلْزَمْهُ

2147 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا فَرْوَةُ أَبُو يُونُسَ، عَنْ هِلَالِ بْنِ جُبَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَصَابَ مِنْ شَيْءٍ، فَلْيَلْزَمْهُ**».

2148 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو عَاصِمٍ. أَخْبَرَنِي أَبِي، عَنِ الزُّبَيْرِ بْنِ عُبَيْدٍ، عَنْ نَافِعٍ؛ قَالَ: كُنْتُ أُجَهِّزُ إِلَى الشَّامِ وَإِلَى مِصْرَ. فَجَهَّزْتُ إِلَى الْعِرَاقِ. فَأَتَيْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ فَقُلْتُ لَهَا: يَا أُمَّ الْمُؤْمِنِينَ كُنْتُ أُجَهِّزُ إِلَى الشَّامِ. فَجَهَّزْتُ إِلَى

Iraq, thereupon I came to A'ishah, the Mother of the Believers, and said to her: "O Mother of Believers! I used to send (my property for trade) to Sham, and now, I sent it to Iraq." On that she said: "Do not do so: what is wrong with your (old) place of trade? I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If Allah causes anyone of you to get sustenance from a certain source, let not him leave it, until it changes or keeps away from him.""

[5] What About Labor

2149- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Never did Allah send a Prophet but that he was a shepherd of sheep." His companions asked him: "What about you O Messenger of Allah?" he said: "I used to take care of the sheep of the people of Mecca for Qirats (one-twentieth a Dinar)." Suwaid said: He means each sheep for a single Qirat.

2150- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The Prophet) Zakariyya was a carpenter."

2151- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the picture makers will be put to punishment on the Day of Judgement, and it will be said to them: "Give life to what you've created!"

2152- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both dyers and ornament makers are the most ready to tell lies from amongst the people."

Comment: (That's because they often are not true to their promise)

[6] What About Monopolization And Importing (Food)

2153- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the importer (of necessary commodities) have (Allah's Blessing in his) sustenance; and let the monopolizer (of goods) be cursed!"

2154- It is narrated on the authority of Ma'mar Ibn Abdullah Ibn Nadlah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None but a sinful dares to practice monopoly (of commodities)."

الْعِرَاقِ. فَقَالَتْ: لاَ تَفْعَلْ. مَا لَكَ وَلِمَتْجَرِكَ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا سَبَّبَ اللَّهُ لِأَحَدِكُمْ رِزْقاً مِنْ وَجْهٍ، فَلاَ يَدَعْهُ حَتَّى يَتَغَيَّرَ لَهُ، أَوْ يَتَنَكَّرَ لَهُ**».

5 ـ بابُ الصِّنَاعَاتِ

2149 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ بْنِ سَعِيدٍ الْقُرَشِيُّ، عَنْ جَدِّهِ، عَنْ سَعِيدِ بْنِ أَبِي أُحَيْحَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا بَعَثَ اللَّهُ نَبِيًّا إِلاَّ رَاعِيَ غَنَمٍ**» قَالَ لَهُ أَصْحَابُهُ: وَأَنْتَ يَا رَسُولَ اللَّهِ قَالَ: «**وَأَنَا. كُنْتُ أَرْعَاهَا لِأَهْلِ مَكَّةَ بِالْقَرَارِيطِ**».

قَالَ سُوَيْدٌ: يَعْنِي كُلُّ شَاةٍ بِقِيرَاطٍ.

2150 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، وَالْحَجَّاجُ، وَالْهَيْثَمُ بْنُ جَمِيلٍ؛ قَالوا: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كَانَ زَكَرِيَّا نَجَّاراً**».

2151 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ أَصْحَابَ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ. يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ**».

2152 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ هَمَّامٍ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَكْذَبُ النَّاسِ الصَّبَّاغُونَ وَالصَّوَّاغُونَ**».

6 ـ بابُ الْحُكْرَةِ والجَلَبِ

2153 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا إِسْرَائِيلُ عَنْ عَلِيِّ بْنِ سَالِمِ بْنِ ثَوْبَانَ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْجَالِبُ مَرْزُوقٌ وَالْمُحْتَكِرُ مَلْعُونٌ**».

2154 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ بْنِ نَضْلَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَحْتَكِرُ إِلاَّ خَاطِىءٌ**».

2155- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who monopolizes food (and withholds it) from the Muslims, Allah afflicts him with leprosy and bankruptcy."

[7] The Fees Of Such As Treats With The Help Of Charm

2156- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us, and we were thirty riders, in a detachment, and we alighted near a people, whom we asked to entertain us, but they refused. The chief of that tribe was then stung (by a scorpion). They went to us and said: "Are there among you such as practices charm (to remove the fatal effects) of the (sting of) the scorpion?" I said: "I could do. But I will not recite the charm for you unless you fix for us some wages for it." They agreed to pay us thirty goats (as fees). We accepted it, and I recited for him (the Surah of Al-Fatihah in which Allah is) praised seven times, thereupon he recovered. We received the sheep, but we felt something in ourselves because of that, and we said: "Do not make haste (to distribute that) until we go to The Prophet "Allah's blessing and peace be upon him"." When we went to Allah's Apostle "Allah's blessing and peace be upon him" I made a mention to him of what I've done. Allah's Apostle "Allah's blessing and peace be upon him" asked: "How did you come to know that it was recited as charm? Distribute (what you have earned) and assign a share for me."

(...) The same is narrated on the authority of Abu Sa'id Al-Khudri from the Prophet "Allah's blessing and peace be upon him" through two chains of transmitters.

[8] The Reward Of Teaching The Qur'an

2157- It is narrated on the authority of Ubadah Ibn As-Samit that he said: I instructed some people from those of Suffah in the Holy Qur'an and writing, and one of them presented to me a bow, thereupon I said: "It is not considered as money: let me (accept it and) shoot with the help of it (in fighting) in the Cause of Allah." But I sought the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him", and he said: "If you are pleased to have your neck encircled with it as a collar of fire (on the Day of Judgement), then, you might accept it."

2158- It is narrated on the authority of Ubai Ibn Ka'b that he said: I instructed a man in the Holy Qur'an, thereupon he presented to me a bow (as charge), and when I made a mention of that to the Messenger of Allah

2155 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا الْهَيْثَمُ بْنُ رَافِعٍ. حَدَّثَنِي أَبُو يَحْيَىٰ الْمَكِّيُّ، عَنْ فَرُّوخَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنِ احْتَكَرَ عَلَى الْمُسْلِمِينَ طَعَاماً ضَرَبَهُ اللَّهُ بِالْجُذَامِ وَالإِفْلاَسِ**».

7 ـ بابُ أَجْرِ الرَّاقي

2156 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ ثَلاَثِينَ رَاكِباً فِي سَرِيَّةٍ. فَنَزَلْنَا بِقَوْمٍ. فَسَأَلْنَاهُمْ أَنْ يَقْرُونَا. فَأَبَوْا. فَلُدِغَ سَيِّدُهُمْ فَأَتَوْنَا فَقَالُوا: أَفِيكُمْ أَحَدٌ يَرْقِي مِنَ الْعَقْرَبِ؟ فَقُلْتُ: نَعَمْ. أَنَا. وَلٰكِنْ لاَ أَرْقِيهِ حَتَّى تُعْطُونَا غَنَماً. قَالُوا: فَإِنَّا نُعْطِيكُمْ ثَلاَثِينَ شَاةً. فَقَبِلْنَاهَا. فَقَرَأْتُ عَلَيْهِ (الْحَمْدُ) سَبْعَ مَرَّاتٍ. فَبَرِىءَ وَقَبَضْنَا الْغَنَمَ. فَعَرَضَ فِي أَنْفُسِنَا مِنْهَا شَيْءٌ. فَقُلْنَا: لاَ تَعْجَلُوا حَتَّى نَأْتِيَ النَّبِيَّ ﷺ. فَلَمَّا قَدِمْنَا ذَكَرْتُ لَهُ الَّذِي صَنَعْتُ. فَقَالَ: «**أَوَمَا عَلِمْتَ أَنَّهَا رُقْيَةٌ؟ اقْتَسِمُوهَا وَاضْرِبُوا لِي مَعَكُمْ سَهْماً**».

حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا هُشَيْمٌ. حَدَّثَنَا أَبُو بِشْرٍ عَنِ ابْنِ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

قَالَ أَبُو عَبْدِ اللَّهِ: وَالصَّوَابُ هُوَ أَبُو الْمُتَوَكِّلِ.

8 ـ بابُ الأَجْرِ على تَعْلِيمِ القُرْآنِ

2157 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ. مُغِيرَةُ بْنُ زِيَادٍ الْمَوْصِلِيُّ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنِ الأَسْوَدِ بْنِ ثَعْلَبَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: عَلَّمْتُ نَاساً مِنْ أَهْلِ الصُّفَّةِ الْقُرْآنَ وَالْكِتَابَةَ. فَأَهْدَى إِلَيَّ رَجُلٌ مِنْهُمْ قَوْساً. فَقُلْتُ: لَيْسَتْ بِمَالٍ. وَأَرْمِي عَنْهَا فِي سَبِيلِ اللَّهِ. فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْهَا. فَقَالَ: «**إِنْ سَرَّكَ أَنْ تُطَوَّقَ بِهَا طَوْقاً مِنْ نَارٍ فَاقْبَلْهَا**».

2158 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ. حَدَّثَنَا خَالِدُ بْنُ مَعْدَانَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَلْمٍ، عَنْ عَطِيَّةَ الْكَلاَعِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: عَلَّمْتُ رَجُلاً الْقُرْآنَ. فَأَهْدَى إِلَيَّ قَوْساً. فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «**إِنْ أَخَذْتَهَا أَخَذْتَ قَوْساً مِنْ نَارٍ**» فَرَدَدْتُهَا.

"Allah's blessing and peace be upon him", he said: "If you take it, you will have taken a bow of fire." So, I returned it.

[9] It Is Forbidden To Take The Price Of A Dog, The Earnings Of A Prostitute, The Income Of A Soothsayer, And The (Charge Of The) Semen Of A Male Animal

2159- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (people to accept) the price of a dog, the earnings of a prostitute, and the income of a soothsayer.

2160- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (people to accept) the price of a dog, and the (charge of the) semen of (borrowing) a male animal (for mating).

2161- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (the people to accept) the price of a tomcat.

[10] What About The Earnings Of A Cupper

2162- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped, and he gave him (the cupper) his wages. This narration is related only by Ibn Abu Umar, according to Ibn Majah.

2163- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped, and he ordered me to give the cupper his wages; and I did accordingly.

2164- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped, and he gave the cupper his wages.

2165- It is narrated on the authority of Abu Mas'ud: Uqbah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (the people to accept) earnings from cupping.

2166- It is narrated on the authority of Haram Ibn Muhaiyyisah from his father that he asked the Messenger of Allah "Allah's blessing and peace be upon him" about the earnings of the cupper, and he forbade him (to accept it); and when he made a mention to him of his need, he said to him: "(Make benefit from it in getting) fodder for your camels, used in carrying water."

9 ـ بابُ النَّهْيِ عَنْ ثَمَنِ الكَلْبِ ومَهْرِ البَغِيِّ وحُلْوَانِ الكَاهِنِ وعَسْبِ الفَحْلِ

2159 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي مَسْعُودٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ.

2160 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ طَرِيفٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَعَسْبِ الْفَحْلِ.

2161 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مَسْلَمَةَ. أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ السِّنَّوْرِ.

10 ـ بابُ كَسْبِ الحَجَّامِ

2162 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَأَعْطَاهُ أَجْرَهُ.

تَفَرَّدَ بِهِ ابْنُ أَبِي عُمَرَ وَحْدَهُ. قَالَهُ ابْنُ مَاجَةَ.

2163 ـ **حدّثنا** عَمْرُو بْنُ عَلِيٍّ أَبُو حَفْصٍ الصَّيْرَفِيُّ. حَدَّثَنَا أَبُو دَاوُدَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. قَالاَ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَبْدِ الأَعْلَىٰ، عَنْ أَبِي حُمَيْدٍ، عَنْ عَلِيٍّ، قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَأَمَرَنِي فَأَعْطَيْتُ الْحَجَّامَ أَجْرَهُ.

2164 ـ **حدّثنا** عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ. حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ.

2165 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنِي الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ، عَنْ أَبِي مَسْعُودٍ، عُقْبَةَ بْنِ عَمْرٍو؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ كَسْبِ الْحَجَّامِ.

2166 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ حَرَامِ بْنِ مُحَيِّصَةَ، عَنْ أَبِيهِ؛ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ كَسْبِ الْحَجَّامِ. فَنَهَاهُ عَنْهُ. فَذَكَرَ لَهُ الْحَاجَةَ. فَقَالَ: «**اعْلِفْهُ نَوَاضِحَكَ**».

[11] What Is Unlawful To Sell

2167- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said in the year of Conquest, while he was in Mecca: "No doubt, Allah and His Messenger prohibited the sale of wine, dead (animals), swine and idols." It was said: "O Messenger of Allah! What about the fat of the dead (animals), it is used in painting the (wood of the) ships, varnishing the hide and the people use it in lighting." He (The Prophet) said: "No, it is prohibited." Then he added: "Might Allah destroy the Jews! When the fat was prohibited to them by Allah, they melted it, then sold it, and utilized its price."

2168- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the selling and buying of songstresses, their earnings, and utilizing their price.

[12] It Is Forbidden To (Sell By Way Of) Throwing And Touching

2169- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two (kinds of) sales, by way of touching, and throwing.

Comment: (As to throwing, that is, to sell a garment by casting it to the buyer not allowing him to examine or see it. As for the sale by way of touching, it is to buy a garment, for example, by only touching it, not looking at it)

2170- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (two sales by way of) touching and throwing. Sahl added in his narration: The touching is that he (the buyer) touches the thing (that he likes to buy) without examining it; and as to throwing, it is that he (the seller) says (to the buyer): Throw to me whatever (money) you have, and I will throw to you what I have.

[13] One Should Not Sell Or Buy In Opposition To His Brother

2171- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (seller) should make a transaction (with a purchaser) against the transaction made by (another seller who is) his brother (in the religion of Allah)."

2172- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No (seller) should make a transaction (with a purchaser) against the transaction

11 ـ بابُ ما لا يَحِلُّ بَيْعُهُ

2167 ـ حدّثنا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّهُ قَالَ: قَالَ عَطَاءُ بْنُ أَبِي رَبَاحٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: «**إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ**» فَقِيلَ لَهُ، عِنْدَ ذٰلِكَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ، فَإِنَّهُ يُدْهَنُ بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبِحُ بِهَا النَّاسُ؟ قَالَ: «**لاَ. هُنَّ حَرَامٌ**». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «**قَاتَلَ اللَّهُ الْيَهُودَ. إِنَّ اللَّهَ حَرَّمَ عَلَيْهِمُ الشُّحُومَ فَأَجْمَلُوهُ، ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ**».

2168 ـ حدّثنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ سَعِيدٍ الْقَطَّانِ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنْ عَاصِمٍ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عُبَيْدِ اللَّهِ الإِفْرِيقِيِّ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْمُغَنِّيَاتِ وَعَنْ شِرَائِهِنَّ وَعَنْ كَسْبِهِنَّ وَعَنْ أَكْلِ أَثْمَانِهِنَّ.

12 ـ بابُ ما جَاءَ في النَّهْيِ عَنِ المُنَابَذَةِ والمُلامَسَةِ

2169 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعَتَيْنِ: عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ.

2170 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسَهْلُ بْنُ أَبِي سَهْلٍ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ.

زَادَ سَهْلٌ: قَالَ سُفْيَانُ: الْمُلاَمَسَةُ أَنْ يَلْمِسَ الرَّجُلُ بِيَدِهِ الشَّيْءَ وَلاَ يَرَاهُ. وَالْمُنَابَذَةُ أَنْ يَقُولَ: أَلْقِ إِلَيَّ مَا مَعَكَ، وَأُلْقِي إِلَيْكَ مَا مَعِي.

13 ـ بابٌ «لا يَبِيعُ الرَّجُلُ على بَيْعِ أَخِيهِ ولا يَسُومُ على سَوْمِهِ»

2171 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ**».

2172 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلاَ يَسُومُ عَلَى سَوْمِ أَخِيهِ**».

made by (another seller who is) his brother (in the religion of Allah), nor should one (purchaser) enter into a transaction (which has already been agreed upon) by his (Muslim) brother."

[14] Najsh Is Forbidden

2173- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade practicing Najsh (in transaction: to overestimate the goods with the intention not to purchase them so much as to raise their price, and cause harm to others).

2174- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not practice Najsh among yourselves (in transaction)!"

[15] It Is Forbidden That A Town Dweller Should Sell On Behalf Of A Desert Dweller

2175- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no town dweller sell on behalf of a desert dweller."

2176- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no town dweller sell on behalf of a desert dweller, and rather, let the people (do by themselves, perchance) Allah would provide some of them with sustenance from (practicing transaction with) others."

2177- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a town dweller should sell on behalf of a desert dweller. I (the sub-narrator) said to Ibn Abbas: How should a down dweller sell on behalf of a desert dweller? He said: He should not act as a broker (for him).

[16] It Is Forbidden To Receive The Imported Goods On The Way

2178- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not receive the imported goods on the way; and whoever receives and buys anything of it, then, its importer has the freedom of choice once he comes to the market (whether to take it back from the one who has bought it on the way, or leave it)."

2179- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (the

14 ـ بابُ ما جَاءَ في النَّهْيِ عَنِ النَّجْشِ

2173 ـ قَرَأْتُ عَلَى مُصْعَبِ بْنِ عَبْدِ اللَّهِ الزُّبَيْرِيِّ، عَنْ مَالِكٍ. ح وَحَدَّثَنَا أَبُو حُذَافَةَ. حَدَّثَنَا مَالِكُ بْنُ أَنسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّجْشِ.

2174 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَسَهْلُ بْنُ أَبِي سَهْلٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تَنَاجَشُوا**».

15 ـ بابُ النَّهْيِ أنْ يَبِيعَ حَاضِرٌ لبَادٍ

2175 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَبِيعُ حَاضِرٌ لِبَادٍ**».

2176 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ يَبِيعُ حَاضِرٌ لِبَادٍ. دَعُوا النَّاسَ يَرْزُقُ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ**».

2177 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

قُلْتُ لاِبْنِ عَبَّاسٍ: مَا قَوْلُهُ حَاضِرٌ لِبَادٍ؟ قَالَ: لاَ يَكُونُ لَهُ سِمْسَاراً.

16 ـ بابُ النَّهْيِ عَنْ تَلَقِّي الجَلَبِ

2178 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تَلَقَّوُا الأَجْلاَبَ. فَمَنْ تَلَقَّى مِنْهُ شَيْئاً فَاشْتَرَى، فَصَاحِبُهُ بِالْخِيَارِ، إِذَا أَتَى السُّوقَ**».

2179 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ تَلَقِّي الْجَلَبِ.

traders) to receive the goods brought (from other regions) on the way (before they would reach the market).

2180- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (traders) to receive the commodities on the way (before they would reach the market).

[17] Both Parties Involved In The Transaction Have The Freedom Of Choice (To Confirm Or Cancel The Bargain) As Long As They Do Not Leave The Spot

2181- It is narrated on the authority of Abdullah Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When both (the buyer and the seller) are engaged in transaction, each of them has the freedom to choose (to cancel or confirm the bargain), unless they separate and as long as they are still together, and none of them gives the other the freedom to choose (to keep or return before giving his final decision). But if one of them gives the other the freedom to choose (to keep or return before giving his final decision), and then the bargain is done, in this way the sale becomes binding. If they separate and none of them cancels the bargain, then the sale becomes binding."

2182- It is narrated on the authority of Abu Barzah Al-Aslami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in the transaction have the freedom of choice (to confirm or cancel the bargain) as long as they do not leave the spot and as long as they do not separate from one another."

2183- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in the transaction have the freedom of choice (to confirm or cancel the bargain) as long as they do not leave the spot and as long as they do not separate from one another."

[18] The Optional Sale

2184- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" bought from a Bedouin a (camel's) load of leaves fallen (from trees because of striking them, used as fodder), and when the bargain was (about to be) confirmed, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Choose (to fix or modify the suggested price)." The Bedouin said: "Might Allah make long your life! How good this bargain is!"

2180 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَحَمَّادُ بْنُ مَسْعَدَةَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ. ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ. حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ؛ قَالَ: سَمِعْتُ أَبِي. قَالَ: حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ تَلَقِّي الْبُيُوعِ.

17 ـ بابٌ «البَيِّعَانِ بالخِيَارِ ما لَمْ يَفْتَرِقَا»

2181 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِذَا تَبَايَعَ الرَّجُلَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا وَكَانَا جَمِيعاً. أَوْ يُخَيِّرَ أَحَدُهُمَا الآخَرَ. فَإِنْ خَيَّرَ أَحَدُهُمَا الآخَرَ فَتَبَايَعَا عَلَى ذٰلِكَ، فَقَدْ وَجَبَ الْبَيْعُ. وَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا، وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ، فَقَدْ وَجَبَ الْبَيْعُ**».

2182 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ وَأَحْمَدُ بْنُ الْمِقْدَامِ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ جَمِيلِ بْنِ مُرَّةَ، عَنْ أَبِي الْوَضِيءِ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا**».

2183 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ. حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا**».

18 ـ بابُ بَيْعِ الخِيَارِ

2184 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ الْمِصْرِيَّانِ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: اشْتَرَى رَسُولُ اللَّهِ ﷺ مِنْ رَجُلٍ مِنَ الأَعْرَابِ حِمْلَ خَبَطٍ. فَلَمَّا وَجَبَ الْبَيْعُ قَالَ رَسُولُ اللَّهِ ﷺ: «**اخْتَرْ**» فَقَالَ الأَعْرَابِيُّ: عَمْرَكَ اللَّهُ بَيِّعاً.

2185- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The bargain should be done with the satisfaction" (of both the seller and the buyer, i.e. it should be optional).

[19] When Both Parties Involved In Transaction Differ

2186- It is narrated on the authority of Al-Qasim Ibn Abd Ar-Rahman from his father that Abdullah Ibn Mas'ud entered into transaction with Al-Ash'ath Ibn Qais pertaining to some slaves belonging to the governorate, and both differed about the suggested price. Ibn Mas'ud said: "I've sold to you for twenty thousand." Al-Ash'ath Ibn Qais said: "I've purchased for ten thousand." On that Ibn Mas'ud said: "If you like, I would relate to you a narration I heard from the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "Relate it to me." He said: "Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When both parties involved in the transaction differ, and there is no clear evidence (to settle the matter), and the deal is still standing, the (right of) suggestion should be for the seller, otherwise, the bargain should be cancelled."" He said: "I see it better to cancel the bargain." Thus, it was cancelled.

[20] It Is Forbidden To Sell What Is Not In One's Possession, And Have Profit Of (Selling) Anything That Has No Warranty

2187- It is narrated on the authority of Hakim Ibn Hizam that he said: I said: "O Messenger of Allah! A man might ask me to sell him something, which is not in my possession: should I sell it?" he said: "Do not sell what is not in your possession."

2188- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is forbidden to sell what is not in your possession, and have profit of (selling) anything that has no warranty."

2189- It is narrated on the authority of Itab Ibn Asid that when the Messenger of Allah "Allah's blessing and peace be upon him" sent him to Mecca, he forbade him to take the profit of (selling) anything that had no warranty.

[21] When Two (Buyers Or Sellers) Enter Into Transaction (With Anyone), The First Has More Claim Over It

2190- It is narrated on the authority of Uqbah Ibn Amir or Samurah Ibn Jundub that the Messenger of Allah "Allah's blessing and peace be upon

2185 - **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ دَاوُدَ بْنِ صَالِحٍ الْمَدَنِيِّ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا الْبَيْعُ عَنْ تَرَاضٍ**».

19 - بابٌ البَيِّعَانِ يَخْتَلِفَانِ

2186 - **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا هُشَيْمٌ. أَنْبَأَنَا ابْنُ أَبِي لَيْلَىٰ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ بَاعَ مِنَ الأَشْعَثِ ابْنِ قَيْسٍ رَقِيقاً مِنْ رَقِيقِ الإِمَارَةِ. فَاخْتَلَفَا فِي الثَّمَنِ. فَقَالَ ابْنُ مَسْعُودٍ: بِعْتُكَ بِعِشْرِينَ أَلْفاً. وَقَالَ الأَشْعَثُ بْنُ قَيْسٍ: إِنَّمَا اشْتَرَيْتُ مِنْكَ بِعَشْرَةِ آلاَفٍ. فَقَالَ عَبْدُ اللَّهِ: إِنْ شِئْتَ حَدَّثْتُكَ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ: هَاتِهِ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا اخْتَلَفَ الْبَيِّعَانِ، وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ، وَالْبَيْعُ قَائِمٌ بِعَيْنِهِ، فَالْقَوْلُ مَا قَالَ الْبَائِعُ. أَوْ يَتَرَادَّانِ الْبَيْعَ**» قَالَ: فَإِنِّي أَرَى أَنْ أَرُدَّ الْبَيْعَ. فَرَدَّهُ.

20 - بابُ النَّهْيِ عَنْ بَيْعِ ما لَيْسَ عِنْدَكَ، وعَنْ رِبْحِ ما لَمْ يُضْمَنْ

2187 - **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ. قَالَ: سَمِعْتُ يُوسُفَ بْنَ مَاهَكَ يُحَدِّثُ عَنْ حَكِيمِ بْنِ حِزَامٍ؛ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ؛ الرَّجُلُ يَسْأَلُنِي الْبَيْعَ وَلَيْسَ عِنْدِي. أَفَأَبِيعُهُ؟ قَالَ: «**لاَ تَبِعْ مَا لَيْسَ عِنْدَكَ**».

2188 - **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ. قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. ح وَحَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. قَالاَ: حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَحِلُّ بَيْعُ مَا لَيْسَ عِنْدَكَ، وَلاَ رِبْحُ مَا لَمْ يُضْمَنْ**».

2189 - **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ عَتَّابِ بْنِ أَسِيدٍ؛ قَالَ: لَمَّا بَعَثَهُ رَسُولُ اللَّهِ ﷺ إِلَى مَكَّةَ، نَهَاهُ عَنْ شِفِّ مَا لَمْ يُضْمَنْ.

21 - بابٌ إذا بَاعَ المُجِيزَانِ فهُوَ للأوَّلِ

2190 - **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَوْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**أَيُّمَا رَجُلٍ بَاعَ بَيْعاً مِنْ رَجُلَيْنِ فَهُوَ لِلأَوَّلِ مِنْهُمَا**».

him" said: "When a man enters into transaction with two (concerning something), the first of them has more claim over it."

2191- It is narrated on the authority of Al-Hassan Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When two guardians enter into transaction (with anyone concerning something), the first of them has more right over it."

[22] What About Transaction By Way Of Handsell

2192- It is narrated on the authority of Malik Ibn Anas that he said: I was reported on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade transaction by way of handsell.

2193- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade transaction by way of handsell. Abu Abdullah says: The handsell is that a man buys, say, a mount for one hundred Dinars, out of which he gives the seller two as handsell, and says to him: If I do not buy it, the two Dinars become yours. It is also said, and Allah knows better, that a man buys a thing, and gives to the seller a Dirham or less or more than that, and says to him: If I take this (thing, it will be ok) otherwise, the Dirham becomes yours.

[23] It Is Forbidden To Sell By Way Of (Throwing) Pebbles, Or To Sell A Thing Of Appealing Form And Unknown Nature

2194- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (people) to sell a thing of appealing form and unknown nature and to sell by way of (throwing) pebbles. (I.e. to say, for example: if I throw the pebbles, the bargain becomes binding, and before that, I have the freedom of choice to cancel or confirm the bargain; or to say: I'm going to throw the pebbles on this herd of sheep, and you should buy whatever receives pebbles from amongst them)

2195- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (people) to sell a thing of appealing form and unknown nature.

[24] It Is Forbidden To Buy What Is In The Wombs And Breasts Of Cattle, And (What Is Brought By) A Diver's Strike

2196- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade

2191 ـ **حدّثنا** الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلاَنِيُّ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ بْنِ سَمُرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا بَاعَ الْمُجِيزَانِ فَهُوَ لِلأَوَّلِ**».

22 ـ بابُ بَيْعِ الْعُرْبَانِ

2192 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. قَالَ: بَلَغَنِي عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ الْعُرْبَانِ.

2193 ـ **حدّثنا** الْفَضْلُ بْنُ يَعْقُوبَ الرُّخَامِيُّ. حَدَّثَنَا حَبِيبُ بْنُ أَبِي حَبِيبٍ، أَبُو مُحَمَّدٍ، كَاتِبُ مَالِكِ بْنِ أَنَسٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ الأَسْلَمِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ الْعُرْبَانِ.

قَالَ أَبُو عَبْدِ اللَّهِ: الْعُرْبَانُ أَنْ يَشْتَرِيَ الرَّجُلُ دَابَّةً بِمِائَةِ دِينَارٍ، فَيُعْطِيهِ دِينَارَيْنِ عُرْبُوناً. فَيَقُولُ: إِنْ لَمْ أَشْتَرِ الدَّابَّةَ، فَالدِّينَارَانِ لَكَ.

وَقِيلَ: يَعْنِي، وَاللَّهُ أَعْلَمُ: أَنْ يَشْتَرِيَ الرَّجُلُ الشَّيْءَ. فَيَدْفَعَ إِلَى الْبَائِعِ دِرْهَماً أَوْ أَقَلَّ أَوْ أَكْثَرَ. وَيَقُولَ: إِنْ أَخَذْتُهُ، وَإِلاَّ فَالدِّرْهَمُ لَكَ.

23 ـ بابُ النَّهْيِ عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْغَرَرِ

2194 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْغَرَرِ وَعَنْ بَيْعِ الْحَصَاةِ.

2195 ـ **حدّثنا** أَبُو كُرَيْبٍ وَالْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. قَالاَ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ. حَدَّثَنَا أَيُّوبُ بْنُ عُتْبَةَ، عَنْ يَحْيَىٰ بْنِ كَثِيرٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْغَرَرِ.

24 ـ بابُ النَّهْيِ عَنْ شِرَاءِ ما في بُطُونِ الأَنْعَامِ وَضُرُوعِهَا وَضَرْبَةِ الْغَائِصِ

2196 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا جَهْضَمُ بْنُ عَبْدِ اللَّهِ الْيَمَانِيُّ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْبَاهِلِيِّ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ الْعَبْدِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ

(people) to buy what is in the wombs of cattle until it is delivered, and what is in their breasts unless by weighing, and to buy a fleeing slave, and to buy (the objects of) war spoils until they are distributed, and to buy (the objects of) charity until they are received, and to buy (what is brought by) a diver's strike (for it is unknown).

2197- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the offspring of the would-be offspring of the pregnant she-camel.

[25] What About Outbidding

2198- It is narrated on the authority of Anas Ibn Malik that he said: A man from amongst the Ansar came to beg something from the Messenger of Allah "Allah's blessing and peace be upon him" who asked him: "Do you have any (luggage) in your house?" he said: "We have a rough mat, with a portion of which we get ourselves covered, and we spread the other portion; and we further have a vessel, in which we drink water." He said: "Bring them to me." He did accordingly, and the Messenger of Allah "Allah's blessing and peace be upon him" took them with his hand and said: "Who does buy those?" a man said: "I take them for a Dirham." He said: "Who will add to a Dirham?" he said it twice or thrice, after which another man said: "I take them for two Dirhams." He gave them to him, and took both Dirhams, which he gave to the Ansari one and said: "By one of them, buy some food and give it to your family and by the other, buy an adze, and bring it to me." He did accordingly, and the Messenger of Allah "Allah's blessing and peace be upon him" took it, and straightened a stick in it with his own hand, and then (gave it to him and) said: "Go and collect bundles of fire wood (and get your earnings from selling them), and let not me see you for fifteen days." He kept collecting bundles of fire wood and selling them and (when the term given to him elapsed) he came (to the Prophet) with ten Dirhams he gained. On that he (the Prophet) said to him: "Buy food by some of them, and a garment by some." He further said: "This is much better for you than to come (and beg from others), for begging will be a spot on your face on the Day of Judgement. No doubt, begging is not fitting but only for one of severe poverty, or one of grievous debt, or one who has (to pay a) blood (money, and in case he fails to do, he will be killed; and this is) painful."

[26] What About Relieving (Muslims)

2199- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

عَنْ شِرَاءِ مَا فِي بُطُونِ الأَنْعَامِ حَتَّى تَضَعَ، وَعَمَّا فِي ضُرُوعِهَا. إِلاَّ بِكَيْلٍ. وَعَنْ شِرَاءِ الْعَبْدِ وَهُوَ آبِقٌ، وَعَنْ شِرَاءِ الْمَغَانِمِ حَتَّى تُقْسَمَ، وَعَنْ شِرَاءِ الصَّدَقَاتِ حَتَّى تُقْبَضَ، وَعَنْ ضَرْبَةِ الْغَائِصِ.

2197 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ.

25 ـ بابُ بَيْعِ الْمُزَايَدَةِ

2198 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ. حَدَّثَنَا الأَخْضَرُ بْنُ عَجْلاَنَ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ جَاءَ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ. فَقَالَ: «**لَكَ فِي بَيْتِكَ شَيْءٌ؟**» قَالَ: بَلَىٰ. حِلْسٌ نَلْبَسُ بَعْضَهُ وَنَبْسُطُ بَعْضَهُ. وَقَدَحٌ نَشْرَبُ فِيهِ الْمَاءَ. قَالَ: «**ائْتِنِي بِهِمَا**» قَالَ، فَأَتَاهُ بِهِمَا. فَأَخَذَهُمَا رَسُولُ اللَّهِ ﷺ بِيَدِهِ. ثُمَّ قَالَ: «**مَنْ يَشْتَرِي هٰذَيْنِ؟**» فَقَالَ رَجُلٌ: أَنَا آخُذُهُمَا بِدِرْهَمٍ. قَالَ: «**مَنْ يَزِيدُ عَلَى دِرْهَمٍ؟**» مَرَّتَيْنِ أَوْ ثَلاَثاً. قَالَ رَجُلٌ: أَنَا آخُذُهُمَا بِدِرْهَمَيْنِ. فَأَعْطَاهُمَا إِيَّاهُ وَأَخَذَ الدِّرْهَمَيْنِ، فَأَعْطَاهُمَا الأَنْصَارِيَّ، وَقَالَ: «**اشْتَرِ بِأَحَدِهِمَا طَعَاماً فَانْبِذْهُ إِلَى أَهْلِكَ. وَاشْتَرِ بِالآخَرِ قَدُوماً، فَأْتِنِي بِهِ**» فَفَعَلَ. فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ. فَشَدَّ فِيهِ عُوداً بِيَدِهِ وَقَالَ: «**اذْهَبْ فَاحْتَطِبْ وَلاَ أَرَاكَ خَمْسَةَ عَشَرَ يَوْماً**» فَجَعَلَ يَحْتَطِبُ وَيَبِيعُ. فَجَاءَ وَقَدْ أَصَابَ عَشَرَةَ دَرَاهِمَ. فَقَالَ: «**اشْتَرِ بِبَعْضِهَا طَعَاماً وَبِبَعْضِهَا ثَوْباً**». ثُمَّ قَالَ: «**هٰذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيءَ وَالْمَسْأَلَةُ نُكْتَةٌ فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ. إِنَّ الْمَسْأَلَةَ لاَ تَصْلُحُ إِلاَّ لِذِي فَقْرٍ مُدْقِعٍ، أَوْ لِذِي غُرْمٍ مُفْظِعٍ، أَوْ دَمٍ مُوْجِعٍ**».

26 ـ بابُ الإِقَالَةِ

2199 ـ حدّثنا زِيَادُ بْنُ يَحْيَىٰ أَبُو الْخَطَّابِ. حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَقَالَ مُسْلِماً أَقَالَهُ اللَّهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ**».

who relieves a Muslim (as far as transaction is concerned), Allah will remove from him (a lot of his sins and mistakes) on the Day of Judgement."

[27] When One Dislikes To Fix A Price

2200- It is narrated on the authority of Anas Ibn Malik that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the prices rose high, thereupon they said to him: "O Messenger of Allah! The prices rose high! Would that you Fix the price (of goods) for us!" on that he said: "No doubt, Allah Alone is the One, Who raises as well as lowers (the value of things), Who enlarges as well as restricts (sustenance for such of His servants as He pleases), Who provides with sustenance (all of His creatures): I would like to meet my Lord, with none to have a claim of injustice against me concerning blood or property."

2201- It is narrated on the authority of Abu Sa'id that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the prices rose high, thereupon it was said to him: "Would that you price (the commodities) O Messenger of Allah!" on that he said: "I would like to leave you, with none of you to have a claim of grievance I might have done against him."

[28] Sticking To Leniency In Transaction

2202- It is narrated on the authority of Uthman Ibn Affan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah admits to the Garden a man who is lenient, be he seller or buyer."

2203- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah bestows mercy upon the one who is lenient when he sells, lenient when he buys, and lenient when he asks for the fulfillment (of his money)."

[29] What About Haggling

2204- It is narrated on the authority of Qailah, the mother of the sons of Anmar that she said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" at (the mountain of) Marwah during one of the Umrahs he performed, and said to him: "O Messenger of Allah! I'm a woman, who is engaged in transactions: If I like to buy a thing, I propose to get it with a price less than what I want to afford for it, and then I keep adding to it more and more until it amounts to what I want; and if I like to sell a thing, I propose to sell it with a price more than what I want, and then I keep reducing (from it) until it amounts to what I want." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do

27 ـ بابُ مَنْ كَرِهَ أَنْ يُسَعِّرَ

2200 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا حَجَّاجٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ وَحُمَيْدٌ وَثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: غَلاَ السِّعْرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَقَالُوا: يَا رَسُولَ اللَّهِ قَدْ غَلاَ السِّعْرُ، فَسَعِّرْ لَنَا. فَقَالَ: «**إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ. إِنِّي لأَرْجُو أَنْ أَلْقَى رَبِّي وَلَيْسَ أَحَدٌ يَطْلُبُنِي بِمَظْلِمَةٍ فِي دَمٍ وَلاَ مَالٍ**».

2201 ـ **حدّثنا** مُحَمَّدُ بْنُ زِيَادٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: غَلاَ السِّعْرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَقَالُوا: لَوْ قَوَّمْتَ، يَا رَسُولَ اللَّهِ! قَالَ: «**إِنِّي لأَرْجُو أَنْ أُفَارِقَكُمْ وَلاَ يَطْلُبَنِي أَحَدٌ مِنْكُمْ بِمَظْلِمَةٍ ظَلَمْتُهُ**».

28 ـ بابُ السَّمَاحَةِ فِي الْبَيْعِ

2202 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبَانٍ الْبَلْخِيُّ أَبُو بَكْرٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ عَطَاءِ بْنِ فَرُّوخَ؛ قَالَ: قَالَ عُثْمَانُ بْنُ عَفَّانَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَدْخَلَ اللَّهُ الْجَنَّةَ رَجُلاً كَانَ سَهْلاً، بَائِعاً وَمُشْتَرِياً**».

2203 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا أَبُو غَسَّانَ مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**رَحِمَ اللَّهُ عَبْداً سَمْحاً إِذَا بَاعَ. سَمْحاً إِذَا اشْتَرَى. سَمْحاً إِذَا اقْتَضَى**».

29 ـ بابُ السَّوْمِ

2204 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا يَعْلَىٰ بْنُ شَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ قَيْلَةَ أُمِّ بَنِي أَنْمَارٍ؛ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ عُمَرِهِ عِنْدَ الْمَرْوَةِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَبِيعُ وَأَشْتَرِي. فَإِذَا أَرَدْتُ أَنْ أَبْتَاعَ الشَّيْءَ سُمْتُ بِهِ أَقَلَّ مِمَّا أُرِيدُ. ثُمَّ زِدْتُ، ثُمَّ زِدْتُ حَتَّى أَبْلُغَ الَّذِي أُرِيدُ. وَإِذَا أَرَدْتُ أَنْ أَبِيعَ الشَّيْءَ سُمْتُ بِهِ أَكْثَرَ مِنَ الَّذِي أُرِيدُ. ثُمَّ وَضَعْتُ حَتَّى أَبْلُغَ الَّذِي أُرِيدُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَفْعَلِي يَا قَيْلَةُ إِذَا أَرَدْتِ أَنْ تَبْتَاعِي شَيْئاً فَاسْتَامِي بِهِ الَّذِي تُرِيدِينَ. أُعْطِيتِ أَوْ مُنِعْتِ**». فَقَالَ: «**إِذَا أَرَدْتِ أَنْ تَبِيعِي شَيْئاً فَاسْتَامِي بِهِ الَّذِي تُرِيدِينَ. أَعْطَيْتِ أَوْ مَنَعْتِ**».

not do so O Qailah! If you like to buy a thing, propose to buy it with the same price you want to afford for it, whether you are given it or it is withheld from you; and if you like to sell a thing, propose to sell it with the same price you want to have, whether it is given or withheld."

2205- It is narrated on the authority of Jabir Ibn Abdullah that he said: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" in a certain holy battle when he said to me: "Would you sell me this watering camel of yours for a single Dinar, might Allah forgive for you?" I said: "O Messenger of Allah! It is yours once I arrive in Medina." He further said: "Then, would you sell it for two Dinars, might Allah forgive for you?" he kept rising the price for me Dinar by Dinar, saying with everyone: "Might Allah forgive for you" until he made it twenty Dinars. When I arrived in Medina, I caught hold of the head of the watering camel and brought it to the Messenger of Allah "Allah's blessing and peace be upon him", who said (to Bilal): "Give him twenty Dinars from the booty." He said to me: "Go with your watering camel to your family."

2206- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (the people to engage in) haggling before the rise of the sun, and (he further forbade) slaughtering the milch animals.

[30] It Is Hateful To Take Oaths In Transactions

2207- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak with on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment. They are: A man possesses superfluous water on a way, which he withholds from wayfarers; a man displays his goods for sale after the Asr prayer and he takes an oath By Allah that he has bought it for such and such (money), and somebody believes him (and buys that), even though he has told a lie; and a man who gives a pledge of allegiance to a ruler and he gives it only for worldly benefits. If the ruler gives him something he proves true to his pledge to him, and if the ruler withholds something from him, he retracts from his allegiance to him."

2208- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak with on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment." I said: "Who are those O Messenger of Allah? Let them fail and lose (the

2205 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَزْوَةٍ. فَقَالَ لِي: «**أَتَبِيعُ نَاضِحَكَ هٰذَا بِدِينَارٍ، وَاللَّهُ يَغْفِرُ لَكَ؟**» قُلْتُ: يَا رَسُولَ اللَّهِ هُوَ نَاضِحُكُمْ إِذَا أَتَيْتُ الْمَدِينَةَ. قَالَ: «**فَتَبِيعُهُ بِدِينَارَيْنِ، وَاللَّهُ يَغْفِرُ لَكَ**». قَالَ: فَمَا زَالَ يَزِيدُنِي دِينَاراً دِينَاراً وَيَقُولُ، مَكَانَ كُلِّ دِينَارٍ: «**وَاللَّهُ يَغْفِرُ لَكَ**» حَتَّى بَلَغَ عِشْرِينَ دِينَاراً. فَلَمَّا أَتَيْتُ الْمَدِينَةَ أَخَذْتُ بِرَأْسِ النَّاضِحِ فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ فَقَالَ: «**يَا بِلاَلُ أَعْطِهِ مِنَ الْغَنِيمَةِ عِشْرِينَ دِينَاراً**»، وَقَالَ: «**انْطَلِقْ بِنَاضِحِكَ فَاذْهَبْ بِهِ إِلَى أَهْلِكَ**».

2206 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَسَهْلُ بْنُ أَبِي سَهْلٍ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ. أَنْبَأَنَا الرَّبِيعُ بْنُ حَبِيبٍ، عَنْ نَوْفَلِ بْنِ عَبْدِ الْمَلِكِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ السَّوْمِ قَبْلَ طُلُوعِ الشَّمْسِ. وَعَنْ ذَبْحِ ذَوَاتِ الدَّرِّ.

30 ـ بابُ ما جَاءَ في كَرَاهِيَةِ الأَيْمَانِ في الشِّرَاءِ والبَيْعِ

2207 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَأَحْمَدُ بْنُ سِنَانٍ. قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ، وَلاَ يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلاَةِ يَمْنَعُهُ ابْنَ السَّبِيلِ. وَرَجُلٌ بَايَعَ رَجُلاً سِلْعَةً بَعْدَ الْعَصْرِ فَحَلَفَ بِاللَّهِ لأَخَذَهَا بِكَذَا وَكَذَا. فَصَدَّقَهُ، وَهُوَ عَلَى غَيْرِ ذٰلِكَ. وَرَجُلٌ بَايَعَ إِمَاماً، لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَا. فَإِنْ أَعْطَاهُ مِنْهَا وَفَىٰ لَهُ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ لَهُ**».

2208 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ**» فَقُلْتُ: مَنْ هُمْ؟ يَا رَسُولَ اللَّهِ فَقَدْ خَابُوا وَخَسِرُوا. قَالَ: «**الْمُسْبِلُ**

right way)!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Those are) such as makes long his lower garment (dragging on the ground, out of arrogance); such as gives gifts, and then makes reminder of generosity; and such as popularizes his commodities by false oaths."

2209- It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of taking oaths in transaction: it might make public (one's goods) but then it deprives (them of blessing)."

[31] When One Sells Pollinated Date-Palms Or A Slave Having Property

2210- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one buys pollinated date-palms, their fruits should be for the seller unless the purchaser puts the condition that they should be for him."

(...) The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

2211- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one buys pollinated date-palms, their fruits should be for the seller unless the purchaser puts the condition that they should be for him; and when one buys a slave having property, his property should be the portion of the seller, unless the purchaser stipulates that it should be his portion."

2212- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one sells (pollinated) date-palms and a slave (having property) both (the fruits and the property) should be combined for him."

2213- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" passed the judgement that the fruits of the date-palms should be the portion of such as pollinates them unless the purchaser stipulates that they should be for him; and that the property of the slave should be the portion of the seller unless the purchaser stipulates that it should be his portion.

[32] It Is Forbidden To Sell Fruits Before Their Benefit Seems Evident

2214- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell the fruits

إِزَارَهُ، وَالْمَنَّانُ عَطَاءَهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

2209 ـ **حدّثنا** يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِيَّاكُمْ وَالْحَلِفَ فِي الْبَيْعِ. فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ»**.

31 ـ بابُ ما جَاءَ فِيمَنْ بَاعَ نَخْلاً مُؤَبَّراً أَوْ عَبْداً له مَالٌ

2210 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنِ اشْتَرَى نَخْلاً قَدْ أُبِّرَتْ فَثَمَرَتُهَا لِلْبَائِعِ. إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ»**.

حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

2211 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، جَمِيعاً عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ فَثَمَرَتُهَا لِلَّذِي بَاعَهَا. إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ. وَمَنِ ابْتَاعَ عَبْداً وَلَهُ مَالٌ، فَمَالُهُ لِلَّذِي بَاعَهُ. إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ»**.

2212 ـ **حدّثنا** مُحَمَّدُ بْنُ الْوَلِيدِ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: **«مَنْ بَاعَ نَخْلاً وَبَاعَ عَبْداً جَمَعَهُمَا جَمِيعاً»**.

2213 ـ **حدّثنا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ أَبُو الْمُغَلِّسِ. حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ. حَدَّثَنِي إِسْحَاقُ بْنُ يَحْيَىٰ بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ بِثَمَرِ النَّخْلِ لِمَنْ أَبَّرَهَا. إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ. وَأَنَّ مَالَ الْمَمْلُوكِ لِمَنْ بَاعَهُ، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ.

32 ـ بابُ النَّهْيِ عَنْ بَيْعِ الثِّمَارِ قَبْلَ أَنْ يَبْدُوَ صَلاَحُهَا

2214 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«لاَ تَبِيعُوا الثَّمَرَةَ حَتَّى يَبْدُوَ صَلاَحُهَا»**. نَهَىٰ الْبَائِعَ وَالْمُشْتَرِيَ.

until their benefit seems evident (without the danger of being blighted): both the seller and the purchaser are involved in this forbiddance."

2215- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell the fruits until their benefit seems evident (without the danger of being blighted)."

2216- It is narrated on the authority of Ibn Juraij from Ata that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fruits until their benefit would seem evident.

2217- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fruits until it would seem bright (and ripe), and the grapes until it would blacken (and get ready for being plucked), and the grains (of wheat, parley, etc) until they would become hard (and fitting for being harvested).

[33]What About Selling The Fruits Of The Coming Years; And The Blighted Fruits

2218- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling (the fruits of trees of date-palms of the coming) years.

Comment: (The forbiddance depends upon the fact that in this case, one sells something which has no actual existence once he contracts for the transaction; and thus, it is of those things, whose nature is unknown)

2219- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one sold fruits (in advance) which then came to be affected by a blight, let him take nothing from the property of his brother (the purchaser): What right then should anyone of you have to take the property of his Muslim brother (seeing that the fruits he sold were blighted)?"

[34] Making Full Both Measure And Weight

2220- It is narrated on the authority of Suwaid Ibn Qais that he said: I and Makhrafah Al-Abdi brought some silk from Hajar, and the Messenger of Allah "Allah's blessing and peace be upon him" came to purchase from us some trousers; and we had a weigher, who did his job of weighing for charge thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O weigher! Weigh, and make full your weight!"

2215 ـ **حدّثنا** أَحْمَدُ بْنُ عِيسَىٰ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ. حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «**لاَ تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ**».

2216 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهُ.

2217 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا حَجَّاجٌ. حَدَّثَنَا حَمَّادٌ عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللّٰهِ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تَزْهُوَ. وَعَنْ بَيْعِ الْعِنَبِ حَتَّى يَسْوَدَّ، وَعَنْ بَيْعِ الْحَبِّ حَتَّى يَشْتَدَّ.

33 ـ بابُ بَيْعِ الثِّمَارِ سِنِينَ وَالجَائِحَةِ

2218 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ؛ أَنَّ رَسُولَ اللّٰهِ ﷺ نَهَىٰ عَنْ بَيْعِ السِّنِينَ.

2219 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ؛ أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «**مَنْ بَاعَ ثَمَراً فَأَصَابَتْهُ جَائِحَةٌ، فَلاَ يَأْخُذْ مِنْ مَالِ أَخِيهِ شَيْئاً. عَلاَمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ الْمُسْلِمِ؟**».

34 ـ بابُ الرُّجْحَانِ في الوَزْنِ

2220 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالُوا: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ؛ قَالَ: جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرَ. فَجَاءَنَا رَسُولُ اللّٰهِ ﷺ. فَسَاوَمَنَا سَرَاوِيلَ. وَعِنْدَنَا وَزَّانٌ يَزِنُ بِالأَجْرِ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «**يَا وَزَّانُ زِنْ وَأَرْجِحْ**».

Comment: (It is well-known fact that the silk was forbidden to men in the world, according to many authentic narrations from the Messenger of Allah "Allah's blessing and peace be upon him"; and the Messenger of Allah "Allah's blessing and peace be upon him" was not to oppose what was forbidden; and this supports the opinion of As-Suyuti in his footnote on Sunan Abu Dawud that although the Messenger of Allah "Allah's blessing and peace be upon him" bought the silk trousers, he did not wear them)

2221- It is narrated on the authority of Abu Malik: Safwan Ibn Umairah that he said: Before Migration, I purchased from the Messenger of Allah "Allah's blessing and peace be upon him" some trousers; and he weighed them and gave me full weight.

2222- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you weigh (anything for others), you should make full your weight."

[35] The Necessity Of Being Careful In Both Measure And Weight

2223- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, and they (its inhabitants) had been the worst from amongst the people to deal with others in fraud concerning measure and weight; and when Allah revealed: "Woe to those that deal in fraud, Those who, when they have to receive by measure, from men, exact full measure, But when they have to give by measure or weight to men, give less than due" (Al-Mutaffifin 1:3) thereupon, they made good their measure and weight.

[36] It Is Forbidden To Cheat (Others)

2224- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was selling food, into which he got his hand, and behold! It was cheated. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as cheats (others) does not belong to us."

2225- It is narrated on the authority of Abu Al-Hamra' that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed by the side of a man who had food in a container, into which he got his hand, and then he said: "Perhaps, you've cheated: no doubt, such as cheats us does not belong to us."

2221 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ مَالِكاً، أَبَا صَفْوَانَ بْنَ عُمَيْرَةَ؛ قَالَ: بِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ رِجْلَ سَرَاوِيلَ قَبْلَ الْهِجْرَةِ. فَوَزَنَ لِي، فَأَرْجَحَ لِي.

2222 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الصَّمَدِ. حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وَزَنْتُمْ فَأَرْجِحُوا**».

35 ـ بابُ التَّوَقِّي في الكَيْلِ والوَزْنِ

2223 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ، وَمُحَمَّدُ بْنُ عَقِيلِ بْنِ خُوَيْلِدٍ. قَالاَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ. حَدَّثَنِي أَبِي. حَدَّثَنِي يَزِيدُ النَّحْوِيُّ؛ أَنَّ عِكْرِمَةَ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ كَانُوا مِنْ أَخْبَثِ النَّاسِ كَيْلاً. فَأَنْزَلَ اللَّهُ سُبْحَانَهُ ﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾ [المطففين: 1] فَأَحْسَنُوا الْكَيْلَ بَعْدَ ذٰلِكَ.

36 ـ بابُ النَّهْيِ عَنِ الغِشِّ

2224 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ يَبِيعُ طَعَاماً. فَأَدْخَلَ يَدَهُ فِيهِ. فَإِذَا هُوَ مَغْشُوشٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ مِنَّا مَنْ غَشَّ**».

2225 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي دَاوُدَ، عَنْ أَبِي الْحَمْرَاءِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ مَرَّ بِجَنْبَاتِ رَجُلٍ عِنْدَهُ طَعَامٌ فِي وِعَاءٍ. فَأَدْخَلَ يَدَهُ فِيهِ. فَقَالَ: «**لَعَلَّكَ غَشَشْتَ؟ مَنْ غَشَّنَا فَلَيْسَ مِنَّا**».

[37] It Is Forbidden To Sell Food Earlier As Long As It Has Not Yet Been Received (By The Seller)

2226- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (intends to) sell food, let not him sell it unless he receives it (first)."

2227- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (intends to) sell food, let not him sell it unless he receives it (first)." Abu Awanah said in his narration that Ibn Abbas commented: I think this applies to all goods.

2228- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling food until it (really exists and becomes ready to be measured by) both Sa's: that of the seller (when he receives it), and that of the buyer (when he buys it).

[38] Selling Without Knowing The Amount Of Goods

2229- It is narrated on the authority of Ibn Umar that he said: We used to purchase food from the caravans without measuring, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to sell it until we would transfer it from its place (to the market, to be easy to measure and weigh for the buyers).

2230- It is narrated on the authority of Uthman Ibn Affan that he said: I used to sell the dates in the market, and say (to the purchasers): "I have such and such a weight in this Wasaq of mine." In this way, I used to give the Wasaqs of dates (to the purchasers) depending upon their weights (mentioned to me by the first seller from whom I bought them without measuring), and take my profit. I had some doubt in that, and I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said: "If you assign a certain measure (to the purchaser), then, you should measure it (to be sure of it)."

[39] The Blessing That Is Expected From Measuring Food

2231- It is narrated on the authority of Abdullah Ibn Busr Al-Mazni that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Measure your food, so that you will be blessed in it."

2232- It is narrated on the authority of Abu Ayyub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Measure your food, so that you will be blessed in it."

37 ـ بابُ النَّهْيِ عَنْ بَيْعِ الطَّعَامِ قَبْلُ ما لَمْ يُقْبَضْ

2226 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنِ ابْتَاعَ طَعَاماً، فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ**».

2227 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. ح وَحَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا أَبُو عَوَانَةَ وَحَمَّادُ بْنُ زَيْدٍ. قَالاَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ**».

قَالَ أَبُو عَوَانَةَ، فِي حَدِيثِهِ: قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ مِثْلَ الطَّعَامِ.

2228 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الطَّعَامِ حَتَّى يَجْرِيَ فِيهِ الصَّاعَانِ. صَاعُ الْبَائِعِ وَصَاعُ الْمُشْتَرِي.

38 ـ بابُ بَيْعِ المُجَازَفَةِ

2229 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنَّا نَشْتَرِي الطَّعَامَ مِنَ الرُّكْبَانِ جِزَافاً. فَنَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَبِيعَهُ حَتَّى نَنْقُلَهُ مِنْ مَكَانِهِ.

2230 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنِ ابْنِ لَهِيعَةَ، عَنْ مُوسَى بْنِ وَرْدَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: كُنْتُ أَبِيعُ التَّمْرَ فِي السُّوقِ. فَأَقُولُ: كِلْتُ فِي وَسْقِي هٰذَا كَذَا. فَأَدْفَعُ أَوْسَاقَ التَّمْرِ بِكَيْلِهِ وَآخُذُ شِفِّي. فَدَخَلَنِي مِنْ ذٰلِكَ شَيْءٌ. فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «**إِذَا سَمَّيْتَ الْكَيْلَ فَكِلْهُ**».

39 ـ بابُ ما يُرْجَى في كَيْلِ الطَّعَامِ مِنَ البَرَكَةِ

2231 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الْيَحْصِبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ الْمَازِنِيِّ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**كِيلُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيهِ**».

2232 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَحِيرِ بْنِ سَعِيدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كِيلُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيهِ**».

[40] What About Markets

2233- It is narrated on the authority of Abu Usaid that the Messenger of Allah "Allah's blessing and peace be upon him" went to the Market of Nabidh (brew) and caught a glimpse of it and said: "This market is not fitting for you." Then, he went to another market and caught a glimpse of it and said: "This market is not fitting for you." Then, he returned to this market and had a tour in it, and then said: "This is your market: let not it be cancelled, and let no tax be imposed on it."

2234- It is narrated on the authority of Salman that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who comes out in the morning to attend the Morning prayer has, indeed, came out with the flag of faith; and he, who comes out in the morning to the market has, indeed, come out with the flag of Iblis."

2235- It is narrated on the authority of Salim Ibn Abdullah Ibn Umar from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says once he enters the market: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner: His is the Dominion, and to Him be the praise; and He gives life (to such as He pleases), as well as He calls to death (such as He pleases): and He is Ever-Living, and He never dies: in His hand is all good, and He has power over all things", Allah writes for him one thousand thousand good deeds, plots out from him one thousand thousand evil deeds, and He further constructs for him a house in the Garden."

[41] The Blessing That Is Expected From Coming Out Early In The Morning

2236- It is narrated on the authority of Sakhr Al-Ghamidi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Send Your Blessing upon my nation as long as they always come out early in the morning!" however, whenever the Messenger of Allah "Allah's blessing and peace be upon him" sent a detachment or an army, he would send it early in the first portion of the day. Sakhr (the narrator of this Hadith) was a trader, and he used to send his merchandise in the first portion of the day, with the result that he became rich with more property.

2237- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Send Your Blessing upon my nation as long as they always come out early in the morning on Thursday!"

40 ـ بابُ الأسْوَاقِ ودُخُولِهَا

2233 ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ سَعِيدٍ. حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْم. حَدَّثَنِي مُحَمَّدٌ وَعَلِيٌّ. أَنْبَأَنَا الْحَسَنُ بْنُ أَبِي الْحَسَنِ الْبَرَّادُ؛ أَنَّ الزُّبَيْرَ بْنَ الْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ السَّاعِدِيِّ، حَدَّثَهُمَا أَنَّ أَبَاهُ الْمُنْذِرَ حَدَّثَهُ عَنْ أَبِي أُسَيْدٍ أَنَّ أَبَا أُسَيْدٍ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إِلَى سُوقِ النَّبِيطِ. فَنظَرَ إِلَيْهِ، فَقَالَ: «**لَيْسَ هٰذَا لَكُمْ بِسُوقٍ**» ثُمَّ ذَهَبَ إِلَى سُوقٍ. فَنَظَرَ إِلَيْهِ فَقَالَ: «**لَيْسَ هٰذَا لَكُمْ بِسُوقٍ**» ثُمَّ رَجَعَ إِلَى هٰذَا السُّوقِ فَطَافَ فِيهِ ثُمَّ قَالَ: «**هٰذَا سُوقُكُمْ. فَلاَ يُنْتَقَصَنَّ وَلاَ يُضْرَبَنَّ عَلَيْهِ خَرَاجٌ**».

2234 ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْعُرُوقِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا عِيسَىٰ بْنُ مَيْمُونٍ. حَدَّثَنَا عَوْنٌ الْعُقَيْلِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ غَدَا إِلَى صَلاَةِ الصُّبْحِ، غَدَا بِرَايَةِ الإِيمَانِ. وَمَنْ غَدَا إِلَى السُّوقِ، غَدَا بِرَايَةِ إِبْلِيسَ**».

2235 ـ حدّثنا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، مَوْلَى آلِ الزُّبَيْرِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَالَ حِينَ يَدْخُلُ السُّوقَ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لاَ يَمُوتُ. بِيَدِهِ الْخَيْرُ كُلُّهُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛ كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ، وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ. وَبَنَى لَهُ بَيْتاً فِي الْجَنَّةِ**».

41 ـ بابُ ما يُرْجَى مِنَ البَرَكَةِ في البُكُورِ

2236 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَىٰ بْنِ عَطَاءٍ، عَنْ عُمَارَةَ بْنِ حَدِيدٍ، عَنْ صَخْرٍ الْغَامِدِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا**».

قَالَ: وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشاً، بَعَثَهُمْ فِي أَوَّلِ النَّهَارِ.

قَالَ: وَكَانَ صَخْرٌ رَجُلاً تَاجِراً. فَكَانَ يَبْعَثُ تِجَارَتَهُ فِي أَوَّلِ النَّهَارِ فَأَثْرَى وَكَثُرَ مَالُهُ.

2237 ـ حدّثنا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونٍ الْمَدَنِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا يَوْمَ الْخَمِيسِ**».

2238- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Send Your Blessing upon my nation as long as they always come out early in the morning!"

[42] Selling The Animals Without Being Milked For A Long Time

2239- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who buys an animal which has not been milked for a long time, has a three-day freedom to choose (to keep or return it); and in case he returns it (after milking it), he should return a Sa' of dates not wheat with it."

2240- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Whoever buys an animal whose breast is full of milk (on account of being not milked for a long time) has a three-day freedom to choose (to keep or return it); and in case he returns it, he should return with it the like of the milk (he has got from) it (or said an amount of wheat equal in value to the milk he has got from it)."

2241- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I bear testimony that the true and Truly inspired (the Messenger of Allah "Allah's blessing and peace be upon him") said: "Selling the animal whose breast is full of milk (on account of being left without milking for a long time) is out of cheating; and no doubt, cheating is unlawful for a Muslim."

[43] The Income Tax Is Due On Account Of Surety

2242- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement that the income tax imposed upon a slave is due (to such as possesses him) on account of being in his surety.

2243- It is narrated on the authority of A'ishah that once a man bought a slave and made use of him (for some time after which) he detected a defect in him, thereupon he returned him. On that he (the seller) said: "O Messenger of Allah! He has made use of my slave (for a long time)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the income tax is (due to such as possesses the slave) on account of being in his surety."

[44] The Right Of Returning Back The Slaves

2244- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

2238 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا إِسْحَاقُ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الْجَدْعَانِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا**».

42 ـ بابُ بَيْعِ الْمُصَرَّاةِ

2239 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنِ ابْتَاعَ مُصَرَّاةً، فَهُوَ بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ. فَإِنْ رَدَّهَا، رَدَّ مَعَهَا صَاعاً مِنْ تَمْرٍ، لاَ سَمْرَاءَ**» يَعْنِي الْحِنْطَةَ.

2240 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا صَدَقَةُ بْنُ سَعِيدٍ الْحَنَفِيُّ. حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرٍ التَّيْمِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا أَيُّهَا النَّاسُ مَنْ بَاعَ مُحَفَّلَةً فَهُوَ بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ. فَإِنْ رَدَّهَا، رَدَّ مَعَهَا مِثْلَيْ لَبَنِهَا**» أَوْ قَالَ: «**مِثْلَ لَبَنِهَا قَمْحاً**».

2241 ـ حدّثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الْمَسْعُودِيُّ عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّهُ قَالَ: أَشْهَدُ عَلَى الصَّادِقِ الْمَصْدُوقِ أَبِي الْقَاسِمِ ﷺ أَنَّهُ حَدَّثَنَا، قَالَ: «**بَيْعُ الْمُحَفَّلاَتِ خِلاَبَةٌ. وَلاَ تَحِلُّ الْخِلاَبَةُ لِمُسْلِمٍ**».

43 ـ بابٌ «الْخَرَاجُ بِالضَّمَانِ»

2242 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي ذِئْبٍ عَنْ مَخْلَدِ بْنِ خُفَافِ بْنِ إِيمَاءَ بْنِ رَحَضَةَ الْغِفَارِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ خَرَاجَ الْعَبْدِ بِضَمَانِهِ.

2243 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ الزَّنْجِيُّ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَجُلاً اشْتَرَى عَبْداً فَاسْتَغَلَّهُ. ثُمَّ وَجَدَ بِهِ عَيْباً فَرَدَّهُ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ قَدِ اسْتَغَلَّ غُلاَمِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**الْخَرَاجُ بِالضَّمَانِ**».

44 ـ بابُ عُهْدَةِ الرَّقِيقِ

2244 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ إِنْ شَاءَ اللَّهُ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ؛ قَالَ: رَسُولُ

"The right of returning back the slaves is effective for (no more than) three days" (during which the purchaser can return the slave to the seller once he finds out a defect in him)."

2245- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no right of returning back (the slaves one buys) after three (days)."

[45] If One Sells A Defective Thing, Let Him Show It

2246- It is narrated on the authority of Uqbah Ibn Amir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Muslim is the brother (in the religion of Allah) to the Muslim: no doubt, it is unlawful for a Muslim to sell a thing in which there is a defect to his Muslim brother without showing it to him."

2247- It is narrated on the authority of Wathilah Ibn Al-Asqa' that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who sells (a thing in which there is) a defect, which he does not show, he will incur Allah's Displeasure upon him; and the angels will keep cursing him."

[46] It Is Forbidden To Separate The Captives (Of One Family)

2248- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: Whenever captives were brought to the Messenger of Allah "Allah's blessing and peace be upon him" (so as to distribute them), he would make all (the members of the family be the lot of) one house for his dislike to separate them from one another.

2249- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave me as a gift two boys who were brothers, and I sold one of them. Then, he asked me: "What about the two boys?" I said: "I've sold one of them." On that he ordered me to bring him back.

2250- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as parted a mother from her child, or a brother from his brother.

[47] Buying The Slaves

2251- It is narrated on the authority of Abd Al-Majid Ibn Wahb that he said: Al-Adda' Ibn Khalid Ibn Hawdhah said to me: Should I not make you recite a document written for me by (the command of) the Messenger of Allah "Allah's blessing and peace be upon him"? I said: Yes. He brought

اللَّهِ ﷺ: «**عُهْدَةُ الرَّقِيقِ ثَلاثَةُ أَيَّامٍ**».

2245 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ عُهْدَةَ بَعْدَ أَرْبَعٍ**».

45 ـ بابٌ مَنْ بَاعَ عَيْباً فَلْيُبَيِّنْهُ

2246 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. حَدَّثَنَا أَبِي: سَمِعْتُ يَحْيَىٰ بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شُمَاسَةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْمُسْلِمُ أَخُو الْمُسْلِمِ. وَلاَ يَحِلُّ لِمُسْلِمٍ بَاعَ مِنْ أَخِيهِ بَيْعاً، فِيهِ عَيْبٌ، إِلاَّ بَيَّنَهُ لَهُ**».

2247 ـ **حدّثنا** عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ مُعَاوِيَةَ بْنِ يَحْيَىٰ، عَنْ مَكْحُولٍ وَسُلَيْمَانَ بْنِ مُوسَىٰ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ بَاعَ عَيْباً لَمْ يُبَيِّنْهُ، لَمْ يَزَلْ فِي مَقْتِ اللَّهِ، وَلَمْ تَزَلِ الْمَلاَئِكَةُ تَلْعَنُهُ**».

46 ـ بابُ النَّهْيِ عَنِ التَّفْرِيقِ بَيْنَ السَّبْيِ

2248 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ جَابِرٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا أُتِيَ بِالسَّبْيِ، أَعْطَى أَهْلَ الْبَيْتِ جَمِيعاً. كَرَاهِيَةَ أَنْ يُفَرِّقَ بَيْنَهُمْ.

2249 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَفَّانُ عَنْ حَمَّادٍ. أَنْبَأَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ عَلِيٍّ؛ قَالَ: وَهَبَ لِي رَسُولُ اللَّهِ ﷺ غُلاَمَيْنِ أَخَوَيْنِ. فَبِعْتُ أَحَدَهُمَا. فَقَالَ: «**مَا فَعَلَ الْغُلاَمَانِ؟**» قُلْتُ: بِعْتُ أَحَدَهُمَا. قَالَ: «**رُدَّهُ**».

2250 ـ **حدّثنا** مُحَمَّدُ بْنُ عُمَرَ بْنِ الْهَيَّاجِ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ. أَنْبَأَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ عَنْ طَلِيقِ بْنِ عِمْرَانَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا. وَبَيْنَ الأَخِ وَبَيْنَ أَخِيهِ.

47 ـ بابُ شِرَاءِ الرَّقِيقِ

2251 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبَّادُ بْنُ لَيْثٍ، صَاحِبُ الْكَرَابِيسِيِّ. حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ وَهْبٍ؛ قَالَ: قَالَ لِي الْعَدَّاءُ بْنُ خَالِدِ بْنِ هَوْذَةَ: أَلاَ نُقْرِئُكَ كِتَاباً كَتَبَهُ لِي رَسُولُ اللَّهِ ﷺ؟ قَالَ، قُلْتُ: بَلَىٰ. فَأَخْرَجَ لِي كِتَاباً. فَإِذَا فِيهِ: «**هٰذَا مَا**

out a document, and behold! There was (the following): "This is what Al-Adda' Ibn Khalid Ibn Hawdhah bought from Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him": (he bought) a slave or a slave-girl; and there is no visible defect in body and character, nor hidden blemish (in manners and conduct), nor there is (anything in this transaction) unlawful: as such a transaction between a Muslim and another should be."

2252- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you buys a slave-girl, let him say: "O Allah! I ask You (to make me benefit from) her goodness, and the best (conduct) on which You have created her; and I seek refuge with You from her evil, and from the worst (conduct) on which You have created her"; and let him further invoke for (Allah's) Blessing; and when anyone of you buys a camel, let him catch hold of the upper portion of its hump, and invoke for (Allah's) Blessing, and say the same."

[48] What About Exchange

2253- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (exchange of) gold for gold (is usury) except if it is from hand to hand (and equal in amount); and wheat grain for wheat grain (is usury) except if it is from hand to hand (and equal in amount); and dates for dates (is usury) except if it is from hand to hand (and equal in amount); and barley for barley (is usury) except if it is from hand to hand (and equal in amount)."

2254- It is narrated on the authority of both Muslim Ibn Yasar and Abdullah Ibn Ubaid that they said: Both Ubadah Ibn As-Samit and Mu'awiyah met in a gathering, whether in a church or in a synagogue, and Ubadah Ibn As-Samit said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to sell silver for silver, gold for gold, wheat for wheat, parley for parley, and dates for dates (One of both (narrators) said: "And further salt for salt" and the other did not say that) and he (the Prophet) permitted us to sell wheat for parley, or parley for wheat, from hand to hand, as we like."

2255- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Silver (might be sold) for silver, gold for gold, parley for parley, and wheat for wheat, but like by like (on the spot)."

2256- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to give

اشْتَرَى الْعَدَّاءُ بْنُ خَالِدِ بْنِ هَوْذَةَ مِنْ مُحَمَّدٍ رَسُولِ اللّهِ ﷺ. اشْتَرَى مِنْهُ عَبْداً أَوْ أَمَةً. لاَ دَاءَ وَلاَ غَائِلَةَ وَلاَ خِبْثَةَ. بَيْعَ الْمُسْلِمِ لِلْمُسْلِمِ».

2252 ـ **حدّثنا** عَبْدُ اللّهِ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: **«إِذَا اشْتَرَى أَحَدُكُمُ الْجَارِيَةَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ. وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ. وَلْيَدْعُ بِالْبَرَكَةِ. وَإِذَا اشْتَرَى أَحَدُكُمْ بَعِيراً فَلْيَأْخُذْ بِذِرْوَةِ سِنَامِهِ وَلْيَدْعُ بِالْبَرَكَةِ وَلْيَقُلْ مِثْلَ ذٰلِكَ»**.

48 ـ بابُ الصَّرْفِ وما لا يَجُوزُ مُتَفَاضِلاً يَداً بِيَدٍ

2253 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وهِشَامُ بْنُ عَمَّارٍ، ونَصْرُ بْنُ عَلِيٍّ، ومُحَمَّدُ بْنُ الصَّبَّاحِ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ النَّصْرِيِّ؛ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللّهِ ﷺ: **«الذَّهَبُ بِالذَّهَبِ رِباً إِلاَّ هَاءَ وَهَاءَ. وَالْبُرُّ بِالْبُرِّ رِباً إِلاَّ هَاءَ وَهَاءَ. وَالشَّعِيرُ بِالشَّعِيرِ رِباً إِلاَّ هَاءَ وَهَاءَ. وَالتَّمْرُ بِالتَّمْرِ رِباً إِلاَّ هَاءَ وَهَاءَ»**.

2254 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ؛ قَالاَ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ التَّمِيمِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ؛ أَنَّ مُسْلِمَ بْنَ يَسَارٍ وَعَبْدَ اللّهِ بْنَ عُبَيْدٍ حَدَّثَاهُ؛ قَالاَ: جَمَعَ الْمَنْزِلُ بَيْنَ عُبَادَةَ بْنِ الصَّامِتِ وَمُعَاوِيَةَ. إِمَّا فِي كَنِيسَةٍ وَإِمَّا فِي بِيعَةٍ. فَحَدَّثَهُمْ عُبَادَةُ بْنُ الصَّامِتِ فَقَالَ: نَهَانَا رَسُولُ اللّهِ ﷺ عَنْ بَيْعِ الْوَرِقِ بِالْوَرِقِ، وَالذَّهَبِ بِالذَّهَبِ، وَالْبُرِّ بِالْبُرِّ، وَالشَّعِيرِ بِالشَّعِيرِ، وَالتَّمْرِ بِالتَّمْرِ (قَالَ أَحَدُهُمَا: وَالْمِلْحِ بِالْمِلْحِ. وَلَمْ يَقُلْهُ الآخَرُ) وَأَمَرَنَا أَنْ نَبِيعَ الْبُرَّ بِالشَّعِيرِ، وَالشَّعِيرَ بِالْبُرِّ يَداً بِيَدٍ، كَيْفَ شِئْنَا.

2255 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَعْلَىٰ بْنُ عُبَيْدٍ. حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«الْفِضَّةُ بِالْفِضَّةِ وَالذَّهَبُ بِالذَّهَبِ وَالشَّعِيرُ بِالشَّعِيرِ وَالْحِنْطَةُ بِالْحِنْطَةِ، مِثْلاً بِمِثْلٍ»**.

2256 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَرْزُقُنَا تَمْراً مِنْ تَمْرِ الْجَمْعِ.

us out of the dates of different mixtures, which we would exchange for a better kind, and raise its price, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not fitting to sell a Sa' of dates for two, nor (to exchange) a Dirham for two: the Dirham (should be exchanged) for a Dirham, a Dinar for a Dinar, with no (difference on account of) superiority between them except in weight."

[49] What About The Opinion That There Is No Usury (In Money Exchange) Except When It Is Done On Credit

2257- It is narrated on the authority of Abu Sa'id Al-Khudri: "Selling a Dinar for a Dinar and a Dirham for a Dirham (is permissible)." It was said to him: "But Ibn Abbas does not say the same." Abu Sa'id replied: "I asked Ibn Abbas whether he had heard it from The Prophet or seen it in the Holy Book. Ibn Abbas replied: "I do not claim that I have found it in Allah's Holy Book, nor have I heard it from Allah's Apostle "Allah's blessing and peace be upon him", but Usamah Ibn Zaid informed me that The Prophet "Allah's blessing and peace be upon him" had said: "There is no usury (in money exchange) except when it is done on credit."" (That is, not from hand to hand with the result that there is delay in payment).

2258- It is narrated on the authority of Abu Al-Jawza' that he said: I heard that he (Ibn Abbas) made permissible (for the people) to exchange (money for money, gold for gold, etc with no necessity for being from hand to hand nor like by like), and the people narrated that from him. Later on, I was reported that he had retracted (from that opinion). When I met him in Mecca, I said to him: "I was reported that you had retracted (from your opinion)." On that he said: "Yes: this (old statement) was (no more than) an opinion of mine; and this is Abu Sa'id: he relates from the Messenger of Allah "Allah's blessing and peace be upon him" that he forbade the exchange (of gold for gold, silver for silver, etc unless it is from hand to hand, on the spot, like by like)."

[50] The Exchange Of Gold For Silver

2259- It is narrated on the authority of Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "(The barter of) gold for silver is usury, unless it is on the spot." Abu Bakr Ibn Abu Shaibah said: I heard Sufyan saying: Gold for silver: retain it in memory.

2260- It is narrated on the authority of Malik Ibn Aws Ibn Al-Hadthan that he said: I came saying: Who could exchange (my gold Dinars for) Dirhams? Talhah Ibn Ubaidullah, who was sitting with Umar Ibn Al-Khattab, said: "Show us your (Dinars of) gold! (He took it and then said)

فَنَسْتَبْدِلُ بِهِ تَمْراً هُوَ أَطْيَبُ مِنْهُ وَنَزِيدُ فِي السِّعْرِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَصْلُحُ صَاعُ تَمْرٍ بِصَاعَيْنِ، وَلاَ دِرْهَمٌ بِدِرْهَمَيْنِ. وَالدِّرْهَمُ بِالدِّرْهَمِ وَالدِّينَارُ بِالدِّينَارِ. وَلاَ فَضْلَ بَيْنَهُمَا إِلاَّ وَزْناً**».

49 ـ بابُ مَنْ قَالَ لا رِبَا إلاَّ في النَّسِيئَةِ

2257 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: الدِّرْهَمُ بِالدِّرْهَمِ وَالدِّينَارُ بِالدِّينَارِ. فَقُلْتُ: إِنِّي سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ غَيْرَ ذٰلِكَ: قَالَ: أَمَا إِنِّي لَقِيتُ ابْنَ عَبَّاسٍ فَقُلْتُ: أَخْبِرْنِي عَنْ هٰذَا الَّذِي تَقُولُ فِي الصَّرْفِ، أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ، أَمْ شَيْءٌ وَجَدْتَهُ فِي كِتَابِ اللَّهِ؟ فَقَالَ: مَا وَجَدْتُهُ فِي كِتَابِ اللَّهِ، وَلاَ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ. وَلٰكِنْ أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّمَا الرِّبَا فِي النَّسِيئَةِ**».

2258 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سُلَيْمَانَ بْنِ عَلِيٍّ الرِّبْعِيِّ، عَنْ أَبِي الْجَوْزَاءِ؛ قَالَ: سَمِعْتُهُ يَأْمُرُ بِالصَّرْفِ. يَعْنِي ابْنَ عَبَّاسٍ. وَيُحَدَّثُ ذٰلِكَ عَنْهُ. ثُمَّ بَلَغَنِي أَنَّهُ رَجَعَ عَنْ ذٰلِكَ. فَلَقِيتُهُ بِمَكَّةَ فَقُلْتُ: إِنَّهُ بَلَغَنِي أَنَّكَ رَجَعْتَ. قَالَ: نَعَمْ. إِنَّمَا كَانَ ذٰلِكَ رَأْياً مِنِّي. وَهٰذَا أَبُو سَعِيدٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَىٰ عَنِ الصَّرْفِ.

50 ـ بابُ صَرْفِ الذَّهَبِ بالوَرِقِ

2259 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، سَمِعَ مَالِكَ بْنَ أَوْسِ بْنِ الْحَدَثَانِ يَقُولُ: سَمِعْتُ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الذَّهَبُ بِالْوَرِقِ رِباً، إِلاَّ هَاءَ وَهَاءَ**».

قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: سَمِعْتُ سُفْيَانَ يَقُولُ: الذَّهَبُ بِالْوَرِقِ. احْفَظُوا.

2260 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ؛ قَالَ: أَقْبَلْتُ أَقُولُ: مَنْ يَصْطَرِفُ الدَّرَاهِمَ؟ فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ، وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ: أَرِنَا ذَهَبَكَ. ثُمَّ ائْتِنَا، إِذَا جَاءَ خَازِنُنَا، نُعْطِكَ وَرِقَكَ.

فَقَالَ عُمَرُ: كَلاَّ، وَاللَّهِ، لَتُعْطِيَنَّهُ وَرِقَهُ أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ. فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْوَرِقُ بِالذَّهَبِ رِباً، إِلاَّ هَاءَ وَهَاءَ**».

Come to us to give you your silver (Dirhams) when our storekeeper comes." On that Umar said: "Nay! By Allah: either you should give him the silver now, otherwise, you should return to him his gold. The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The exchange of) gold for silver is usury unless it is on the spot (from hand to hand).""

2261- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is permissible to exchange) a Dinar for a Dinar, a Dirham for a Dirham, with no (difference of) superiority between them. Whoever is in need of silver, let him exchange gold for it; and whoever is in need of gold, let him exchange silver for it, provided that the exchange should be on the spot (from hand to hand)."

[51] Taking Silver Instead Of Gold, And Gold Instead Of Silver

2262- It is narrated on the authority of Ibn Umar that he said: I used to sell camels, and take gold in return for silver, and silver in return for gold, Dinars in return for Dirhams, and Dirhams in return for Dinars. I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said: "If you take any of both and give the other (in return for it), do not leave your companion (with whom you make such exchange) and there is anything (of debt) between you."

(...) The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[52] It Is Forbidden To Break Dinars Or Dirhams

2263- It is narrated on the authority of Alqamah Ibn Abdullah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade breaking the coins current among the Muslims unless there is necessity.

[53] Selling Fresh Dates For Dry Dates

2264- It is narrated on the authority of Zaid Abu Ayyash, a freed slave belonging to Banu Zuhrah that he asked Sa'd Ibn Abu Waqqas about purchasing parley by Sult (a kind of grains between parley and wheat), thereupon Sa'd asked him: "Which of both is better?" he said: "The parley." On that he forbade me to do so and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, when he was asked about buying fresh dates by dry dates: "Do the fresh dates decrease after being dried?" they answered in the affirmative, thereupon he forbade it.

2261 ـ **حدّثنا** أَبُو إِسْحَاقَ الشَّافِعِيُّ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ. حَدَّثَنِي أَبِي عَنْ أَبِيهِ الْعَبَّاسِ بْنِ عُثْمَانَ بْنِ شَافِعٍ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الدِّينَارُ بِالدِّينَارِ، وَالدِّرْهَمُ بِالدِّرْهَمِ، لاَ فَضْلَ بَيْنَهُمَا. فَمَنْ كَانَتْ لَهُ حَاجَةٌ بِوَرِقٍ، فَلْيَصْطَرِفْهَا بِذَهَبٍ. وَمَنْ كَانَتْ لَهُ حَاجَةٌ بِذَهَبٍ، فَلْيَصْطَرِفْهَا بِالْوَرِقِ. وَالصَّرْفُ هَاءَ وَهَاءَ**».

51 ـ بَابُ اقْتِضَاءِ الذَّهَبِ مِنَ الوَرِقِ والوَرِقِ مِنَ الذَّهَبِ

2262 ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، وَسُفْيَانُ بْنُ وَكِيعٍ، وَمُحَمَّدُ بْنُ عُبَيْدِ بْنِ ثَعْلَبَةَ الْحِمَّانِيُّ. قَالُوا: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ. حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ أَوْ سِمَاكٌ (وَلاَ أَعْلَمُهُ إِلاَّ سِمَاكاً)، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنْتُ أَبِيعُ الإِبِلَ. فَكُنْتُ آخُذُ الذَّهَبَ مِنَ الْفِضَّةِ، وَالْفِضَّةَ مِنَ الذَّهَبِ. وَالدَّنَانِيرَ مِنَ الدَّرَاهِمِ، وَالدَّرَاهِمَ مِنَ الدَّنَانِيرِ. فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «**إِذَا أَخَذْتَ أَحَدَهُمَا وَأَعْطَيْتَ الآخَرَ، فَلاَ تُفَارِقْ صَاحِبَكَ وَبَيْنَكَ وَبَيْنَهُ لَبْسٌ**».

حدّثنا يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ. أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

52 ـ بَابُ النَّهْيِ عَنْ كَسْرِ الدَّرَاهِمِ والدَّنَانِيرِ

2263 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَهَارُونُ بْنُ إِسْحَاقَ. قَالُوا: أَنْبَأَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ فَضَاءٍ، عَنْ أَبِيهِ، عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ كَسْرِ سَكَّةِ الْمُسْلِمِينَ الْجَائِزَةِ بَيْنَهُمْ. إِلاَّ مِنْ بَأْسٍ.

53 ـ بَابُ بَيْعِ الرُّطَبِ بالتَّمْرِ

2264 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ وَإِسْحَاقُ بْنُ سُلَيْمَانَ. قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ أَنَّ زَيْداً، أَبَا عَيَّاشٍ، مَوْلًى لِبَنِي زُهْرَةَ، أَخْبَرَهُ أَنَّهُ سَأَلَ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ اشْتِرَاءِ الْبَيْضَاءِ بِالسُّلْتِ. فَقَالَ لَهُ سَعْدٌ: أَيَّتُهُمَا أَفْضَلُ؟ قَالَ: الْبَيْضَاءُ. فَنَهَانِي عَنْهُ وَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ اشْتِرَاءِ الرُّطَبِ بِالتَّمْرِ فَقَالَ: «**أَيَنْقُصُ الرُّطَبُ، إِذَا يَبِسَ؟**» قَالُوا: نَعَمْ. فَنَهَىٰ عَنْ ذٰلِكَ.

[54] What About Muzabanah And Muhaqalah

2265- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muzabanah, and Muzabanah is that a man sells the dates of his garden, in case it is of date-palms for measured amount of dry dates; and in case it is of vine for measured amount of raisin; and in case it is of crops, for a measured amount of grains: he (the Prophet) forbade all of that.

2266- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (to rent the field for measured amount of agricultural yields) and Muzabanah (to sell the fresh fruits on the trees for a measured amount of fruits of the same kind).

2267- It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade both Muhaqalah (to rent the field for measured amount of agricultural yields) and Muzabanah (to sell the fresh fruits on the trees for a measured amount of fruits of the same kind).

[55] Selling The Date-Palms After Guessing Their Fruits For Dates

2268- It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave permission to sell the date-palms (assigned to the poor and indigent after guessing their fruits for measured amount of dates).

2269- It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave permission to sell the date-palms (assigned to the poor and indigent) after guessing their fruits for (measured amount of) dates. Yahya says: it is that a man buys the fruits of those date-palms (he granted to a poor or an indigent from him), whose dates are fresh, after estimating their amount, for measured dates, which constitute the foodstuff of his family.

[56] What About Selling Animal For Animal On Credit

2270- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling animal for animal on credit.

2271- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm (to sell) animal: one for two provided that it should be from hand to hand." He disliked to have this (operation done) on credit.

54 ـ بابُ المُزَابَنَةِ والمُحَاقَلَةِ

2265 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ. وَالْمُزَابَنَةُ أَنْ يَبِيعَ الرَّجُلُ تَمْرَ حَائِطِهِ، إِنْ كَانَتْ نَخْلاً، بِتَمْرٍ كَيْلاً. وَإِنْ كَانَتْ كَرْماً، أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلاً. وَإِنْ كَانَتْ زَرْعاً أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ. نَهَىٰ عَنْ ذٰلِكَ كُلِّهِ.

2266 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ؛ وَسَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

2267 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

55 ـ بابُ بَيْعِ العَرَايَا بخَرْصِهَا تَمْراً

2268 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ. حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرَايَا.

2269 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَرْخَصَ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْراً.

قَالَ يَحْيَىٰ: الْعَرِيَّةُ أَنْ يَشْتَرِيَ الرَّجُلُ ثَمَرَ النَّخَلاَتِ بِطَعَامِ أَهْلِهِ رُطَباً، بِخَرْصِهَا تَمْراً.

56 ـ بابُ الحَيَوَانِ بالحَيَوَانِ نَسِيئَةً

2270 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الْحَيَوانِ بِالْحَيَوانِ نَسِيئَةً.

2271 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ بَأْسَ بِالْحَيَوانِ، وَاحِداً بِاثْنَيْنِ، يَداً بِيَدٍ**» وَكَرِهَهُ نَسِيئَةً.

[57] What About Selling Animal For Animal With Difference Of Number From Hand To Hand

2272- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" purchased Safiyyah by seven heads from Dihyah Al-Kalbi.

[58] The Severe Punishment Of Usury

2273- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When I was made to go on the Night Journey, I came upon a people, whose bellies looked like houses having female-snakes, which were visible from outside their abdomens. I asked: "Who are those O Gabriel?" he said: "Those are the usury devourers.""

2274- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The usury is (equal in its evil to) seventy sins, the lightest of which is to have sexual relation with one's mother."

2275- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Usury is of seventy-three kinds."

2276- It is narrated on the authority of Umar Ibn Al-Khattab that he said: "The last Holy Verse to be revealed (concerning what is lawful and what is unlawful) was that of usury; and the Messenger of Allah "Allah's blessing and peace be upon him" died before he explained it to us. So, leave (practicing) usury (be it certain or) suspicious."

2277- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" cursed the usury eater, giver, witness and writer.

2278- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come upon the people, with none of them remains but that he will eat usury; and even whoever does not devour it will be affected by its (widespread) dust."

2279- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none who increases (his property) out of usury but that his end will be loss."

57 ـ بابُ الحَيَوَانِ بالحَيَوَانِ مُتَفَاضِلاً يَداً بِيَدٍ

2272 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا الْحُسَيْنُ بْنُ عُرْوَةَ. ح وَحَدَّثَنَا أَبُو عُمَرَ حَفْصُ بْنُ عُمَرَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ اشْتَرَى صَفِيَّةَ بِسَبْعَةِ أَرْؤُسٍ.

قَالَ عَبْدُ الرَّحْمٰنِ: مِنْ دِحْيَةَ الْكَلْبِيِّ.

58 ـ بابُ التَّغْلِيظِ في الرِّبَا

2273 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي الصَّلْتِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَتَيتُ، لَيلَةَ أُسْرِيَ بِي، عَلَى قَوْمٍ بُطُونُهُمْ كَالْبُيُوتِ، فِيهَا الْحَيَّاتُ تُرَى مِنْ خَارِجِ بُطُونِهِمْ. فَقُلْتُ: مَنْ هٰؤُلاَءِ يَا جِبْرَائِيلُ؟ قَالَ: هٰؤُلاَءِ أَكَلَةُ الرِّبَا**».

2274 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِي مَعْشَرٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الرِّبَا سَبْعُونَ حُوباً. أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ**».

2275 ـ **حدّثنا** عَمْرُو بْنُ عَلِيٍّ الصَّيْرَفِيُّ، أَبُو حَفْصٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الرِّبَا ثَلاثَةٌ وَسَبْعُونَ بَاباً**».

2276 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: إِنَّ آخِرَ مَا نَزَلَتْ آيَةُ الرِّبَا. وَإِنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ وَلَمْ يُفَسِّرْهَا لَنَا. فَدَعُوا الرِّبَا وَالرِّيبَةَ.

2277 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ؛ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدِيهِ وَكَاتِبَهُ.

2278 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ أَبِي خَيْرَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لاَ يَبْقَى مِنْهُمْ أَحَدٌ. إِلاَّ آكِلُ الرِّبَا. فَمَنْ لَمْ يَأْكُلْ، أَصَابَهُ مِنْ غُبَارِهِ**».

2279 ـ **حدّثنا** الْعَبَّاسُ بْنُ جَعْفَرٍ. حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ. حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدٍ، عَنْ إِسْرَائِيلَ، عَنْ دُكَيْنِ بْنِ الرَّبِيعِ بْنِ عُمَيْلَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا أَحَدٌ أَكْثَرَ مِنَ الرِّبَا إِلاَّ كَانَ عَاقِبَةُ أَمْرِهِ إِلَى قِلَّةٍ**».

[59] Payment In Advance Should Be For Concrete Measure And Weight, And Within Fixed Date

2280- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" came to Medina and the people used to pay in advance the price of dates to be delivered within two or three years. The Prophet "Allah's blessing and peace be upon him" said: "Whoever pays money in advance for dates (to be delivered later) should pay it for concrete weight and measure, and within fixed date."

2281- It is narrated on the authority of Abdullah Ibn Salam that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "The sons of so and so embraced Islam, and they belonged to some people of Jews; and they were stricken by starvation, and I fear they might renegade (from Islam because of that)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who has (such and such food)?" A man from amongst the Jews said: "I have such and such (food)" referring to a thing which he nominated, and I think he said: "(What is equal to) three hundred Dinars at such and such a price, from the garden of the sons of so and so." Allah's Apostle "Allah's blessing and peace be upon him" said: "(Give it in advance) at such and such a price, within such and such a time, but not from the garden of the sons of so and so."

2282- It is narrated on the authority of Abdullah Ibn Abu Al-Mujalid that he said: Both of Abdullah Ibn Shaddad and Abu Burdah argued about the matter of payment in advance, and they sent me to Abdullah Ibn Abu Awfa, and I asked him, thereupon he said: "We used to pay in advance during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and then Umar, (in such goods as) wheat, parley, raisins and dates to a people who had not." I asked Abd Ar-Rahman Ibn Abza, and he concurred.

[60] When One Lends Anything, Let Not Him Change It To Another

2283- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you lend anything do not change it to another." (I.e. you should not take another thing in return before receiving that which you have lent)

(...) It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said...and he mentioned the same.

59 ـ بابُ السَّلَفِ في كَيْلٍ مَعْلُومٍ ووَزْنٍ مَعْلُومٍ إلى أَجَلٍ مَعْلُومٍ

2280 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَدِمَ النَّبِيُّ ﷺ وَهُمْ يُسْلِفُونَ فِي التَّمْرِ، السَّنَتَيْنِ وَالثَّلَاثَ. فَقَالَ: «**مَنْ أَسْلَفَ فِي تَمْرٍ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ**».

2281 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ حَمْزَةَ بْنِ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ سَلَامٍ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ بَنِي فُلَانٍ أَسْلَمُوا (لِقَوْمٍ مِنَ الْيَهُودِ) وَإِنَّهُمْ قَدْ جَاعُوا. فَأَخَافُ أَنْ يَرْتَدُّوا. فَقَالَ النَّبِيُّ ﷺ: «**مَنْ عِنْدَهُ؟**» فَقَالَ رَجُلٌ مِنَ الْيَهُودِ: عِنْدِي كَذَا وَكَذَا (لِشَيْءٍ قَدْ سَمَّاهُ) أُرَاهُ قَالَ ثَلَاثُمِائَةِ دِينَارٍ بِسِعْرِ كَذَا وَكَذَا مِنْ حَائِطِ بَنِي فُلَانٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**بِسِعْرِ كَذَا وَكَذَا إِلَى أَجَلِ كَذَا وَكَذَا، وَلَيْسَ مِنْ حَائِطِ بَنِي فُلَانٍ**».

2282 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالَا: حَدَّثَنَا شُعْبَةُ (قَالَ يَحْيَىٰ: عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْمُجَالِدِ. وَقَالَ عَبْدُ الرَّحْمٰنِ: عَنْ أَبِي الْمُجَالِدِ) قَالَ: امْتَرَى عَبْدُ اللَّهِ بْنُ شَدَّادٍ وَأَبُو بَرْزَةَ فِي السَّلَمِ. فَأَرْسَلُونِي إِلَى عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ. فَسَأَلْتُهُ فَقَالَ: كُنَّا نُسْلِمُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَعَهْدِ أَبِي بَكْرٍ وَعُمَرَ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالزَّبِيبِ وَالتَّمْرِ، عِنْدَ قَوْمٍ، مَا عِنْدَهُمْ.

فَسَأَلْتُ ابْنَ أَبْزَى، فَقَالَ مِثْلَ ذٰلِكَ.

60 ـ بابٌ مَنْ أَسْلَمَ في شَيْءٍ فلا يَصْرِفْهُ إلى غَيْرِهِ

2283 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ. حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ، عَنْ سَعْدٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَسْلَفْتَ فِي شَيْءٍ، فَلَا تَصْرِفْهُ إِلَى غَيْرِهِ**».

حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ زِيَادِ بْنِ خَيْثَمَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. فَذَكَرَ مِثْلَهُ. وَلَمْ يَذْكُرْ سَعْداً.

[61] When One Pays In Advance For Date-Palms Which Have Not Yet Yielded

2284- It is narrated on the authority of An-Najrani that he said: I asked Abdullah Ibn Umar: "Should I pay in advance for date-palms which have not yet given their yields?" he said: "No." I asked: "Why?" he said: "During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man had paid in advance for a garden of date-palms before yielding; and the date-palms gave no fruits that year. The purchaser said: "Those (date-palms) are for me until they give fruits." The seller said: "I've sold you the date-palms only this year." They filed the case before the Messenger of Allah "Allah's blessing and peace be upon him" who said to the seller: "Has he taken anything of your date-palms?" he answered in the negative, thereupon he said to him: "Then, what do you have to do to make his property lawful for you? Give him back what you've taken from him, and do not pay in advance for date-palms until their benefit seems evident.""'

[62] Taking Animals As Loan

2285- It is narrated on the authority of Abu Rafi' that the Messenger of Allah "Allah's blessing and peace be upon him" took as loan a young healthy camel (to give it in charity) from a man, and he said to him: "When the camels of charity come, we would give it back to you." When the camels of charity came, he said: "O Abu Rafi'! give back this man his camel!" I could not find but a seven-year-old camels and more, and when I told the Messenger of Allah "Allah's blessing and peace be upon him" he said: "Give him (one of them), for the best among the people is that who fulfills (what is due to others) with what is better (than theirs)."

2286- It is narrated on the authority of Al-Irbad Ibn Sariyah that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a Bedouin said to him: "Give me back my young healthy camel (you've loaned from me)!" he gave him a camel which was older (and healthier) than his, thereupon the Bedouin said: "O Messenger of Allah! This (camel) is older (and healthier) than mine." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the best among the people is him who fulfills (what is due upon him) with what is better (than theirs)."

[63] What About Partnership And Speculation

2287- It is narrated on the authority of As-Sa'ib that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "You were

61 ـ بابٌ إذا أَسْلَمَ في نَخْلٍ بعَيْنِهِ لَمْ يُطْلِعْ

2284 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ النَّجْرَانِيِّ، قَالَ، قُلْتُ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: أُسْلِمُ فِي نَخْلٍ قَبْلَ أَنْ يُطْلِعَ؟ قَالَ: لاَ. قُلْتُ: لِمَ؟ قَالَ: إِنَّ رَجُلاً أَسْلَمَ فِي حَدِيقَةِ نَخْلٍ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ قَبْلَ أَنْ يُطْلِعَ النَّخْلُ. فَلَمْ يُطْلِعِ النَّخْلُ شَيْئاً، ذٰلِكَ الْعَامَ. فَقَالَ الْمُشْتَرِي: هُوَ لِي حَتَّى يُطْلِعَ. وَقَالَ الْبَائِعُ: إِنَّمَا بِعْتُكَ النَّخْلَ هٰذِهِ السَّنَةَ. فَاخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ لِلْبَائِعِ: «**أَخَذَ مِنْ نَخْلِكَ شَيْئاً؟**» قَالَ: لاَ. قَالَ: «**فَبِمَ تَسْتَحِلُّ مَالَهُ؟ ارْدُدْ عَلَيْهِ مَا أَخَذْتَ مِنْهُ. وَلاَ تُسْلِمُوا فِي نَخْلٍ حَتَّى يَبْدُوَ صَلاَحُهُ**».

62 ـ بابُ السَّلَمِ في الحَيَوَانِ

2285 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ. حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي رَافِعٍ؛ أَنَّ النَّبِيَّ ﷺ اسْتَسْلَفَ مِنْ رَجُلٍ بَكْراً وَقَالَ: «**إِذَا جَاءَتْ إِبِلُ الصَّدَقَةِ قَضَيْنَاكَ**» فَلَمَّا قَدِمَتْ قَالَ: «**يَا أَبَا رَافِعٍ اقْضِ هٰذَا الرَّجُلَ بَكْرَهُ**» فَلَمْ أَجِدْ إِلاَّ رَبَاعِياً فَصَاعِداً فَأَخْبَرْتُ النَّبِيَّ ﷺ فَقَالَ: «**أَعْطِهِ. فَإِنَّ خَيْرَ النَّاسِ أَحْسَنُهُمْ قَضَاءً**».

2286 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ. حَدَّثَنِي سَعِيدُ بْنُ هَانِيءٍ؛ قَالَ: سَمِعْتُ الْعِرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ. فَقَالَ أَعْرَابِيٌّ: اقْضِنِي بَكْرِي. فَأَعْطَاهُ بَعِيراً مُسِنًّا. فَقَالَ الأَعْرَابِيُّ: يَا رَسُولَ اللَّهِ هٰذَا أَسَنُّ مِنْ بَعِيرِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ النَّاسِ خَيْرُهُمْ قَضَاءً**».

63 ـ بابُ الشَّرِكَةِ والمُضَارَبَةِ

2287 ـ **حدّثنا** عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ قَائِدِ السَّائِبِ، عَنِ السَّائِبِ؛ قَالَ لِلنَّبِيِّ ﷺ: كُنْتَ شَرِيكِي فِي الْجَاهِلِيَّةِ. فَكُنْتَ خَيْرَ شَرِيكٍ. كُنْتَ لاَ تُدَارِينِي وَلاَ تُمَارِينِي.

my partner (in transactions) during the pre-Islamic period of ignorance; and verily, you were the best partner (one could ever see): you neither disputed with me, nor did you argue with me."

2288- It is narrated on the authority of Abdullah that he said: I, Sa'd and Ammar (agreed to) share in what we would get on the Day of (the holy battle of) Badr. Both I and Ammar got nothing, and Sa'd got two men.

2289- It is narrated on the authority of Salih Ibn Suhaib from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three (things) in which there is blessing: the transaction within fixed date, the speculation, and mixing wheat with parley for the use in the house and not for sale."

[64] What One Could Get From The Property Of His Son

2290- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and most lawful) thing one ever eats is that which is gained from (the labour of) his own hand; and one's child (along with his property) is out of such earnings of him."

2291- It is narrated on the authority of Jabir Ibn Abdullah that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I have got property and offspring, and my father wants to take my property (to fulfill his needs)." On that he said: "Both you and your property are for your father."

2292- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My father has taken my property (to fulfill his needs)." On that he said: "Both you and your property are for your father." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No doubt, your offspring (along with their property) are the best of what you've earned: so, (there is no harm to) eat out of their property."

[65] What A Woman Could Get From The Property Of Her Husband

2293- It is narrated on the authority of A'ishah that she said: Hind (daughter of Utbah, the wife of Abu Sufyan) came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My husband is niggardly, and he does not give me what is sufficient for expenditure of me and my children except what I take from his property

2288 ـ **حدّثنا** أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ. حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: اشْتَرَكْتُ أَنَا وَسَعْدٌ وَعَمَّارٌ، يَوْمَ بَدْرٍ، فِيمَا نُصِيبُ. فَلَمْ أَجِيءْ أَنَا وَلاَ عَمَّارٌ بِشَيْءٍ، وَجَاءَ سَعْدٌ بِرَجُلَيْنِ.

2289 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا بِشْرُ بْنُ ثَابِتٍ الْبَزَّارُ. حَدَّثَنَا نَصْرُ بْنُ الْقَاسِمِ، عَنْ عَبْدِ الرَّحْمٰنِ (عَبْدِ الرَّحِيمِ) بْنِ دَاوُدَ، عَنْ صَالِحِ بْنِ صُهَيْبٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ثَلاَثٌ فِيهِنَّ الْبَرَكَةُ: الْبَيْعُ إِلَى أَجَلٍ، وَالْمُقَارَضَةُ وَأَخْلاَطُ الْبُرِّ بِالشَّعِيرِ، لِلْبَيْتِ، لاَ لِلْبَيْعِ**».

64 ـ بابُ ما للرَّجُلِ مِنْ مَالِ وَلَدِهِ

2290 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَمَّتِهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ. وَإِنَّ أَوْلاَدَكُمْ مِنْ كَسْبِكُمْ**».

2291 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ. حَدَّثَنَا يُوسُفُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي مَالاً وَوَلَداً. وَإِنَّ أَبِي يُرِيدُ أَنْ يَجْتَاحَ مَالِي. فَقَالَ: «**أَنْتَ وَمَالُكَ لأَبِيكَ**».

2292 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَيَحْيَىٰ بْنُ حَكِيمٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَجَّاجٌ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَبِي اجْتَاحَ مَالِي. فَقَالَ: «**أَنْتَ وَمَالُكَ لأَبِيكَ**» وَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَوْلاَدَكُمْ مِنْ أَطْيَبِ كَسْبِكُمْ. فَكُلُوا مِنْ أَمْوَالِهِمْ**».

65 ـ بابُ ما للمَرْأَةِ مِنْ مَالِ زَوْجِهَا

2293 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَأَبُو عُمَرَ الضَّرِيرُ. قَالُوا: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: جَاءَتْ هِنْدٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، لاَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي، إِلاَّ مَا أَخَذْتُ مِنْ مَالِهِ، وَهُوَ لاَ يَعْلَمُ. فَقَالَ: «**خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ**».

without his knowledge." On that he said: "Take what is sufficient for the spending of you and your children, even though fairly and reasonably."

2294- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the woman spends (or serves with food, according to another narration) out of the house of her husband (provided that she knows he is satisfied), causing no damage, she will have her reward, and he will have the same for what he earns (from which she spends), and she for what she spends, and the storekeeper will have the same (reward) without reducing anything from their rewards."

2295- It is narrated on the authority of Abu Umamah Al-Bahili that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No woman should spend out of her house except with the leave of her husband." They said: "O Messenger of Allah! And even not food?" he said: "This is out of the best property we have."

[66] What A Slave Could Give In Charity

2296- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to answer the invitation of the slave (who had permission from his master to practice trade).

2297- It is narrated on the authority of Umair, the freed slave of Abu Al-Lahm that he said: Whenever my master gave me anything, I would feed out of it; but he prevented me (or said he beat me for that). I asked the Messenger of Allah "Allah's blessing and peace be upon him" (or he asked him), saying: "I would not desist (or stop) from that (habit)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said (to my master): "The reward (of that) is shared between you both."

[67] When One Comes Upon The Cattle Of The Garden Of Some People: Should He Get Of It

2298- It is narrated on the authority of Abbad Ibn Shurahbil, a man from the sons of Ghubar that he said: We were afflicted by a famine year, and when I arrived in Medina, I came upon a field of somebody, from which I picked up an ear (of wheat) which I rubbed, ate what it had, and put it in my garment. Then, the owner of the field came and beat me, and took my garment. I came to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, thereupon he said: "You neither gave him food when he was hungry (or given to starvation), nor did you instruct him when he was ignorant (that he has only what falls down

2294 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَنفَقَتِ الْمَرْأَةُ**» وَقَالَ أَبِي فِي حَدِيثِهِ: «**إِذَا أَطْعَمَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا، غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا. وَلَهُ مِثْلُهُ بِمَا اكْتَسَبَ. وَلَهَا بِمَا أَنْفَقَتْ. وَلِلْخَازِنِ مِثْلُ ذٰلِكَ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئاً**».

2295 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنِي شُرَحْبِيلُ بْنُ مُسْلِمٍ الْخَوْلاَنِيُّ؛ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تُنْفِقُ الْمَرْأَةُ مِنْ بَيْتِهَا شَيْئاً إِلاَّ بِإِذْنِ زَوْجِهَا**» قَالُوا: يَا رَسُولَ اللَّهِ وَلاَ الطَّعَامَ؟ قَالَ: «**ذٰلِكَ مِنْ أَفْضَلِ أَمْوَالِنَا**».

66 ـ بابُ ما للعَبْدِ أَنْ يُعْطِيَ ويَتَصَدَّقَ

2296 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ. ح وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا جَرِيرٌ عَنْ مُسْلِمٍ الْمُلاَئِيِّ، سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُجِيبُ دَعْوَةَ الْمَمْلُوكِ.

2297 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ مَوْلَى آبِي اللَّحْمِ قَالَ: كَانَ مَوْلاَيَ يُعْطِينِي الشَّيْءَ فَأُطْعِمُ مِنْهُ. فَمَنَعَنِي، أَوْ قَالَ: فَضَرَبَنِي. فَسَأَلْتُ النَّبِيَّ ﷺ، أَوْ سَأَلَهُ. فَقُلْتُ: لاَ أَنْتَهِي أَوْ لاَ أَدَعُهُ فَقَالَ: «**الأَجْرُ بَيْنَكُمَا**».

67 ـ بابُ مَنْ مَرَّ على مَاشِيَةِ قَوْمٍ أَوْ حَائِطٍ، هَلْ يُصِيبُ منه؟

2298 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ جَعْفَرِ بْنِ أَبِي إِيَاسٍ؛ قَالَ: سَمِعْتُ عَبَّادَ بْنَ شُرَحْبِيلَ (رَجُلاً مِنْ بَنِي غُبَرَ) قَالَ: أَصَابَنَا عَامُ مَخْمَصَةٍ. فَأَتَيْتُ الْمَدِينَةَ. فَأَتَيْتُ حَائِطاً مِنْ حِيطَانِهَا. فَأَخَذْتُ سُنْبُلاً فَفَرَكْتُهُ وَأَكَلْتُهُ وَجَعَلْتُهُ فِي كِسَائِي. فَجَاءَ صَاحِبُ الْحَائِطِ. فَضَرَبَنِي وَأَخَذَ ثَوْبِي. فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ. فَقَالَ لِلرَّجُلِ: «**مَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعاً أَوْ سَاغِباً. وَلاَ عَلَّمْتَهُ إِذْ كَانَ جَاهِلاً**» فَأَمَرَهُ النَّبِيُّ ﷺ فَرَدَّ إِلَيْهِ ثَوْبَهُ. وَأَمَرَ لَهُ بِوَسْقٍ مِنْ طَعَامٍ أَوْ نِصْفِ وَسْقٍ.

from the branches)." The Messenger of Allah "Allah's blessing and peace be upon him" ordered the man to give back his garment to him, and he ordered that a Wasaq or half a Wasaq of food be given to him.

2299- It is narrated on the authority of Abu Rafi' Ibn Amr Al-Ghifari that he said: when I was still a boy, I used to throw (with pebbles) our date-palms, or the date-palms of the Ansar, and then I was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who said to me: "O boy!" (or according to the narration of Ibn Kasib "O my boy") why do you throw (with pebbles) the date-palms?" I said: "In order to eat out of them." On that he said: "Then, do not throw them (with pebbles), and rather eat of what falls down underneath them." He passed his hand over my head and said: "O Allah! Satisfy his abdomen!"

2300- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you come upon a pasture (and you are severely thirsty), call (the shepherd) thrice: if he answers you (it is good), otherwise, you could drink with causing no damage; and if you come upon a garden (and you are very hungry), call the owner of the garden thrice: if he answers you (it is good) otherwise, you could eat with causing no damage."

2301- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you comes upon a garden (and he is stricken by severe hunger), let him eat (out of what falls down from it), and take nothing of it to keep in his garment."

[68] It Is Forbidden To Get Anything From The Cattle Without The Leave Of Its Owner

2302- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stood and said: "Let none of you milk (the milch of) the cattle of another without his leave: do anyone of you like to have his room attacked, and the gate of his store broken and his food brought out (of it)? No doubt, the breasts of their cattle store their food for them. So, let none of you milk (the milch of) the cattle of another without his leave."

2303- It is narrated on the authority of Abu Hurairah that he said: While we were with the Messenger of Allah "Allah's blessing and peace be upon him" on journey, we saw some camels, with their breasts tied up by the side of huge thorn trees. We rushed to them, but the Messenger of Allah "Allah's blessing and peace be upon him" called us and we returned to him,

2299 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. قَالاَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ ابْنَ أَبِي الْحَكَمِ الْغِفَارِيَّ قَالَ: حَدَّثَتْنِي جَدَّتِي عَنْ عَمِّ أَبِيهَا رَافِعِ بْنِ عَمْرٍو الْغِفَارِيِّ قَالَ: كُنْتُ وَأَنَا غُلاَمٌ أَرْمِي نَخْلَنَا، أَوْ قَالَ: نَخْلَ الأَنْصَارِ. فَأُتِيَ بِيَ النَّبِيَّ ﷺ. فَقَالَ: «**يَا غُلاَمُ**» وَقَالَ ابْنُ كَاسِبٍ: فَقَالَ: «**يَا بُنَيَّ لِمَ تَرْمِي النَّخْلَ؟**» قَالَ قُلْتُ: آكلُ. قَالَ: «**فَلاَ تَرْمِي النَّخْلَ. وَكُلْ مِمَّا يَسْقُطُ فِي أَسَافِلِهَا**» قَالَ، ثُمَّ مَسَحَ رَأْسِي وَقَالَ: «**اللَّهُمَّ أَشْبِعْ بَطْنَهُ**».

2300 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا أَتَيْتَ عَلَى رَاعٍ، فَنَادِهِ ثَلاَثَ مِرَارٍ. فَإِنْ أَجَابَكَ، وَإِلاَّ فَاشْرَبْ فِي غَيْرِ أَنْ تُفْسِدَ. وَإِذَا أَتَيْتَ عَلَى حَائِطِ بُسْتَانٍ، فَنَادِ صَاحِبَ الْبُسْتَانِ ثَلاَثَ مَرَّاتٍ. فَإِنْ أَجَابَكَ، وَإِلاَّ فَكُلْ فِي أَنْ لاَ تُفْسِدَ**».

2301 ـ **حدّثنا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، وَأَيُّوبُ بْنُ حَسَّانٍ الْوَاسِطِيُّ، وَعَلِيُّ بْنُ سَلَمَةَ. قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ، فَلْيَأْكُلْ، وَلاَ يَتَّخِذْ خُبْنَةً**».

68 ـ بابُ النَّهْيِ أَنْ يُصِيبَ منها شَيْئاً إلاَّ بإِذْنِ صَاحِبِهَا

2302 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَامَ فَقَالَ: «**لاَ يَحْتَلِبَنَّ أَحَدُكُمْ مَاشِيَةَ رَجُلٍ بِغَيْرِ إِذْنِهِ. أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرُبَتُهُ فَيُكْسَرَ بَابُ خِزَانَتِهِ، فَيُنْتَثَلَ طَعَامُهُ؟ فَإِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَاتِهِمْ. فَلاَ يَحْتَلِبَنَّ أَحَدُكُمْ مَاشِيَةَ امْرِىءٍ بِغَيْرِ إِذْنِهِ**».

2303 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ بِشْرِ بْنِ مَنْصُورٍ. حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ حَجَّاجٍ، عَنْ سَلِيطِ بْنِ عَبْدِ اللَّهِ الطُّهَوِيِّ، عَنْ ذُهَيْلِ بْنِ عَوْفِ بْنِ شَمَّاخٍ الطُّهَوِيِّ. حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، إِذْ رَأَيْنَا إِبِلاً مَصْرُورَةً

thereupon he said: "No doubt, those camels belong to a family of Muslims, and they constitute their provisions and blessing after (the blessing of) Allah Almighty. Are you pleased that when you go back to the containers of your journey provisions you find whatever (food) they contain having been taken? Do you see that out of justice?" we answered in the negative, and he said: "This (which you were about to do) is like that (which you reject)." We said: "Then, tell us: if we are in need of food and drink (what should we do?)" on that he said: "You could eat and drink, but without carrying anything more."

[69] Taking (And Breeding) Cattle

2304- It is narrated on the authority of Umm Hani' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Take (and breed) sheep, for there is blessing in them."

2305- It is narrated on the authority of Urwah Al-Bariqi, tracing it up to the Prophet that he said: "Camels are (a source of) honour for their owners; sheep are (a cause of) blessing; and goodness is tied up in the forelocks of horses to the Day of Judgement."

2306- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The goat belongs to the beasts of the Garden."

2307- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded the rich to take (and breed) sheep, and the poor to take (and breed) hens, and said: "When the rich come to take (and breed) hens, (this means that) Allah intends to destroy the villages" (with their inhabitants for the rich among them will have then made it hard upon the poor among them).

بِعِضَاهِ الشَّجَرِ. فَثُبْنَا إِلَيْهَا. فَنَادَانَا رَسُولُ اللَّهِ ﷺ. فَرَجَعْنَا إِلَيْهِ. فَقَالَ: «**إِنَّ هٰذِهِ الإِبِلَ لِأَهْلِ بَيْتٍ مِنَ الْمُسْلِمِينَ. هُوَ قُوتُهُمْ وَيُمْنُهُمْ بَعْدَ اللَّهِ. أَيَسُرُّكُمْ لَوْ رَجَعْتُمْ إِلَى مَزَاوِدِكُمْ فَوَجَدْتُمْ مَا فِيهَا قَدْ ذُهِبَ بِهِ؟ أَتُرَوْنَ ذٰلِكَ عَدْلاً؟**» قَالُوا: لاَ. قَالَ: «**فَإِنَّ هٰذَا كَذٰلِكَ**» قُلْنَا: أَفَرَأَيْتَ إِنِ احْتَجْنَا إِلَى الطَّعَامِ وَالشَّرَابِ؟ فَقَالَ: «**كُلْ وَلاَ تَحْمِلْ. وَاشْرَبْ وَلاَ تَحْمِلْ**».

69 ـ بابُ اتِّخَاذِ المَاشِيَةِ

2304 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ هَانِىءٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «**اتَّخِذِي غَنَماً، فَإِنَّ فِيهَا بَرَكَةً**».

2305 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ، يَرْفَعُهُ قَالَ: «**الإِبِلُ عِزٌّ لِأَهْلِهَا. وَالْغَنَمُ بَرَكَةٌ. وَالْخَيْرُ مَعْقُودٌ فِي نَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ**».

2306 ـ حدّثنا عِصْمَةُ بْنُ الْفَضْلِ النَّيْسَابُورِيُّ، وَمُحَمَّدُ بْنُ فِرَاسٍ أَبُو هُرَيْرَةَ الصَّيْرَفِيُّ. قَالاَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ. حَدَّثَنَا زَرْبِيٌّ، إِمَامُ مَسْجِدِ هِشَامِ بْنِ حَسَّانٍ. حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الشَّاةُ مِنْ دَوَابِّ الْجَنَّةِ**».

2307 ـ حدّثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عَلِيُّ بْنُ عُرْوَةَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ الأَغْنِيَاءَ بِاتِّخَاذِ الْغَنَمِ. وَأَمَرَ الْفُقَرَاءَ بِاتِّخَاذِ الدَّجَاجِ. وَقَالَ: «**عِنْدَ اتِّخَاذِ الأَغْنِيَاءِ الدَّجَاجَ، يَأْذَنُ اللَّهُ بِهَلاَكِ الْقُرَى**».

(13) THE BOOK OF JUDGEMENTS

[1] What About Judges

2308- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is made a judge between the people has, indeed, been slain without a knife."

2309- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who asks to be a judge has his matter entrusted to his own self; and he, who is forced to be so, has his matter (entrusted to Allah, Who, in turn) helps him (achieve his duty)."

2310- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent to me to Yemen, thereupon I said: "O Messenger of Allah! Would you send me to judge between them, and I'm still a young man, and do not know what judgement is?" he struck his hand in my chest and said: "O Allah! Guide his heart (to the truth), and make firm his tongue!" afterwards, never have I doubted in a judgement I passed between two persons.

[2] The Severe Punishment Of Committing Injustice And (Accepting Or Giving) Bribe

2311- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no ruler who judges between the people (with falsehood) but that on the Day of Resurrection, he will come, with an angel catching hold of him from the nape of his head, and he will raise his sight up to the sky: and when it is said: "Throw him", he will be thrown in a pitfall for forty autumns."

2312- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah keeps (helping and supporting) the judge as long as he is just: but once he is unjust, his matter will be entrusted to his own self."

2313- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Curse be upon the bribe giver and the briber."

[3] When The Judge Does His Best To Get The Truth

2314- It is narrated on the authority of Amr Ibn Al-As that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him"

13 ـ كِتَابُ الأَحْكَامِ

1 ـ بابُ ذِكْرِ القُضَاةِ

2308 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ جُعِلَ قَاضِياً بَيْنَ النَّاسِ، فَقَدْ ذُبِحَ بِغَيْرِ سِكِّينٍ**».

2309 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَبْدِ الأَعْلَىٰ، عَنْ بِلاَلِ بْنِ أَبِي مُوسَىٰ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَأَلَ الْقَضَاءَ وُكِلَ إِلَى نَفْسِهِ. وَمَنْ جُبِرَ عَلَيْهِ نَزَلَ إِلَيْهِ مَلَكٌ فَسَدَّدَهُ**».

2310 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَعْلَى وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ تَبْعَثُنِي وَأَنَا شَابٌّ أَقْضِي بَيْنَهُمْ، وَلاَ أَدْرِي مَا الْقَضَاءُ؟ قَالَ: فَضَرَبَ بِيَدِهِ فِي صَدْرِي. ثُمَّ قَالَ: «**اللَّهُمَّ اهْدِ قَلْبَهُ وَثَبِّتْ لِسَانَهُ**» قَالَ: فَمَا شَكَكْتُ بَعْدُ فِي قَضَاءٍ بَيْنَ اثْنَيْنِ.

2 ـ بابُ التَّغْلِيظِ في الحَيْفِ والرِّشْوَةِ

2311 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ. حَدَّثَنَا مُجَالِدٌ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ حَاكِمٍ يَحْكُمُ بَيْنَ النَّاسِ إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ، وَمَلَكٌ آخِذٌ بِقَفَاهُ. ثُمَّ يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ. فَإِنْ قَالَ أَلْقِهِ، أَلْقَاهُ فِي مَهْوَاةٍ أَرْبَعِينَ خَرِيفاً**».

2312 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بِلاَلٍ، عَنْ عِمْرَانَ الْقَطَّانِ، عَنْ حُسَيْنٍ، يَعْنِي ابْنَ عِمْرَانَ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ مَعَ الْقَاضِي، مَا لَمْ يَجُرْ. فَإِذَا جَارَ وَكَلَهُ إِلَى نَفْسِهِ**».

2313 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ خَالِهِ الْحٰرِثِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَعْنَةُ اللَّهِ عَلَى الرَّاشِي وَالْمُرْتَشِي**».

3 ـ بابُ الحَاكِمِ يَجْتَهِدُ فيُصِيبُ الحَقَّ

2314 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ. وَإِذَا حَكَمَ فَاجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ**».

قَالَ يَزِيدُ: فَحَدَّثْتُ بِهِ أَبَا بَكْرِ بْنَ عَمْرِو بْنِ حَزْمٍ. فَقَالَ: هٰكَذَا حَدَّثَنِيهِ أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

having said: "If a judge passes a judgement in which he does his best (to get the truth) and he is right, he will receive a double reward; and if he passes a judgement, in which he does his best (to get the truth, even though) he is mistaken, he will receive a reward." Yazid said: I related it to Abu Bakr Ibn Amr Ibn Hazm who said: As such Abu Salamah related it to me from Abu Hurairah.

2315- It is narrated on the authority of Abu Hashim that he said: Had it not been for the narration of Ibn Buraidah from his father from the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "The judges are of three types, two of whom will be admitted to the fire (of Hell) and one to the Garden: a man who knows the truth with the help of which he passes his judgements will be admitted to the Garden; a man who judges between the people while being ignorant will be admitted to the fire (of Hell); and a man who is unjust in his judgements will be admitted to the fire" we would have said that if a judge does his best (to get the truth, whether he succeeds or fails) he will be admitted to the Garden.

[4] The Judge Should Not Pass A Judgement While Being In The State Of Anger

2316- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The judge should not judge between two persons while he is angry." In the narration of Hisham: "It is not fitting for a judge to judge between two persons while being in the state of anger."

[5] The Commandment Of The Judgement Never Makes Lawful What Is Unlawful, Nor Does It Make Unlawful What Is Lawful

2317- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You people present your cases to me and I'm (no more than) a human being; and some of you may be more eloquent and persuasive in presenting their argument; and I judge your cases depending upon what I hear from you. So, if I give some one's right to another (wrongly because of the latter's tricky presentation of the case), he should not take it for indeed, I am really giving him a piece of fire, with which he will come on the Day of Judgement."

2318- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm (no more than) a human being; and some of you may be more eloquent and persuasive in presenting their argument. So, if I give some one's right to another (by mistake), I am really giving him a piece of fire."

2315 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ تَوْبَةَ. حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ. حَدَّثَنَا أَبُو هَاشِمٍ؛ قَالَ: لَوْلاَ حَدِيثُ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**الْقُضَاةُ ثَلاَثَةٌ. اثْنَانِ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّةِ: رَجُلٌ عَلِمَ الْحَقَّ فَقَضَى بِهِ فَهُوَ فِي الْجَنَّةِ. وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلٍ فَهُوَ فِي النَّارِ. وَرَجُلٌ جَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ**»؛ لَقُلْنَا: إِنَّ الْقَاضِيَ إِذَا اجْتَهَدَ فَهُوَ فِي الْجَنَّةِ.

4 ـ بابٌ لا يَحْكُمُ الحَاكِمُ وهُوَ غَضْبَانُ

2316 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ، وَأَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ؛ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَقْضِي الْقَاضِي بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ**».

قَالَ هِشَامٌ، فِي حَدِيثِهِ: لاَ يَنْبَغِي لِلْحَاكِمِ أَنْ يَقْضِيَ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ.

5 ـ بابٌ قَضِيَّةُ الحَاكِمِ لا تُحِلُّ حَرَاماً ولا تُحَرِّمُ حَلالاً

2317 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ. وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ. وَإِنَّمَا أَقْضِي لَكُمْ عَلَى نَحْوِ مِمَّا أَسْمَعُ مِنْكُمْ. فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئاً، فَلاَ يَأْخُذْهُ. فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ. يَأْتِي بِهَا يَوْمَ الْقِيَامَةِ**».

2318 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا أَنَا بَشَرٌ. وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ. فَمَنْ قَطَعْتُ لَهُ مِنْ حَقِّ أَخِيهِ قِطْعَةً. فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ**».

[6] When One Claims That, In Which He Has No Right

2319- It is narrated on the authority of Abu Dharr that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who claims that, in which he has no right, does not belong to us (Muslims), and rather let him occupy his seat in the fire (of Hell)."

2320- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who helps an opponent (to affirm his claim) wrongfully, (or whoever helps in injustice) becomes in the Displeasure of Allah till he desists (from that)."

[7] The Evidence Should Be Brought By The Claimant, And The Oath Should Be Taken By The Defendant

2321- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had the plaintiffs been given (what they claim) just depending upon their claims, (a lot of) people would have claimed the blood and property of men; but, the oath should be taken by the defendant (to refute the claim in case the claimant fails to have an evidence to affirm his claim)."

2322- It is narrated on the authority of Al-Ash'ath Ibn Qais that he said: I had common land with a Jew, who later denied my ownership, so I took him to The Prophet "Allah's blessing and peace be upon him" who asked me whether I had a proof of my ownership. When I replied in the negative, The Prophet "Allah's blessing and peace be upon him" asked the Jew to take an oath. I said: "O Allah's Apostle! He will take an oath and deprive me of my property." So, Allah revealed the following verse: " As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

[8] When One Takes A False Oath To Usurp The Property (Of Another Unlawfully)

2323- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes an oath, in which he tells a lie, therewith to usurp unlawfully the property of another Muslim, will meet Allah while being angry with him."

2324- It is narrated on the authority of Abu Umamah Al-Harithi that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon

6 ـ بابُ مَنِ ادَّعَى ما لَيْسَ له وخَاصَمَ فيه

2319 ـ حدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ بْنِ سَعِيدٍ، أَبُو عُبَيْدَةَ. حَدَّثَنِي أَبِي. حَدَّثَنَا الْحُسَيْنُ بْنُ ذَكْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ؛ قَالَ: حَدَّثَنِي يَحْيَىٰ بْنُ يَعْمَرَ أَنَّ أَبَا الأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ عَنْ أَبِي ذَرٍّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنِ ادَّعَى مَا لَيسَ لَهُ فَلَيْسَ مِنَّا، وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

2320 ـ حدّثنا مُحَمَّدُ بْنُ ثَعْلَبَةَ بْنِ سَوَاءٍ. حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ سَوَاءٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَعَانَ عَلَى خُصُومَةٍ بِظُلْمٍ (أَوْ يُعِينُ عَلَى ظُلْمٍ) لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ**».

7 ـ بابٌ «البَيِّنَةُ على المُدَّعِي واليَمِينُ على المُدَّعَى عَلَيْهِ»

2321 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا ابْنُ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، ادَّعَى نَاسٌ دِمَاءَ رِجَالٍ وَأَمْوَالَهُمْ. وَلَكِنِ الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ**».

2322 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ. قَالاَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنِ الأَشْعَثِ بْنِ قَيْسٍ؛ قَالَ: كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ. فَجَحَدَنِي. فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «**هَلْ لَكَ بَيِّنَةٌ؟**» قُلْتُ: لاَ. قَالَ لِلْيَهُودِيِّ: «**احْلِفْ**» قُلْتُ: إِذاً يَحْلِفَ فِيهِ فَيَذْهَبَ بِمَالِي. فَأَنْزَلَ اللَّهُ سُبْحَانَهُ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: 77] الخ الآيَة.

8 ـ بابُ مَنْ حَلَفَ على يَمِينٍ فَاجِرَةٍ لِيَقْتَطِعَ بها مَالاً

2323 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ. قَالاَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَلَفَ عَلَى يَمِينٍ، وَهُوَ فِيهَا فَاجِرٌ، يَقْتَطِعُ بِهَا مَالَ امْرِىءٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ**».

2324 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ؛ أَنَّهُ سَمِعَ أَخَاهُ عَبْدَ اللَّهِ بْنَ كَعْبٍ أَنَّ أَبَا أُمَامَةَ الْحَارِثِيَّ حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَقْتَطِعُ رَجُلٌ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِينِهِ، إِلاَّ حَرَّمَ**

him" having said: "There is no man, who usurps the property of a Muslim unlawfully with the help of his (false) oath, except that Allah will forbid the Garden to him, and rather affirm the fire (of Hell) to him." A man from the (present) people said: "O Messenger of Allah! Even though it is something little?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Even though it is a (stick of) Siwak of Arak (tree)."

[9] Taking Oath Near The Platform Of Deciding The Rights

2325- It is narrated on the authority of Jabir Ibn Abdullah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who takes a sinful oath near this pulpit of mine, let him occupy his seat in the fire (of Hell), even though (to take as little as a) green stick of Siwak."

2326- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no slave nor slave-girl to take a sinful oath near this pulpit (of mine on which I judge between the people to take) even (as little as) a fresh stick of Siwak but that the fire (of Hell) will be assured to him."

[10] By Which Would The People Of Scripture Be Asked To Swear

2327- It is narrated on the authority of Al-Bara' Ibn Azib that once, the Messenger of Allah "Allah's blessing and peace be upon him" addressed one of the learnt men of Jews, saying: "I beseech you by (Allah) Who sent the Torah upon Moses!"

2328- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" addressed two from amongst the Jews saying: "I beseech you by Allah, Who sent the Torah upon Moses "Peace be upon him"!"

[11] When Two Men Have A Claim Over One Thing, With No Evidence To Affirm Their Claim

2329- It is narrated on the authority of Abu Hurairah that once, two men had a claim over an animal, with no evidence they had (to affirm their claim). The Messenger of Allah "Allah's blessing and peace be upon him" asked them to draw lots upon (which of both would) take oath first.

2330- It is narrated on the authority of Abu Musa that once, two opponents filed their case before the Messenger of Allah "Allah's blessing and peace be upon him" over an animal, and none of them had an evidence (to affirm his claim), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" divided it into two halves between them.

اللَّهُ عَلَيْهِ الْجَنَّةَ وَأَوْجَبَ لَهُ النَّارَ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ وَإِنْ كَانَ شَيْئاً يَسِيراً؟ قَالَ: «**وَإِنْ كَانَ سِوَاكاً مِنْ أَرَاكٍ**».

9 ـ بابُ الْيَمِينُ عِنْدَ مَقَاطِعِ الْحُقُوقِ

2325 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ نِسْطَاسٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَلَفَ بِيَمِينٍ آثِمَةٍ، عِنْدَ مِنْبَرِي هٰذَا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. وَلَوْ عَلَى سِوَاكٍ أَخْضَرَ**».

2326 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَزَيْدُ بْنُ أَخْزَمَ. قَالاَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ. حَدَّثَنَا الْحَسَنُ بْنُ يَزِيدَ بْنِ فَرُّوخَ. قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ، وَهُوَ أَبُو يُونُسَ الْقَوِيُّ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَحْلِفُ عِنْدَ هٰذَا الْمِنْبَرِ عَبْدٌ، وَلاَ أَمَةٌ، عَلَى يَمِينٍ آثِمَةٍ، وَلَوْ عَلَى سِوَاكٍ رَطْبٍ، إِلاَّ وَجَبَتْ لَهُ النَّارُ**».

10 ـ بابٌ بما يُسْتَحْلَفُ أَهْلُ الْكِتَابِ

2327 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا رَجُلاً مِنْ عُلَمَاءِ الْيَهُودِ. فَقَالَ: «**أَنْشُدُكَ بِالَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَىٰ**».

2328 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُجَالِدٍ. أَنْبَأَنَا عَامِرٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِيَهُودِيَّيْنِ: «**أَنْشَدْتُكُمَا بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَىٰ عَلَيْهِ السَّلاَمُ**».

11 ـ بابُ الرَّجُلانِ يَدَّعِيَانِ السِّلْعَةَ وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ

2329 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ خِلاَسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ ذَكَرَ أَنَّ رَجُلَيْنِ ادَّعَيَا دَابَّةً. وَلَمْ يَكُنْ بَيْنَهُمَا بَيِّنَةٌ. فَأَمَرَهُمَا النَّبِيُّ ﷺ أَنْ يَسْتَهِمَا عَلَى الْيَمِينِ.

2330 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ، وَمُحَمَّدُ بْنُ مَعْمَرٍ، وَزُهَيْرُ بْنُ مُحَمَّدٍ. قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. حَدَّثَنَا سُفْيَانُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَىٰ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَصَمَ إِلَيْهِ رَجُلاَنِ، بَيْنَهُمَا دَابَّةٌ. وَلَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ، فَجَعَلَهَا بَيْنَهُمَا نِصْفَيْنِ.

[12] When A Thing Is Stolen From Somebody, Which He Finds With Another After He Buys It

2331- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a thing is lost or stolen from somebody, which he finds with another as selling it, he has more claim over it; and the buyer then should bring back the price (he has paid) from the seller."

[13] The Judgement Pertaining To The Damage Caused By Cattle

2332- It is narrated on the authority of Ibn Muhaiyyisah Al-Ansari that a she-camel belonging to Al-Bara' and it was accustomed to graze in the fields of the people, entered the garden of some people, and cause damage in it. A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", who judged that guarding the gardens is due upon their owners during the day, and whatever the cattle damage at night is due upon their owners.

(...) It is narrated on the authority of Al-Bara' Ibn Azib that a she-camel belonging to the family of Al-Bara' caused damage (in a garden of some people), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" passed the same judgement.

[14] The Judgement Pertaining To Such As Breaks Something

2333- It is narrated on the authority of Qais Ibn Wahb from a man from Banu Su'ah that he said: I said to A'ishah: Tell me about the character of the Messenger of Allah "Allah's blessing and peace be upon him". She said: Do you not recite the Qur'an (in which Allah says): "And you (stand) on an exalted standard of character"? (Al-Qalam 4) once, the Messenger of Allah "Allah's blessing and peace be upon him" was sitting with his companions; and I prepared food for him, and so did Hafsah, but Hafsah preceded me (to him), thereupon I said to my slave-girl: "Go and turn over her bowl." She caught up with her when she intended to place it in front of the Messenger of Allah "Allah's blessing and peace be upon him", and turned it over with the result that the bowl got broken, and the food scattered. The Messenger of Allah "Allah's blessing and peace be upon him" gathered (its pieces) and whatever food it contained on a leather sheet, and they ate. Then he sent my bowl to Hafsah and said to her: "Take this container instead of (your broken) one, and eat what is in it." However, I did not see (the traces of) anger on the face of the Messenger of Allah "Allah's blessing and peace be upon him".

12 ـ بابُ مَنْ سُرِقَ له شَيْءٌ، فَوَجَدَهُ في يَدِ رَجُلٍ، اشْتَرَاهُ

2331 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا حَجَّاجٌ عَنْ سَعِيدِ بْنِ عُبَيْدِ بْنِ زَيْدِ بْنِ عُقْبَةَ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا ضَاعَ لِلرَّجُلِ مَتَاعٌ، أَوْ سُرِقَ لَهُ مَتَاعٌ، فَوَجَدَهُ فِي يَدِ رَجُلٍ يَبِيعُهُ، فَهُوَ أَحَقُّ بِهِ. وَيَرْجِعُ الْمُشْتَرِي عَلَى الْبَائِعِ بِالثَّمَنِ**».

13 ـ بابُ الحُكْمِ فِيمَا أَفْسَدَتِ المَوَاشِي

2332 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ أَنَّ ابْنَ مُحَيِّصَةَ الأَنْصَارِيَّ أَخْبَرَهُ أَنَّ نَاقَةً لِلْبَرَاءِ، كَانَتْ ضَارِيَةً، دَخَلَتْ فِي حَائِطِ قَوْمٍ. فَأَفْسَدَتْ فِيهِ. فَكُلِّمَ رَسُولُ اللَّهِ ﷺ فِيهَا. فَقَضَى أَنَّ حِفْظَ الأَمْوَالِ عَلَى أَهْلِهَا بِالنَّهَارِ. وَعَلَى أَهْلِ الْمَوَاشِي مَا أَصَابَتْ مَوَاشِيهِمْ بِاللَّيْلِ.

حدّثنا الْحَسَنُ بْنُ عَلِيِّ بْنِ عَفَّانَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنِ الزُّهْرِيِّ، عَنْ حَرَامِ بْنِ مُحَيِّصَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ أَنَّ نَاقَةً لآلِ الْبَرَاءِ أَفْسَدَتْ شَيْئاً. فَقَضَى رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

14 ـ بابُ الحُكْمِ فيمَنْ كَسَرَ شَيْئاً

2333 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ رَجُلٍ مِنْ بَنِي سُوَاءَةَ قَالَ: قُلْتُ لِعَائِشَةَ: أَخْبِرِينِي عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: أَوَ مَا تَقْرَأُ الْقُرْآنَ: ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾؟ [القلم: 4] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مَعَ أَصْحَابِهِ. فَصَنَعْتُ لَهُ طَعَاماً. وَصَنَعَتْ لَهُ حَفْصَةُ طَعَاماً. قَالَتْ: فَسَبَقَتْنِي حَفْصَةُ. فَقُلْتُ لِلْجَارِيَةِ: انْطَلِقِي فَأَكْفِئِي قَصْعَتَهَا. فَلَحِقَتْهَا وَقَدْ هَمَّتْ أَنْ تَضَعَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ فَأَكْفَأَتْهَا فَانْكَسَرَتِ الْقَصْعَةُ، وَانْتَشَرَ الطَّعَامُ. قَالَتْ فَجَمَعَهَا رَسُولُ اللَّهِ ﷺ وَمَا فِيهَا مِنَ الطَّعَامِ عَلَى النِّطَعِ. فَأَكَلُوا. ثُمَّ بَعَثَ بِقَصْعَتِي. فَدَفَعَهَا إِلَى حَفْصَةَ. فَقَالَ: «**خُذُوا ظَرْفاً مَكَانَ ظَرْفِكُمْ وَكُلُوا مَا فِيهَا**» قَالَتْ: فَمَا رَأَيْتُ ذٰلِكَ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ.

2334- It is narrated on the authority of Anas Ibn Malik that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was in the house of one of the Mothers of the Believers, when another sent a bowl containing food, thereupon she (in whose house he was) struck the hand of the servant, and the bowl fell down and got broken. On that the Messenger of Allah "Allah's blessing and peace be upon him" took the two fragments (of the bowl), and joined them, in which he started gathering the food, while saying: "Your mother has become jealous! You might eat!" they kept eating until she brought her bowl which was in her house; and he gave the unbroken bowl to the servant, and kept the broken one in the house of such as broke it.

[15] When A Man Fixes A Wooden Peg In The Wall Of His Neighbour

2335- It is narrated on the authority of Abu Hurairah that he said tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him": "If the neighbour of anyone of you asks his permission to fix a wooden peg in his wall, let not him prevent him from doing so." When he related it to them, they lowered their heads, thereupon he said: "Why do I see you disinclined to it? By Allah! I will make it in circulation among you!"

2336- It is narrated on the authority of Ikrimah Ibn Salamah that one of two brothers from the sons of Al-Mughirah swore to emancipate (a slave otherwise) the other should not fix a wooden peg in his wall. Mujammi' Ibn Yazid came in the company of a lot of men from amongst the Ansar and said: "We bear testimony that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should prevent his neighbour to fix a wooden peg in his wall."" On that he said: "O my brother! You've got a judgement in your favour against me. But, since I took an oath (to emancipate a slave if you fixed that in my wall), place a pillar on my wall, in which you could fix your wooden peg."

2337- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you prevent his neighbour from fixing a wooden peg in his wall."

[16] When There Is A Dispute Over The Width Of The Street (They Should Leave)

2338- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make the width of the street (among your houses no less than) seven cubits."

2334 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ عِنْدَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ. فَأَرْسَلَتْ أُخْرَى بِقَصْعَةٍ فِيهَا طَعَامٌ. فَضَرَبَتْ يَدَ الرَّسُولِ. فَسَقَطَتِ الْقَصْعَةُ فَانْكَسَرَتْ. فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْكِسْرَتَيْنِ فَضَمَّ إِحْدَاهُمَا إِلَى الأُخْرَى. فَجَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ وَيَقُولُ: «**غَارَتْ أُمُّكُمْ. كُلُوا**» فَأَكَلُوا. حَتَّى جَاءَتْ بِقَصْعَتِهَا، الَّتِي فِي بَيْتِهَا. فَدَفَعَ الْقَصْعَةَ الصَّحِيحَةَ إِلَى الرَّسُولِ، وَتَرَكَ الْمَكْسُورَةَ فِي بَيْتِ الَّتِي كَسَرَتْهَا.

15 ـ بابُ الرَّجُلِ يَضَعُ خَشَبَةً على جِدَارِ جَارِهِ

2335 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «**إِذَا اسْتَأْذَنَ أَحَدَكُمْ جَارُهُ أَنْ يَغرِزَ خَشَبَةً فِي جِدَارِهِ فَلاَ يَمْنَعْهُ**» فَلَمَّا حَدَّثَهُمْ أَبُو هُرَيْرَةَ طَأْطَأُوا رُؤوسَهُمْ. فَلَمَّا رَآهُمْ قَالَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ؟ وَاللَّهِ لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ.

2336 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ؛ أَنَّ هِشَامَ بْنَ يَحْيَىٰ أَخْبَرَهُ أَنَّ عِكْرِمَةَ بْنَ سَلَمَةَ أَخْبَرَهُ أَنَّ أَخَوَيْنِ مِنْ بَلْمُغِيرَةَ أَعْتَقَ أَحَدُهُمَا أَنْ لاَ يَغرِزَ خَشَباً فِي جِدَارِهِ. فَأَقْبَلَ مُجَمِّعُ بْنُ يَزِيدَ وَرِجَالٌ كَثِيرٌ مِنَ الأَنْصَارِ. فَقَالُوا: نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَمْنَعْ أَحَدُكُمْ جَارَهُ أَنْ يَغرِزَ خَشَبَةً فِي جِدَارِهِ**» فَقَالَ: يَا أَخِي إِنَّكَ مَقْضِيٌّ لَكَ عَلَيَّ. وَقَدْ حَلَفْتُ. فَاجْعَلْ أُسْطُوَاناً دُونَ حَائِطِي أَوْ جِدَارِي. فَاجْعَلْ عَلَيْهِ خَشَبَكَ.

2337 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنْ أَبِي الأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ يَمْنَعْ أَحَدُكُمْ جَارَهُ أَنْ يَغرِزَ خَشَبَةً عَلَى جِدَارِهِ**».

16 ـ بابٌ إذا تَشَاجَرُوا في قَدْرِ الطَّرِيقِ

2338 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا مُثَنَّى بْنُ سَعِيدٍ الضُّبَعِيُّ عَنْ قَتَادَةَ عَنْ بَشِيرِ بْنِ كَعْبٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اجْعَلُوا الطَّرِيقَ سَبْعَةَ أَذْرُعٍ**».

2339- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If you fall in dispute over the width of the street, make it (no less than) seven cubits."

[17] When One Constructs That, Which Causes Damage To His Neighbour

2340- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" judged that there should be no harm (a man might cause to another), nor should (anyone cause) damage (in retaliation for whatever harm he receives).

2341- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There should be no harm (to be caused to another), nor should (anyone cause) damage (in return for whatever harm he receives)."

2342- It is narrated on the authority of Abu Sirmah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who causes damage (to others), Allah would damage him; and he, who makes things hard (on the people), Allah makes things hard on him."

[18] When Two Opponents Dispute Over A Shed Of Pipes

2343- It is narrated on the authority of Nimran Ibn Jariyah from his father that a people filed their case before the Messenger of Allah "Allah's blessing and peace be upon him" over a shed of pipes, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sent Hudhaifah to judge between them, and gave a judgement in favour of such as had the rope (with which the pipes were tied up) next to them. When he came back to the Messenger of Allah "Allah's blessing and peace be upon him" and told him, he said to him: "You've got the right, in which you've done well."

[19] When One Stipulates The Condition Of Clearance

2344- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a thing is bought by two persons (who fall in dispute over it), it should be the portion of the first (of them)." Abu Al-Walid (a sub-narrator) says: This narration cancels (the condition of) clearance.

[20] The Judgement Of Drawing Lots

2345- It is narrated on the authority of Imran Ibn Husain that a man had six slaves, other than whom he had no property; and he emancipated all of

2339 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَمُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ. قَالاَ: حَدَّثَنَا قَبِيصَةُ. حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ فَاجْعَلُوهُ سَبْعَةَ أَذْرُعٍ**».

17 ـ بابُ مَنْ بَنَى فِي حَقِّهِ ما يَضُرُّ بِجَارِهِ

2340 ـ **حدّثنا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ، أَبُو الْمُغَلِّسِ. حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ. حَدَّثَنَا مُوسَىٰ بْنُ عُقْبَةَ. حَدَّثَنَا إِسْحَاقُ بْنُ يَحْيَىٰ بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ أَنْ: «**لاَ ضَرَرَ وَلاَ ضِرَارَ**».

2341 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ جَابِرٍ الْجُعْفِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ ضَرَرَ وَلاَ ضِرَارَ**».

2342 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ لُؤْلُؤَةَ، عَنْ أَبِي صِرْمَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَنْ ضَارَّ أَضَرَّ اللَّهُ بِهِ، وَمَنْ شَاقَّ شَقَّ اللَّهُ عَلَيْهِ**».

18 ـ بابُ الرَّجُلانِ يَدَّعِيَانِ فِي خُصٍّ

2343 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ. قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ دَهْثَمِ بْنِ قُرَّانٍ، عَنْ نِمْرَانَ بْنِ جَارِيَةَ، عَنْ أَبِيهِ؛ أَنَّ قَوْماً اخْتَصَمُوا إِلَى النَّبِيِّ ﷺ فِي خُصٍّ كَانَ بَيْنَهُمْ. فَبَعَثَ حُذَيْفَةَ يَقْضِي بَيْنَهُمْ. فَقَضَى لِلَّذِينَ يَلِيهِمُ الْقِمْطُ. فَلَمَّا رَجَعَ إِلَى النَّبِيِّ ﷺ أَخْبَرَهُ فَقَالَ: «**أَصَبْتَ وَأَحْسَنْتَ**».

19 ـ بابُ مَنِ اشْتَرَطَ الْخَلاَصَ

2344 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو الْوَلِيدِ. حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا بِيعَ الْبَيْعُ مِنْ رَجُلَيْنِ، فَالْبَيْعُ لِلأَوَّلِ**».

قَالَ أَبُو الْوَلِيدِ: فِي هٰذَا الْحَدِيثِ إِبْطَالُ الْخَلاَصِ.

20 ـ بابُ الْقَضَاءِ بِالْقُرْعَةِ

2345 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ رَجُلاً كَانَ لَهُ سِتَّةُ مَمْلُوكِينَ. لَيْسَ لَهُ مَالٌ غَيْرُهُمْ. فَأَعْتَقَهُمْ عِنْدَ مَوْتِهِ.

them when he died. But the Messenger of Allah "Allah's blessing and peace be upon him" made them into (three) parts and (by drawing lots among them) he emancipated two, and kept (the remaining) four as slaves.

2346- It is narrated on the authority of Abu Hurairah that two men fell in dispute over a sold thing (they claimed they had bought), and none of them had an evidence (to confirm his claim), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" commanded them to draw lots on (which of them would start with) taking oath, willingly or unwillingly.

2347- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, he would draw lots among his wives (to choose from amongst them the one upon whom the lot would fall to accompany him).

2348- It is narrated on the authority of Zaid Ibn Arqam that while Ali Ibn Abu Talib was in Yemen, three men were brought to him, and they had sexual relation with the same woman during her cleanness (before she got the coming menses). He asked two of them: "Do you affirm the child to this man?" they answered in the negative. He asked other two: "Do you affirm the child to this man?" they answered in the negative. Every time he asked two of them whether they should affirm the child to the third, they would answer in the negative, thereupon he drew lots among them, and joined the child to such as on whom the lot fell, and made two-thirds the price (of the slave-girl) due upon him (since she moved to him on account of that judgement). When a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", he laughed until his premolar teeth became visible.

[21] What About The Tracer Of Lineage With The Help Of Resemblance And Features

2349- It is narrated on the authority of A'ishah that she said: One day, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me as pleased and said: "O A'ishah! Did you not know that Mujazzaz Al-Mudliji visited me, and saw both Zaid and Usamah who were lying, with a rug covering their heads, while their feet were naked, then he said: "Their feet are related to one another (as being for a father and his son)"?"

2350- It is narrated on the authority of Ibn Abbas that the Quraish people went to a soothsayer from amongst women and asked her: "Which among us is the most similar to the lord of this Station (i.e. the most ready to follow Abraham's ways)?" she said: "If you drag a cloth on this rough sand on which you walked, I would tell you." They dragged a cloth, on which

فَجَزَّأَهُمْ رَسُولُ اللَّهِ ﷺ. فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً.

2346 ـ حدّثنا جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ خِلاَسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلَيْنِ تَدَارَءَا فِي بَيْعٍ. لَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ. فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ أَنْ يَسْتَهِمَا عَلَى الْيَمِينِ. أَحَبَّا ذٰلِكَ أَمْ كَرِهَا.

2347 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ يَمَانٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَافَرَ أَقْرَعَ بَيْنَ نِسَائِهِ.

2348 ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا الثَّوْرِيُّ، عَنْ صَالِحٍ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ خَيْرٍ الْحَضْرَمِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ؛ قَالَ: أُتِيَ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَهُوَ بِالْيَمَنِ، فِي ثَلاَثَةٍ قَدْ وَقَعُوا عَلَى امْرَأَةٍ فِي طُهْرٍ وَاحِدٍ. فَسَأَلَ اثْنَيْنِ. فَقَالَ: أَتُقِرَّانِ لِهٰذَا بِالْوَلَدِ؟ فَقَالاَ: لاَ. ثُمَّ سَأَلَ اثْنَيْنِ. فَقَالَ: أَتُقِرَّانِ لِهٰذَا بِالْوَلَدِ؟ فَقَالاَ: لاَ. فَجَعَلَ كُلَّمَا سَأَلَ اثْنَيْنِ: أَتُقِرَّانِ لِهٰذَا بِالْوَلَدِ؟ قَالاَ: لاَ. فَأَقْرَعَ بَيْنَهُمْ. وَأَلْحَقَ الْوَلَدَ بِالَّذِي أَصَابَتْهُ الْقُرْعَةُ. وَجَعَلَ عَلَيْهِ ثُلُثَيِ الدِّيَةِ. فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

21 ـ بابُ القَافَةِ

2349 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ مَسْرُوراً وَهُوَ يَقُولُ: **«يَا عَائِشَةُ أَلَمْ تَرَيْ أَنَّ مُجَزِّزاً الْمُدْلِجِيَّ دَخَلَ عَلَيَّ فَرَأَى أُسَامَةَ وَزَيْداً، عَلَيْهِمَا قَطِيفَةٌ، قَدْ غَطَّيَا رُؤُوسَهُمَا وَقَدْ بَدَتْ أَقْدَامُهُمَا. فَقَالَ: إِنَّ هٰذِهِ الأَقْدَامَ، بَعْضُهَا مِنْ بَعْضٍ؟»**.

2350 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ. حَدَّثَنَا إِسْرَائِيلُ. حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ قُرَيْشاً أَتَوُا امْرَأَةً كَاهِنَةً. فَقَالُوا لَهَا: أَخْبِرِينَا أَشْبَهَنَا أَثَراً بِصَاحِبِ الْمَقَامِ. فَقَالَتْ: إِنْ أَنْتُمْ جَرَرْتُمْ كِسَاءً عَلَى هٰذِهِ السِّهْلَةِ، ثُمَّ مَشَيْتُمْ عَلَيْهَا، أَنْبَأْتُكُمْ. قَالَ، فَجَرُّوا كِسَاءً. ثُمَّ مَشَى النَّاسُ عَلَيْهَا.

they walked, and she saw the footprints of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said (referring to him): "This (man) is the most similar to him from amongst you all." Twenty years later, or what Allah willed, Allah Almighty sent Muhammad "Allah's blessing and peace be upon him" (as a Prophet).

[22] When The Boy Is Given The Freedom To Choose (To Stay With) One Of His Parents

2351- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" gave a boy the freedom to choose (to live with) one of his parents, and said to him: "O boy! This is your mother! And this is your father!" (so as to choose whichever of them to live with).

2352- It is narrated on the authority of Abd Al-Hamid Ibn Salamah from his father from his grandfather that his parents who were opponents sought the judgement of the Messenger of Allah "Allah's blessing and peace be upon him" (to give the child to anyone of them): one of them was a Muslim and the other a pagan, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave him the freedom to choose (whichever of them to live with), and he first inclined to the pagan. He invoked (Allah for him saying): "O Allah! Guide him!" then, he inclined to the Muslim, and he judged that he should be given to him.

[23] What About Reconciliation

2353- It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf from his father from his grandfather that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The reconciliation between Muslims is permissible so long as it does not make lawful what is unlawful, nor does it make unlawful what is lawful."

[24] Limiting The Legal Competence Of Such As wastes His Property

2354- It is narrated on the authority of Anas Ibn Malik that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", there was a weak-minded man, and he used to engage himself in transactions, thereupon his family came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him to limit his legal competence. The Messenger of Allah "Allah's blessing and peace be upon

فَأَبْصَرَتْ أَثَرَ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: هٰذَا أَقْرَبُكُمْ إِلَيْهِ شَبَهاً. ثُمَّ مَكَثُوا بَعْدَ ذٰلِكَ عِشْرِينَ سَنَةً، أَوْ مَا شَاءَ اللَّهُ، ثُمَّ بَعَثَ اللَّهُ مُحَمَّداً ﷺ.

22 ـ بابُ تَخْييرِ الصَّبِيِّ بَيْنَ أَبَوَيْهِ

2351 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي مَيْمُونَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ خَيَّرَ غُلاَماً بَيْنَ أَبِيهِ وَأُمِّهِ. وَقَالَ: «**يَا غُلاَمُ هٰذِهِ أُمُّكَ وَهٰذَا أَبُوكَ**».

2352 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عُثْمَانَ الْبَتِّيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ أَبَوَيْهِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ. أَحَدُهُمَا كَافِرٌ وَالآخَرُ مُسْلِمٌ. فَخَيَّرَهُ فَتَوَجَّهَ إِلَى الْكَافِرِ. فَقَالَ: «**اللَّهُمَّ اهْدِهِ**» فَتَوَجَّهَ إِلَى الْمُسْلِمِ. فَقَضَى لَهُ بِهِ.

23 ـ بابُ الصُّلْحِ

2353 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ. إِلاَّ صُلْحاً حَرَّمَ حَلاَلاً، أَوْ أَحَلَّ حَرَاماً**».

24 ـ بابُ الحَجْرِ على مَنْ يُفْسِدُ مَالَهُ

2354 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا عَبْدُ الأَعْلَى. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلاً كَانَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فِي عُقْدَتِهِ ضَعْفٌ، وَكَانَ يُبَايِعُ، وَأَنَّ أَهْلَهُ أَتَوُا النَّبِيَّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ احْجُرْ عَلَيْهِ. فَدَعَاهُ

him" invited him, and tried to forbid him, but the man said to him: "O Messenger of Allah! I could not help enter into transaction." On that he said to him: "When you enter into transaction (with others) say: "Here it is, and there should be no cheating."

2355- It is narrated on the authority of Muhammad Ibn Yahya Ibn Hibban that he said: My grandfather Munqidh Ibn Amr was head-wounded, which resulted in an impediment in his tongue, even though he did not leave traffic, but he was always deceived (by others). He came to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, thereupon he said: "If you enter into transaction (with another) say: "There should be no cheating!" furthermore, you have a three-night freedom to choose (to confirm or cancel your) buying of any of your goods: if you are satisfied you could keep it, and if you are displeased, you could give it back to its owner (from whom you purchase it)."

[25] Making Public The Bankruptcy Of The Insolvent Person, And Selling His Possessions In Favour Of His Creditors

2356-It is narrated on the authority of Abu Sa'id that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man was given to a great loss because of fruits he had purchased, and his debts (to others) grew much more, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give him in charity (in order to be able to fulfill his debts)!" They did accordingly, but that (he received) was not sufficient to fulfill his debts. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to them, i.e. his creditors: "Take only what you find in his possession, and you have nothing to do to him more than that."

2357- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" released Mu'adh Ibn Jabal from his creditors (by giving them his property), and then he appointed him (as governor) of Yemen. Mu'adh said: Verily, the Messenger of Allah "Allah's blessing and peace be upon him" relieved me (of my debts) with the help of my property and then appointed me (as governor of Yemen).

[26] When One Finds His Very Things In The Possession Of A Bankrupt

2358- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one finds his very things in the possession of a bankrupt person (to whom

النَّبِيَّ ﷺ. فَنَهَاهُ عَنْ ذٰلِكَ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي لاَ أَصْبِرُ عَنِ الْبَيْعِ. فَقَالَ: **«إِذَا بَايَعْتَ فَقُلْ: هَا. وَلاَ خِلاَبَةَ»**.

2355 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ قَالَ: هُوَ جَدِّي مُنْقِذُ بْنُ عَمْرٍو. وَكَانَ رَجُلاً قَدْ أَصَابَتْهُ آمَّةٌ فِي رَأْسِهِ فَكَسَرَتْ لِسَانَهُ. وَكَانَ لاَ يَدَعُ، عَلَى ذٰلِكَ، التِّجَارَةَ. وَكَانَ لاَ يَزَالُ يُغْبَنُ. فَأَتَىٰ النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ لَهُ: **«إِذَا أَنْتَ بَايَعْتَ فَقُلْ: لاَ خِلاَبَةَ. ثُمَّ أَنْتَ فِي كُلِّ سِلْعَةٍ ابْتَعْتَهَا بِالْخِيَارِ ثَلاَثَ لَيَالٍ. فَإِنْ رَضِيتَ فَأَمْسِكْ، وَإِنْ سَخِطْتَ فَارْدُدْهَا عَلَى صَاحِبِهَا»**.

25 ـ بابُ تَفْلِيسِ المُعْدَمِ والبَيْعِ عَلَيْهِ لغُرَمَائِهِ

2356 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي ثِمَارٍ ابْتَاعَهَا. فَكَثُرَ دَيْنُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«تَصَدَّقُوا عَلَيْهِ»** فَتَصَدَّقَ النَّاسُ عَلَيْهِ. فَلَمْ يَبْلُغْ ذٰلِكَ وَفَاءَ دَيْنِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«خُذُوا مَا وَجَدْتُمْ، وَلَيْسَ لَكُمْ إِلاَّ ذٰلِكَ»** يَعْنِي الْغُرَمَاءَ.

2357 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمِ بْنِ هُرْمُزٍ، عَنْ سَلَمَةَ الْمَكِّيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَلَعَ مُعَاذَ بْنَ جَبَلٍ مِنْ غُرَمَائِهِ. ثُمَّ اسْتَعْمَلَهُ عَلَى الْيَمَنِ. فَقَالَ مُعَاذٌ: إِنَّ رَسُولَ اللَّهِ ﷺ اسْتَخْلَصَنِي بِمَالِي ثُمَّ اسْتَعْمَلَنِي.

26 ـ بابُ مَنْ وَجَدَ مَتَاعَهُ بعَيْنِهِ عِنْدَ رَجُلٍ قَدْ أَفْلَسَ

2358 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ وَجَدَ مَتَاعَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ قَدْ أَفْلَسَ، فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ»**.

he has sold them and has not yet received the price), he has more right to take them back than anyone else."

2359- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one sells a thing, and then he finds his very thing in the possession of a bankrupt person (to whom he has sold it) and has not yet received anything of the price, it should be brought back to him; and if he has received any portion of its price, then, he should be dealt with like the creditors."

2360- It is narrated on the authority of Ibn Khaldah Az-Zuraqi, and he was a judge in Medina that he said: We came to Abu Hurairah (to seek his verdict) pertaining to a companion of ours who became bankrupt, thereupon Abu Hurairah said: This is (like the) one, in whose connection the Messenger of Allah "Allah's blessing and peace be upon him" passed his judgement that "If one becomes bankrupt or dies, the owner of the thing is more entitled to take it back in case he finds it (and he has not yet received anything of its price)."

2361- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "When one dies and he has the property of another, whether he (the latter) has or has not taken anything of its (price), he should be dealt with like the creditors."

[27] It Is Hateful To Give Witness When One Is Not Asked For It

2362- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Prophet "Allah's blessing and peace be upon him" was asked about the best of people, thereupon he said: "The people of my generation are the best, then those who follow them, and then those who follow them (the second generation). After that there will come some people the witness of anyone of whom will go ahead of his oath, and his oath will go ahead of his witness."

2363- It is narrated on the authority of Jabir Ibn Samurah that he said: Umar Ibn Al-Khattab stood (as a lecturer) in us, and said: The Messenger of Allah "Allah's blessing and peace be upon him" stood (as a lecturer) in us the same as I am now in you and then he addressed us saying: "Take care of my companions for my sake, and then those who will follow them, and then those who will follow them; and then telling lies will become widespread (among the people) to the extent that a man will (hasten to) give witness, even though he will not be asked to do so, and further take oath, even though he will not be asked to do so."

2359 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُوسٰى بْنِ عُقْبَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَيُّمَا رَجُلٍ بَاعَ سِلْعَةً، فَأَدْرَكَ سِلْعَتَهُ بِعَيْنِهَا عِنْدَ رَجُلٍ، وَقَدْ أَفْلَسَ، وَلَمْ يَكُنْ قَبَضَ مِنْ ثَمَنِهَا شَيْئاً، فَهِيَ لَهُ. وَإِنْ كَانَ قَبَضَ مِنْ ثَمَنِهَا شَيْئاً، فَهُوَ أُسْوَةٌ لِلْغُرَمَاءِ**».

2360 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ أَبِي الْمُعْتَمِرِ بْنِ عَمْرِو بْنِ رَافِعٍ، عَنِ ابْنِ خَلْدَةَ الزُّرَقِيِّ، وَكَانَ قَاضِياً بِالْمَدِينَةِ قَالَ: جِئْنَا أَبَا هُرَيْرَةَ فِي صَاحِبٍ لَنَا قَدْ أَفْلَسَ. فَقَالَ: هٰذَا الَّذِي قَضَى فِيهِ النَّبِيُّ ﷺ: «**أَيُّمَا رَجُلٍ مَاتَ أَوْ أَفْلَسَ، فَصَاحِبُ الْمَتَاعِ أَحَقُّ بِمَتَاعِهِ. إِذَا وَجَدَهُ بِعَيْنِهِ**».

2361 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا الْيَمَانُ بْنُ عَدِيٍّ. حَدَّثَنِي الزَّبِيدِيُّ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّمَا امْرِىءٍ مَاتَ وَعِنْدَهُ مَالُ امْرِىءٍ بِعَيْنِهِ، اقْتَضَى مِنْهُ شَيْئاً أَوْ لَمْ يَقْتَضِ، فَهُوَ أُسْوَةٌ لِلْغُرَمَاءِ**».

27 ـ بابُ كَرَاهِيَةِ الشَّهَادَةِ لِمَنْ لَمْ يُسْتَشْهَدْ

2362 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَمْرُو بْنُ رَافِعٍ، قَالاَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «**قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ. ثُمَّ يَجِيءُ قَوْمٌ تَبْدُرُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ**».

2363 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: خَطَبَنَا عُمَرُ بْنُ الْخَطَّابِ بِالْجَابِيَةِ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِينَا مِثْلَ مُقَامِي فِيكُمْ فَقَالَ: «**احْفَظُونِي فِي أَصْحَابِي. ثُمَّ الَّذِينَ يَلُونَهُمْ. ثُمَّ الَّذِينَ يَلُونَهُمْ. ثُمَّ يَفْشُو الْكَذِبُ حَتَّى يَشْهَدَ الرَّجُلُ وَمَا يُسْتَشْهَدُ. وَيَحْلِفَ وَمَا يُسْتَحْلَفُ**».

[28] When One Has A Witness Even Though Such As It Is In Whose Favour Knows Not

2364- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The best witness is such as gives it before he is asked to give it (when the judge has no knowledge that he has witness)."

[29] Taking Witnesses To The Future Obligations

2365- It is narrated on the authority of Abu Sa'id Al-Khudri that he recited Allah's saying: "You who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing" and when he came to Allah's saying: "And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust" he said: This (latter) statement abrogated that prior to it.

[30] What About Such As Whose Witness Should Not Be Accepted

2266- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No witness should be accepted from a betrayer, be it male or female, or one (whose knowledge of the principles of) Islam is limited, or one who has hatred towards his brother (in connection with whom he gives witness)."

2367- It is narrated on the authority of Abu Hurairah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No witness should be accepted from a desert dweller against a town dweller."

[31] Passing The Judgement Depending Upon A Witness (To Affirm The Claim) And An Oath (To Refute It)

2368- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" passed his judgement depending upon an oath (taken by the claimant) along with the witness, (in substitution for the other witness he should have).

2369- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement depending upon the oath (taken by the plaintiff) along with the witness (he had; and this oath acted as another witness for everyone should have two witnesses to support his claim).

28 ـ باب الرَّجُلُ عِنْدَهُ الشَّهَادَةُ لا يَعْلَمُ بها صَاحِبُها

2364 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الْجُعْفِيُّ قَالاَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ الْعُكْلِيُّ. أَخْبَرَنِي أُبَيُّ بْنُ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ. حَدَّثَنِي أَبُو بَكْرِ بْنُ عَمْرِو بْنِ حَزْمٍ. حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ. حَدَّثَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ. أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَمْرَةَ الأَنْصَارِيِّ؛ أَنَّهُ سَمِعَ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ يَقُولُ: إِنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**خَيْرُ الشُّهُودِ مَنْ أَدَّى شَهَادَتَهُ قَبْلَ أَنْ يُسْأَلَهَا**».

29 ـ باب الإِشْهَادِ على الدُّيُونِ

2365 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ، وَجَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعِجْلِيُّ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي نَضْرَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: تَلاَ هٰذِهِ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى﴾ [البقرة: 282] حَتَّى بَلَغَ: ﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضٗا﴾ [البقرة: 283] فَقَالَ: هٰذِهِ نَسَخَتْ مَا قَبْلَهَا.

30 ـ باب مَنْ لا تَجُوزُ شَهَادَتُهُ

2366 ـ **حدّثنا** أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ. حَدَّثَنَا مَعْمَرُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَجُوزُ شَهَادَةُ خَائِنٍ وَلاَ خَائِنَةٍ، وَلاَ مَحْدُودٍ فِي الإِسْلاَمِ، وَلاَ ذِي غِمْرٍ عَلَى أَخِيهِ**».

2367 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي نَافِعُ بْنُ يَزِيدَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَجُوزُ شَهَادَةُ بَدَوِيٍّ عَلَى صَاحِبِ قَرْيَةٍ**».

31 ـ باب الْقَضَاءِ بالشَّاهِدِ والْيَمِينِ

2368 ـ **حدّثنا** أَبُو مُصْعَبٍ الْمَدِينِيُّ، أَحْمَدُ بْنُ عَبْدِ اللَّهِ الزُّهْرِيُّ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ.

2369 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ.

2370- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" passed his judgement depending upon an oath (taken by the plaintiff) along with a witness (he had; and this oath acted as another witness for everyone should have two witnesses).

2371- It is narrated on the authority of Surraq that the Messenger of Allah "Allah's blessing and peace be upon him" accepted both the witness and the oath taken by the plaintiff (to support his claim).

[32] What About The False Witness

2372- It is narrated on the authority of Khuraim Ibn Fatik Al-Asadi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered the Morning prayer, and when he (finished and) turned away, he stood up (and addressed us) saying: "The false witness is made to be equal to ascribing partners to Allah (in worship)" thrice, after which he recited: "and shun the word that is false, Being true in faith to Allah, and never assign partners to Him." (Al-Hajj 30:31)

2373- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The feet of such as gives false witness will not move until the fire (of Hell) is assured by Allah to him."

[33] The Witness Of Those Of Scripture Against Each Other

2374- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" accepted the witness of those of Scripture against each other.

2370 ـ **حدّثنا** أَبُو إِسْحَاقَ الْهَرَوِيُّ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحٰرِثِ الْمَخْزُومِيُّ. حَدَّثَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيُّ. أَخْبَرَنِي قَيْسُ بْنُ سَعْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ بِالشَّاهِدِ وَالْيَمِينِ.

2371 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ، عَنْ سُرَّقٍ؛ أَنَّ النَّبِيَّ ﷺ أَجَازَ شَهَادَةَ الرَّجُلِ وَيَمِينَ الطَّالِبِ.

32 ـ بابُ شَهَادَةِ الزُّورِ

2372 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ. حَدَّثَنَا سُفْيَانُ الْعُصْفُرِيُّ عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ النُّعْمَانِ الأَسَدِيِّ، عَنْ خُرَيْمِ بْنِ فَاتِكٍ الأَسَدِيِّ؛ قَالَ: صَلَّى النَّبِيُّ ﷺ الصُّبْحَ. فَلَمَّا انْصَرَفَ قَامَ قَائِماً. فَقَالَ: «**عُدِلَتْ شَهَادَةُ الزُّورِ بِالإِشْرَاكِ بِاللَّهِ**» ثَلاَثَ مَرَّاتٍ. ثُمَّ تَلاَ هٰذِهِ الآيَةَ: ﴿وَٱجْتَنِبُواْ قَوْلَ ٱلزُّورِ ﴿٣٠﴾ حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ﴾ [الحج: 30، 31].

2373 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ الْفُرَاتِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَنْ تَزُولَ قَدَمَا شَاهِدِ الزُّورِ حَتَّى يُوجِبَ اللَّهُ لَهُ النَّارَ**».

33 ـ بابُ شَهَادَةِ أَهْلِ الكِتَابِ بَعْضِهِمْ على بَعْضٍ

2374 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَجَازَ شَهَادَةَ أَهْلِ الْكِتَابِ بَعْضِهِمْ عَلَى بَعْضٍ.

(14) THE BOOK OF GIFTS

[1] When A Man Gives A Gift To His Son

2375- It is narrated on the authority of An-Nu'man Ibn Bashir that his father went with him to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "Be witness to the fact that I've given as a gift this son of mine such and such (things) out of my property." He said: "Have you given all of your sons the same as you've given An-Nu'man?" he answered in the negative, he said: "Then, make anyone else other than me witness to that." He further asked him: "Would you not be pleased to have all of them (i.e. your sons) equally dutiful and kind to you?" he answered in the affirmative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, it is not" (i.e. do not give him anything apart from them).

2376- It is narrated on the authority of An-Nu'man Ibn Bashir that his father gave him a slave as a gift, and he went to the Messenger of Allah "Allah's blessing and peace be upon him" to make him witness to that, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you given all of your sons the same?" he answered in the negative. On that he said to him: "Then, take him (the slave) back."

[2] When A Father Gives A Gift To His Son, And Takes It Back

2377- It is narrated on the authority of both Ibn Abbas and Ibn Umar, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "It is unlawful for a man to give a gift and then take it back, except when a father gives a gift to his son" (in this case he has the right to take it back).

2378- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for anyone to take back what he gives as a gift, except when a father gives a gift to his son" (for he has the right to take it back if he so likes).

[3] The Lifetime Gift

Comment: (It is that a man gives a gift to another, stipulating the condition that it is for him as long as he is alive; and in some cases, it is made permanent, i.e. to be taken also by his offspring after his death)

2379- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

14 ـ كِتَابُ الهِبَاتِ

1 ـ بابُ الرَّجُلِ يَنْحَلُ وَلَدَهُ

2375 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ قَالَ: انْطَلَقَ بِهِ أَبُوهُ يَحْمِلُهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ: اِشْهَدْ أَنِّي قَدْ نَحَلْتُ النُّعْمَانَ مِنْ مَالِي كَذَا وَكَذَا. قَالَ: «**فَكُلَّ بَنِيكَ نَحَلْتَ مِثْلَ الَّذِي نَحَلْتَ النُّعْمَانَ؟**» قَالَ: لاَ. قَالَ: «**فَأَشْهِدْ عَلَى هٰذَا غَيْرِي**». قَالَ: «**أَلَيْسَ يَسُرُّكَ أَنْ يَكُونُوا لَكَ فِي الْبِرِّ سَوَاءً؟**» قَالَ: بَلَىٰ. قَالَ: «**فَلاَ إِذاً**».

2376 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، وَمُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَخْبَرَاهُ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّ أَبَاهُ نَحَلَهُ غُلاَماً. وَأَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ يُشْهِدُهُ. فَقَالَ: «**أَكُلَّ وَلَدِكَ نَحَلْتَهُ؟**» قَالَ: لاَ. قَالَ: «**فَارْدُدْهُ**».

2 ـ بابُ مَنْ أَعْطَى وَلَدَهُ ثُمَّ رَجَعَ فِيهِ

2377 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ. يَرْفَعَانِ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ قَالَ: «**لاَ يَحِلُّ لِلرَّجُلِ أَنْ يُعْطِيَ الْعَطِيَّةَ ثُمَّ يَرْجِعَ فِيهَا. إِلاَّ الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ**».

2378 ـ **حدّثنا** جَمِيلُ بْنُ الْحَسَنِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ، عَنْ عَامِرٍ الأَحْوَلِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «**لاَ يَرْجِعْ أَحَدُكُمْ فِي هِبَتِهِ، إِلاَّ الْوَالِدَ مِنْ وَلَدِهِ**».

3 ـ بابُ العُمْرَى

2379 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ عُمْرَى. فَمَنْ أُعْمِرَ شَيْئاً، فَهُوَ لَهُ**».

lifetime gift is not (fitting for the interests of people), even though, if one is given a lifetime gift, it should be for him."

2380- It is narrated on the authority of Jabir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If one gives a lifetime gift to a man and his offspring (after him), his statement has, indeed, abrogated his right (to take it back), and it then should be for such as to whom it is given and his offspring (after him)."

2381- It is narrated on the authority of Zaid Ibn Thabit that the Messenger of Allah "Allah's blessing and peace be upon him" gave the (right of the) lifetime gift to the heir.

[4] The Gift In Connection With Which Watching Death Is Observed

This kind of giving is that a man says to another: Get benefit from this thing of me, and if I die before you, it should be for you; and if you die before me, it should be brought back to me. In this case, each of them watches (and expects) the death of the other)

2382- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No gift in connection with which watching death is observed is (fitting for the interests of the people); and if one is given such, it should be for him during his lifetime and after his death." He said: The gift in connection with which watching death is observed is that a man says to another: This will be from me (to you as a gift) and from you (again to me) by the death (of any of us).

2383- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The gift in connection with which watching death is observed is permissible for such as given it (to accept); and the lifetime gift is also permissible for such as given it (to accept)."

[5] What About Taking Back The Gift

2384- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of such as takes back his gift is like the example of a dog, which eats, and when it is satisfied, it vomits, and then returns to eat its vomit once again."

2385- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as takes back his gift is like such as takes back (and eats) his vomit."

2380 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ أَعْمَرَ رَجُلاً عُمْرَى لَهُ وَلِعَقِبِهِ، فَقَدْ قَطَعَ قَوْلُهُ حَقَّهُ فِيهَا. فَهِيَ لِمَنْ أُعْمِرَ وَلِعَقِبِهِ**».

2381 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ حُجْرٍ الْمَدَرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ؛ أَنَّ النَّبِيَّ ﷺ جَعَلَ الْعُمْرَى لِلْوَارِثِ.

4 ـ بابُ الرُّقْبَى

2382 ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ رُقْبَىٰ. فَمَنْ أُرْقِبَ شَيْئاً فَهُوَ لَهُ، حَيَاتَهُ وَمَمَاتَهُ**».

قَالَ: وَالرُّقْبَىٰ أَنْ يَقُولَ: هُوَ لِلآخِرِ مِنِّي وَمِنْكَ مَوْتاً.

2383 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا هُشَيْمٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالاَ: حَدَّثَنَا دَاوُدُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْعُمْرَى جَائِزَةٌ لِمَنْ أُعْمِرَهَا. وَالرُّقْبَىٰ جَائِزَةٌ لِمَنْ أُرْقِبَهَا**».

5 ـ بابُ الرُّجُوعِ في الهِبَةِ

2384 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَوْفٍ، عَنْ خِلاَسٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مَثَلَ الَّذِي يَعُودُ فِي عَطِيَّتِهِ، كَمَثَلِ الْكَلْبِ. أَكَلَ، حَتَّى إِذَا شَبِعَ قَاءَ. ثُمَّ عَادَ فِي قَيْئِهِ، فَأَكَلَهُ**».

2385 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ**».

2386- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as takes back his gift is like a dog which takes back (and eats) its vomit."

[6] When One Gives A Gift In Expectation For Its Reward

2387- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The man is more entitled (to take back) his gift unless he is rewarded for it."

[7] What About The Gift Of A Woman Without The Leave Of Her Husband

2388- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a woman to dispose of her property without the leave of her husband, in case she is under his guardianship."

2389- It is narrated on the authority of Abdullah Ibn Yahya, one of the grandsons of Ka'b Ibn Malik from his father from his grandfather that his grandmother Khairah, the wife of Ka'b Ibn Malik brought some ornaments belonging to her to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've given that in charity." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a woman to dispose of her property without the leave of her husband: have you taken the permission of Ka'b?" she answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" sent to Ka'b Ibn Malik, her husband, asking him: "Have you given permission to Khairah to give her ornaments in charity?" he answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" accepted it from her.

2386 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُوسُفَ الْعَرْعَرِيُّ. حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ. حَدَّثَنَا الْعُمَرِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ**».

6 ـ بابُ مَنْ وَهَبَ هِبَةً رَجَاءَ ثَوَابِهَا

2387 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ مُجَمِّعِ بْنِ جَارِيَةَ الأَنْصَارِيِّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الرَّجُلُ أَحَقُّ بِهِبَتِهِ مَا لَمْ يُثَبْ مِنْهَا**».

7 ـ بابُ عَطِيَّةِ الْمَرْأَةِ بِغَيْرِ إِذْنِ زَوْجِهَا

2388 ـ **حدّثنا** أَبُو يُوسُفَ الرَّقِّيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الصَّيْدَلاَنِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الْمُثَنَّى بْنِ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، فِي خُطْبَةٍ خَطَبَهَا: «**لاَ يَجُوزُ لاِمْرَأَةٍ فِي مَالِهَا، إِلاَّ بِإِذْنِ زَوْجِهَا، إِذَا هُوَ مَلَكَ عِصْمَتَهَا**».

2389 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَىٰ (رَجُلٌ مِنْ وَلَدِ كَعْبِ بْنِ مَالِكٍ) عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ جَدَّتَهُ خَيْرَةَ، امْرَأَةَ كَعْبِ بْنِ مَالِكٍ أَتَتْ رَسُولَ اللَّهِ ﷺ بِحُلِيٍّ لَهَا. فَقَالَتْ: إِنِّي تَصَدَّقْتُ بِهٰذَا. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**لاَ يَجُوزُ لِلْمَرْأَةِ فِي مَالِهَا إِلاَّ بِإِذْنِ زَوْجِهَا. فَهَلِ اسْتَأْذَنْتِ كَعْباً؟**» قَالَتْ: نَعَمْ. فَبَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى كَعْبِ بْنِ مَالِكٍ، زَوْجِهَا فَقَالَ: «**هَلْ أَذِنْتَ لِخَيْرَةَ أَنْ تَتَصَدَّقَ بِحُلِيِّهَا؟**» فَقَالَ: نَعَمْ. فَقَبِلَهُ رَسُولُ اللَّهِ ﷺ مِنْهَا.

(15) THE BOOK OF ALMS

[1] Taking Back The Alms

2390- It is narrated on the authority of Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not take back your alms (after giving it)."

2391- It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of such as gives alms and then takes it back is like a dog which vomits and then eats its vomit (once again)."

[2] When One Gives Something In Charity And Then Finds It Being Sold: Could He Buy It

2392- It is narrated on the authority of Umar Ibn Abdullah Ibn Umar from his father from his grandfather that he gave a horse in charity during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and later on he found it being sold for (a price) less (than its value). He came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him of that, thereupon he said to him: "Do not purchase your (object of) charity" (after you have given it, for it is like taking it back).

2393- It is narrated on the authority of Az-Zubair Ibn Al-Awwam that he gave a horse called Ghamr or Ghamrah (in charity) for carriage (in the Cause of Allah); and later on he saw a baby mare belonging to his horse being sold, thereupon he forbade it.

[3] When One Gives (An Object Of) Charity And Then Inherits It

2394- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've given a slave-girl in charity to my mother, and she died." On that he said: "Allah has given you a reward for that, and restored to you the heritage."

2395- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've given (in charity) a garden of mine to my mother; and she died, and left no heir other than me." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward of) your charity has been affirmed (to you by Allah), and your garden has returned to you (as heritage)."

15 ـ كِتَابُ الصَّدَقَاتِ

1 ـ بابُ الرُّجُوعِ في الصَّدَقَةِ

2390 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تَعُدْ فِي صَدَقَتِكَ**».

2391 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ عَلِيٍّ. حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَثَلُ الَّذِي يَتَصَدَّقُ ثُمَّ يَرْجِعُ فِي صَدَقَتِهِ، مَثَلُ الْكَلْبِ يَقِيءُ ثُمَّ يَرْجِعُ فَيَأْكُلُ قَيْئَهُ**».

2 ـ بابُ مَنْ تَصَدَّقَ بِصَدَقَةٍ فَوَجَدَهَا تُبَاعُ هَلْ يَشْتَرِيهَا؟

2392 ـ **حدّثنا** تَمِيمُ بْنُ الْمُنْتَصِرِ الْوَاسِطِيُّ. حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ شَرِيكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ. يَعْنِي عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ؛ أَنَّهُ تَصَدَّقَ بِفَرَسٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَأَبْصَرَ صَاحِبَهَا يَبِيعُهَا بِكَسْرٍ. فَأَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ ذٰلِكَ. فَقَالَ: «**لاَ تَبْتَعْ صَدَقَتَكَ**».

2393 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ؛ أَنَّهُ حَمَلَ عَلَى فَرَسٍ يُقَالُ لَهُ غَمْرٌ أَوْ غَمْرَةُ. فَرَأَى مُهْراً أَوْ مُهْرَةً مِنْ أَفْلاَئِهَا يُبَاعُ، يُنْسَبُ إِلَى فَرَسِهِ، فَنَهَىٰ عَنْهَا.

3 ـ بابُ مَنْ تَصَدَّقَ بِصَدَقَةٍ ثُمَّ وَرِثَهَا

2394 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي تَصَدَّقْتُ عَلَى أُمِّي بِجَارِيَةٍ. وَإِنَّهَا مَاتَتْ. فَقَالَ: «**آجَرَكِ اللَّهُ، وَرَدَّ عَلَيْكِ الْمِيرَاثَ**».

2395 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي أَعْطَيْتُ أُمِّي حَدِيقَةً لِي. وَإِنَّهَا مَاتَتْ وَلَمْ تَتْرُكْ وَارِثاً غَيْرِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**وَجَبَتْ صَدَقَتُكَ، وَرَجَعَتْ إِلَيْكَ حَدِيقَتُكَ**».

[4] What About Endowments

2396- It is narrated on the authority of Nafi' from Ibn Umar: Umar Ibn Al-Khattab got some land in Khaibar and he went to The Prophet "Allah's blessing and peace be upon him" to consult him about it saying: "O Messenger of Allah! I got some land in Khaibar better than which I have never had, what do you suggest for me to do with it?" The Prophet "Allah's blessing and peace be upon him" said: "If you like you can give the land as endowment and give its yield in charity." So Umar gave it in charity as an endowment on the condition that it should neither be sold, nor given to anybody as a gift, nor be inherited. However, its yield would be given in charity to the poor people, to the Kith and kin, for manumitting slaves, in Allah's Cause, to the travellers and guests. But there would be no harm if the administrator of the endowment ate from it, according to his need, and fed others without the intention of getting wealthy from it.

2397- It is narrated on the authority of Ibn Umar that Umar Ibn Al-Khattab said: "O Messenger of Allah! I've never got a property much dearer to me than The (piece of land which is) one hundred shares I have in Khaibar; and I like to give it in charity." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give the land as endowment, and give its yields in the Cause of Allah." Ibn Abu Umar said: I found this narration in another place of my book I related from Sufyan from Abdullah from Nafi' from Ibn Umar that Umar Ibn Al-Khattab said...and he mentioned the same.

[5] What About The Borrowed Thing

2398- It is narrated on the authority of Abu Umamah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The borrowed thing should be given back (to its owner), and the gift (given for the benefit of others) should be brought back (to its owner once the advantage for which it is given is over)."

2399- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The borrowed thing should be given back (to its owner), and the gift (given for the benefit of others) should be brought back (to its owner once the advantage for which it is given is over)."

2400- It is narrated on the authority of Samurah that he said that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lord of the) hand (say by way of borrowing, stealing, etc) is responsible for what it takes until it is brought back (to its owner)."

4 ـ بابُ مَنْ وَقَفَ

2396 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: أَصَابَ عُمَرُ بْنُ الْخَطَّابِ أَرْضاً بِخَيْبَرَ. فَأَتَى النَّبِيَّ ﷺ فَاسْتَأْمَرَهُ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ مَالاً بِخَيْبَرَ. لَمْ أُصِبْ مَالاً قَطُّ أَنْفَسُ عِنْدِي مِنْهُ. فَمَا تَأْمُرُنِي بِهِ؟ فَقَالَ: «**إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا**» قَالَ: فَعَمِلَ بِهَا عُمَرُ عَلَى أَنْ لاَ يُبَاعَ أَصْلُهَا وَلاَ يُوهَبَ وَلاَ يُورَثَ. تَصَدَّقَ بِهَا لِلْفُقَرَاءِ وَفِي الْقُرْبَىٰ وَفِي الرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ. لاَ جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَهَا بِالْمَعْرُوفِ، أَوْ يُطْعِمَ صَدِيقاً. غَيْرَ مُتَمَوِّلٍ.

2397 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ إِنَّ الْمِائَةَ سَهْمٍ، الَّتِي بِخَيْبَرَ، لَمْ أُصِبْ مَالاً قَطُّ هُوَ أَحَبُّ إِلَيَّ مِنْهَا. وَقَدْ أَرَدْتُ أَنْ أَتَصَدَّقَ بِهَا. فَقَالَ النَّبِيُّ ﷺ: «**احْبِسْ أَصْلَهَا، وَسَبِّلْ ثَمَرَتَهَا**».

قَالَ ابْنُ أَبِي عُمَرَ: فَوَجَدْتُ هٰذَا الْحَدِيثَ فِي مَوْضِعٍ آخَرَ فِي كِتَابِي، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ عُمَرُ. فَذَكَرَ نَحْوَهُ.

5 ـ بابُ العَارِيَةِ

2398 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا شُرَحْبِيلُ بْنُ مُسْلِمٍ؛ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْعَارِيَةُ مُؤَدَّاةٌ، وَالْمِنْحَةُ مَرْدُودَةٌ**».

2399 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيَانِ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْعَارِيَةُ مُؤَدَّاةٌ وَالْمِنْحَةُ مَرْدُودَةٌ**».

2400 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. ح وَحَدَّثَنَا يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، جَمِيعاً عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**عَلَى الْيَدِ مَا أَخَذَتْ حَتَّى تُؤَدِّيَهُ**».

[6] What About The Deposit

2401- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, with whom anything is deposited on trust, has no warranty (to give to the depositor)."

[7] When An Honest One Invests The Property Of Others And Makes Profit

2402- It is narrated on the authority of Urwah Al-Bariqi that the Messenger of Allah "Allah's blessing and peace be upon him" gave him a Dinar to buy a goat for him; and he bought two (instead of one), and sold one of them for a Dinar; and thus he brought to the Messenger of Allah "Allah's blessing and peace be upon him" a goat and a Dinar. On that the Messenger of Allah "Allah's blessing and peace be upon him" invoked for (Allah's) Blessing upon him. Consequently, whenever he bought (anything, say) dust, he would make profit (from it).

(...) It is narrated on the authority of Urwah Ibn Abu Al-Ja'd Al-Bariqi that he said: Some imports reached (Medina), and the Messenger of Allah "Allah's blessing and peace be upon him" gave me a Dinar...and he mentioned the same.

[8] What About Transference

2403- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if (the debt of) anyone of you is transferred (from his debtor) to a rich debtor, let him agree."

2404- It is narrated on the authority of Ibn Umar that he said: The Prophet "Allah's blessing and peace be upon him" said: "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your (debt) is transferred (from your debtor) to a rich debtor, you should agree."

[9] What About The Bail

2405- It is narrated on the authority of Abu Umamah Al-Bahili that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The bailsman guarantees (the debt to be paid) for the debt should be fulfilled (anyway)."

2406- It is narrated on the authority of Ibn Abbas that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man stuck to his debtor who owed him ten Dinars. He said to him: "I have

6 ـ بابُ الوَدِيعَةِ

2401 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ الْجَهْمِ الأَنْمَاطِيُّ. حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ، عَنِ الْمُثَنَّى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أُودِعَ وَدِيعَةً، فَلاَ ضَمَانَ عَلَيْهِ**».

7 ـ بابٌ الأَمِينُ يَتَّجِرُ فِيهِ فَيَرْبَحُ

2402 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ؛ أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ دِينَاراً يَشْتَرِي لَهُ شَاةً. فَاشْتَرَى لَهُ شَاتَيْنِ. فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ. فَأَتَى النَّبِيَّ ﷺ بِدِينَارٍ وَشَاةٍ. فَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ بِالْبَرَكَةِ.

قَالَ: فَكَانَ لَوِ اشْتَرَى التُّرَابَ لَرَبِحَ فِيهِ.

حدّثنا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ. حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ، عَنِ الزُّبَيْرِ بْنِ الْخِرِّيتِ، عَنْ أَبِي لَبِيدٍ لُمَازَةَ بْنِ زَبَّارٍ، عَنْ عُرْوَةَ بْنِ أَبِي الْجَعْدِ الْبَارِقِيِّ؛ قَالَ: قَدِمَ جَلَبٌ، فَأَعْطَانِي النَّبِيُّ ﷺ دِينَاراً. فَذَكَرَ نَحْوَهُ.

8 ـ بابُ الحَوَالَةِ

2403 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الظُّلْمُ مَطْلُ الْغَنِيِّ. وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ**».

2404 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ تَوْبَةَ. حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَطْلُ الْغَنِيِّ ظُلْمٌ. وَإِذَا أُحِلْتَ عَلَى مَلِيءٍ فَاتْبَعْهُ**».

9 ـ بابُ الكَفَالَةِ

2405 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَالْحَسَنُ بْنُ عَرَفَةَ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنِي شُرَحْبِيلُ بْنُ مُسْلِمٍ الْخَوْلاَنِيُّ. قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الزَّعِيمُ غَارِمٌ، وَالدَّيْنُ مَقْضِيٌّ**».

2406 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَجُلاً لَزِمَ غَرِيماً لَهُ

nothing to give you." The other said: "No, by Allah! I'm not to leave you unless you fulfill my (right to) me, otherwise, you should bring a bailsman (to guarantee that for me)." He took him to the Messenger of Allah "Allah's blessing and peace be upon him"; and the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "How long would you give him as respite?" he said: "A month." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I am his bailsman." He came to him in the specific time fixed by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "How have you got that?" he said: "From (an earthware) metal." He said: "There is no good in it." Then, he fulfilled his debt on behalf of him."

2407- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that a dead body (of a deceased) was brought to the Messenger of Allah "Allah's blessing and peace be upon him" to offer funeral prayer for it, but the Messenger of Allah "Allah's blessing and peace be upon him" (refused and) said: "Offer funeral prayer for your companion: indeed, he is debtor." Abu Qatadah said: "I guarantee to fulfill it." The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Do you pledge (to do so)?" he said: "I pledge (to do so)." He owed (no more than) eighteen or nineteen Dirhams.

[10] When One Asks For Loan, Which He Intends To Fulfill

2408- It is narrated on the authority of Maimunah, the Mother of the Believers that she asked for loan, thereupon one of her family told her not to do, and disapproved that act from her. She said: "Nay! I heard my Prophet and friend "Allah's blessing and peace be upon him" having said: "There is no Muslim who asks for loan, which Allah knows he has the intention to fulfill it, but that Allah fulfills it on his behalf in this life."

2409- It is narrated on the authority of Abdullah Ibn Ja'far that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is always with the debtor until he fulfills his debt, as long as it is not in what Allah dislikes." Henceforth, Abdullah used to say to his storekeeper: Go and ask for loan for me, for I dislike to spend a night on which Allah is not with me after that which I heard from the Messenger of Allah "Allah's blessing and peace be upon him".

[11] When One Asks For Loan Which He Does Not Intend To Fulfill

2410- It is narrated on the authority of Suhaib Al-Khair that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a

بِعَشَرَةِ دَنَانِيرَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: مَا عِنْدِي شَيْءٌ أُعْطِيكَهُ. فَقَالَ: لاَ وَاللَّهِ لاَ أُفَارِقُكَ حَتَّى تَقْضِيَنِي أَوْ تَأْتِيَنِي بِحَمِيلٍ. فَجَرَّهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «**كَمْ تَسْتَنْظِرُهُ؟**» فَقَالَ: شَهْراً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فَأَنَا أَحْمِلُ لَهُ**» فَجَاءَهُ فِي الْوَقْتِ الَّذِي قَالَ النَّبِيُّ ﷺ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «**مِنْ أَيْنَ أَصَبْتَ هٰذَا؟**» قَالَ: مِنْ مَعْدِنٍ. قَالَ: «**لاَ خَيْرَ فِيهَا**» وَقَضَاهَا عَنْهُ.

2407 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، أَبُو عَامِرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا. فَقَالَ: «**صَلُّوا عَلَى صَاحِبِكُمْ. فَإِنَّ عَلَيْهِ دَيْناً**» فَقَالَ أَبُو قَتَادَةَ: أَنَا أَتَكَفَّلُ بِهِ. قَالَ النَّبِيُّ ﷺ: «**بِالْوَفَاءِ؟**» قَالَ: بِالْوَفَاءِ. وَكَانَ الَّذِي عَلَيْهِ ثَمَانِيَةَ عَشَرَ أَوْ تِسْعَةَ عَشَرَ دِرْهَماً.

10 ـ بابُ مَنِ ادَّانَ دَيْناً وهُوَ يَنْوِي قَضَاءَهُ

2408 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ زِيَادِ بْنِ عَمْرِو بْنِ هِنْدٍ، عَنِ ابْنِ حُذَيْفَةَ (هُوَ عِمْرَانُ) عَنْ أُمِّ الْمُؤْمِنِينَ مَيْمُونَةَ؛ قَالَ: كَانَتْ تَدَّانُ دَيْناً. فَقَالَ لَهَا بَعْضُ أَهْلِهَا: لاَ تَفْعَلِي. وَأَنْكَرَ ذٰلِكَ عَلَيْهَا؛ قَالَتْ: بَلَىٰ. إِنِّي سَمِعْتُ نَبِيِّي وَخَلِيلِي ﷺ يَقُولُ: «**مَا مِنْ مُسْلِمٍ يَدَّانُ دَيْناً، يَعْلَمُ اللَّهُ مِنْهُ أَنَّهُ يُرِيدُ أَدَاءَهُ، إِلاَّ أَدَّاهُ اللَّهُ عَنْهُ فِي الدُّنْيَا**».

2409 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنَا سَعِيدُ بْنُ سُفْيَانَ مَوْلَى الأَسْلَمِيِّينَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كَانَ اللَّهُ مَعَ الدَّائِنِ حَتَّى يَقْضِيَ دَيْنَهُ. مَا لَمْ يَكُنْ فِيمَا يَكْرَهُ اللَّهُ**».

قَالَ: فَكَانَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ يَقُولُ لِخَازِنِهِ: اذْهَبْ فَخُذْ لِي بِدَيْنٍ. فَإِنِّي أَكْرَهُ أَنْ أَبِيتَ لَيْلَةً إِلاَّ وَاللَّهُ مَعِي، بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ.

11 ـ بابُ مَنِ ادَّانَ دَيْناً لَمْ يَنْوِ قَضَاءَهُ

2410 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدِ بْنِ صَيْفِيِّ بْنِ صُهَيْبٍ الْخَيْرِ. حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ زِيَادِ بْنِ صَيْفِيِّ بْنِ صُهَيْبٍ، عَنْ شُعَيْبِ بْنِ عَمْرٍو. حَدَّثَنَا صُهَيْبُ الْخَيْرِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**أَيُّمَا رَجُلٍ يَدِينُ دَيْناً، وَهُوَ مُجْمِعٌ أَنْ لاَ يُوَفِّيَهُ إِيَّاهُ، لَقِيَ اللَّهَ سَارِقاً**».

man takes up a loan, with the intention not to fulfill it, he will meet Allah as a thief (on the Day of Judgement)."

(...) The same is narrated on the authority of Suhaib from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

2411- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes the property of the people, with the intention to damage it, Allah will destroy him."

[12] The Severe Punishment Pertaining To (Non-Payment Of) Debt

2412- It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever likes to have his soul leave his body (i.e. die) while being free from those three things, will be admitted to the Garden: from arrogance (because of hoarding gold and silver), misappropriation and debt."

2413- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer's soul is suspended (from being admitted to the Garden) on account of his debt until it is fulfilled on behalf of him."

2414- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one dies and he owes a Dinar or even a Dirham (to another), (what is equal in value) will be fulfilled from his good deeds (to the creditor), for (in the hereafter) there will be no Dinar nor Dirham (to fulfill it)."

[13] If One Leaves Debts Or Dependents (After His Death) Allah And His Messenger Are Responsible For Them

2415- It is narrated on the authority of Abu Hurairah: Whenever a dead man in debt was brought to The Messenger of Allah "Allah's blessing and peace be upon him" he would ask: "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer the funeral prayer for him, otherwise he would tell the Muslims to offer the funeral prayer for their companion. When Allah made The Prophet "Allah's blessing and peace be upon him" wealthy through conquests, he said: "I have more claim to be the guardian of the believers than their own selves, so if a Muslim dies while in debt, I am responsible for the

حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدِ بْنِ صَيْفِيَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ زِيَادٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ صُهَيْبٍ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

2411 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ أَبِي الْغَيْثِ، مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ إِتْلاَفَهَا، أَتْلَفَهُ اللَّهُ**».

12 ـ بابُ التَّشْدِيدِ في الدَّيْنِ

2412 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**مَنْ فَارَقَ الرُّوحُ الْجَسَدَ، وَهُوَ بَرِيءٌ مِنْ ثَلاَثٍ، دَخَلَ الْجَنَّةَ: مِنَ الْكِبْرِ وَالْغُلُولِ وَالدَّيْنِ**».

2413 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ، حَتَّى يُقْضَىٰ عَنْهُ**».

2414 ـ **حدّثنا** مُحَمَّدُ بْنُ ثَعْلَبَةَ بْنِ سَوَاءٍ. حَدَّثَنَا عَمِّي مُحَمَّدُ بْنُ سَوَاءٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ مَاتَ وَعَلَيْهِ دِينَارٌ أَوْ دِرْهَمٌ قُضِيَ مِنْ حَسَنَاتِهِ. لَيسَ ثَمَّ دِينَارٌ وَلاَ دِرْهَمٌ**».

13 ـ بابُ مَنْ تَرَكَ دَيْناً أو ضَيَاعاً فعلى الله وعلى رَسُولِهِ

2415 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ، إِذَا تُوُفِّيَ الْمُؤْمِنُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ الدَّيْنُ فَيَسْأَلُ: «**هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ؟**» فَإِنْ قَالُوا: نَعَمْ، صَلَّى عَلَيْهِ. وَإِنْ قَالُوا: لاَ، قَالَ: «**صَلُّوا عَلَى صَاحِبِكُمْ**». فَلَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ الْفُتُوحَ قَالَ: «**أَنَا أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ. فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ، فَعَلَيَّ قَضَاؤُهُ. وَمَنْ تَرَكَ مَالاً، فَهُوَ لِوَرَثَتِهِ**».

repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

2416- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (dies and) leaves property, it should go to his heirs; and he, who (dies and) leaves debts or dependents, (his debt is) due upon me and (the matter of his dependents should be referred) to me: indeed, I have more claim to be the guardian of the believers."

[14] Giving Respite To The Insolvent

2417- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who makes it easy for an insolvent (by deferring the repayment of his debt), Allah makes things easy for him in the world."

2418- It is narrated on the authority of Buraidah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who gives respite to an insolvent one, will have (the reward of) its being charity for every day (he gives him); and if he gives him another respite after the coming of (the second) term of fulfillment, he will have besides, the like of (the reward of) its being charity for every day (he gives him)."

2419- It is narrated on the authority of Abu Al-Yasar, a companion of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who likes to have Allah shade him in His Shade (of Mercy), let him give respite to an insolvent (to repay his debt), or cancel it (the debt)."

2420- It is narrated on the authority of Hudhaifah from the Messenger of Allah "Allah's blessing and peace be upon him" that a man died, and he was asked about his deeds. He mentioned, or he was reminded: "I used to be lenient (in demanding) the currency (from my debtors), and give respite to the insolvent." On that Allah forgave for him." Abu Mas'ud said: I heard that (narration) from the Messenger of Allah "Allah's blessing and peace be upon him".

[15] The Good Demand (Of Debts) And Taking Rights With Chastity

2421- It is narrated on the authority of both Ibn Umar and A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever demands his right (from another), let him demand it with chastity, whether (he receives it) completely or incompletely."

2416 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ. وَمَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَعَلَيَّ وَإِلَيَّ، وَأَنَا أَوْلَىٰ بِالْمُؤْمِنِينَ»**.

14 ـ بابُ إِنْظَارِ الْمُعْسِرِ

2417 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ»**.

2418 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا الأَعْمَشُ، عَنْ نُفَيْعٍ أَبِي دَاوُدَ، عَنْ بُرَيْدَةَ الأَسْلَمِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ أَنْظَرَ مُعْسِراً كَانَ لَهُ بِكُلِّ يَوْمٍ صَدَقَةٌ. وَمَنْ أَنْظَرَهُ بَعْدَ حِلِّهِ كَانَ لَهُ مِثْلُهُ، فِي كُلِّ يَوْمٍ صَدَقَةٌ»**.

2419 ـ **حدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مُعَاوِيَةَ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ، عَنْ أَبِي الْيَسَرِ صَاحِبِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَحَبَّ أَنْ يُظِلَّهُ اللَّهُ فِي ظِلِّهِ، فَلْيُنْظِرْ مُعْسِراً، أَوْ لِيَضَعْ لَهُ»**.

2420 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ رِبْعِيَّ بْنَ حِرَاشٍ يُحَدِّثُ عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ: **«أَنَّ رَجُلاً مَاتَ. فَقِيلَ لَهُ: مَا عَمِلْتَ؟ (فَإِمَّا ذَكَرَ أَوْ ذُكِّرَ) قَالَ: إِنِّي كُنْتُ أَتَجَوَّزُ فِي السِّكَّةِ وَالنَّقْدِ، وَأُنْظِرُ الْمُعْسِرَ. فَغَفَرَ اللَّهُ لَهُ»**.

قَالَ أَبُو مَسْعُودٍ: أَنَا قَدْ سَمِعْتُ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ.

15 ـ بابُ حُسْنِ الْمُطَالَبَةِ وَأَخْذِ الحَقِّ فِي عَفَافٍ

2421 ـ **حدّثنا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ وَمُحَمَّدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ وَعَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ طَالَبَ حَقّاً فَلْيَطْلُبْهُ فِي عَفَافٍ**

2422- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said to the right petitioner: "Take your right with chastity, whether (it is given to you) completely or incompletely."

[16] The Good Fulfillment

2423- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you or from amongst you is such as fulfill (what is due upon them to) the best among you."

2424- It is narrated on the authority of Isma'il Ibn Ibrahim Ibn Abdullah Ibn Abu Rabie'ah Al-Makhzumi that the Messenger of Allah "Allah's blessing and peace be upon him" took up a loan of thirty or forty thousand from him when he fought the holy battle of Hunain, and when he came back, he gave it back to him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Might Allah bless you in your property and family: verily, the reward of (giving) loan is to fulfill it, and give thanks (to the lender)."

[17] The Right Petitioner Has The Claim (To Demand His Right)

2425- It is narrated on the authority of Ibn Abbas that he said: A man came to demand from the Messenger of Allah "Allah's blessing and peace be upon him" a debt or a right he owed him, and spoke harshly (to some extent), thereupon the companions of the Messenger of Allah "Allah's blessing and peace be upon him" intended to harm him. But the Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave him: indeed, the right petitioner has the claim (to demand his right) from the debtor until he fulfills it to him."

2426- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A Bedouin came to the Messenger of Allah "Allah's blessing and peace be upon him" to demand a right he owed him, and he was hard in his speech to him so much that he said to him: "I will put you to a critical situation unless you give me back my right." His (the Prophet's) companions scolded him and said: "Woe to you! Do you know with whom you speak?" he said: "I just demand my right." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Is not (better for) you to take the side of the right petitioner?" he sent to Khawlah Bint Qais saying: "If you have dates, lend us (some of that) and when our dates come, we would give it back to you." She said: "Yes (I have) let my father be sacrificed for you O Messenger of Allah!" she lent him, and he fulfilled to the Bedouin his right,

وَافٍ، أَوْ غَيْرِ وَافٍ».

2422 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُؤَمَّلِ بْنِ الصَّبَّاحِ الْقَيْسِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ مُحَبَّبٍ الْقُرَشِيُّ. حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ الطَّائِفِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ يَامِينَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِصَاحِبِ الْحَقِّ: «**خُذْ حَقَّكَ فِي عَفَافٍ وَافٍ، أَوْ غَيْرِ وَافٍ**».

16 ـ بابُ حُسْنِ الْقَضَاءِ

2423 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ خَيْرَكُمْ (أَوْ مِنْ خَيْرِكُمْ) أَحَاسِنُكُمْ قَضَاءً**».

2424 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ الْمَخْزُومِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ اسْتَلَفَ مِنْهُ، حِينَ غَزَا حُنَيْناً، ثَلاَثِينَ أَوْ أَرْبَعِينَ أَلْفاً. فَلَمَّا قَدِمَ قَضَاهَا إِيَّاهُ. ثُمَّ قَالَ لَهُ النَّبِيُّ ﷺ: «**بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ. إِنَّمَا جَزَاءُ السَّلَفِ الْوَفَاءُ وَالْحَمْدُ**».

17 ـ بابٌ لِصَاحِبِ الحَقِّ سُلْطَانٌ

2425 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ. حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَاءَ رَجُلٌ يَطْلُبُ نَبِيَّ اللَّهِ ﷺ بِدَيْنٍ، أَوْ بِحَقٍّ. فَتَكَلَّمَ بِبَعْضِ الْكَلاَمِ. فَهَمَّ صَحَابَةُ رَسُولِ اللَّهِ ﷺ بِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَهْ. إِنَّ صَاحِبَ الدَّيْنِ لَهُ سُلْطَانٌ عَلَى صَاحِبِهِ، حَتَّى يَقْضِيَهُ**».

2426 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُثْمَانَ، أَبُو شَيْبَةَ. حَدَّثَنَا ابْنُ أَبِي عُبَيْدَةَ (أَظُنُّهُ قَالَ). حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ يَتَقَاضَاهُ دَيْناً كَانَ عَلَيْهِ. فَاشْتَدَّ عَلَيْهِ، حَتَّى قَالَ لَهُ: أُحَرِّجُ عَلَيْكَ إِلاَّ قَضَيْتَنِي. فَانْتَهَرَهُ أَصْحَابُهُ وَقَالُوا: وَيْحَكَ تَدْرِي مَنْ تُكَلِّمُ؟ قَالَ: إِنِّي أَطْلُبُ حَقِّي. فَقَالَ النَّبِيُّ ﷺ: «**هَلاَّ مَعَ صَاحِبِ الْحَقِّ كُنْتُمْ؟**» ثُمَّ أَرْسَلَ إِلَى خَوْلَةَ بِنْتِ قَيْسٍ فَقَالَ لَهَا: «**إِنْ كَانَ عِنْدَكِ تَمْرٌ فَأَقْرِضِينَا حَتَّى يَأْتِيَنَا تَمْرُنَا فَنَقْضِيَكِ**» فَقَالَتْ: نَعَمْ. بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ ﷺ. قَالَ: فَأَقْرَضَتْهُ. فَقَضَىٰ الأَعْرَابِيَّ وَأَطْعَمَهُ. فَقَالَ: أَوْفَيْتَ. أَوْفَىٰ اللَّهُ لَكَ. فَقَالَ: «**أُولٰئِكَ خِيَارُ النَّاسِ. إِنَّهُ لاَ قُدِّسَتْ أُمَّةٌ لاَ يَأْخُذُ الضَّعِيفُ فِيهَا حَقَّهُ غَيْرَ مُتَعْتَعٍ**».

and served him with food. On that he (the Bedouin) said: "You have fulfilled (what is due upon you) to the best: might Allah fulfill (the reward) to you to the best!" he said: "Those (Muslims) are the best of people: blessed not be a nation, in which the weak among them never takes his right without being disturbed."

[18] The Debt Might Sentence The Debtor To The Prison

2427- It is narrated on the authority of Amr Ibn Ash-Sharid from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The procrastination of such as able (to fulfill his debt) makes lawful both his honour and punishment." At-Tanafisi says: He means his honour by complaining him (to the judge), and his punishment by being sentenced to prison.

2428- It is narrated on the authority of Al-Hirmas Ibn Habib from his father from his grandfather that he said: I brought my debtor to the Messenger of Allah "Allah's blessing and peace be upon him", who told me to stick to him (until he would fulfill his debt). At the last portion of the day, he came upon me and said: "What has your captive (debtor) done O brother of Banu Tamim?"

2429- It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik from his father: Ka'b demanded his debt back from Ibn Abu Hadrad in the Mosque and their voices grew louder till The Messenger of Allah "Allah's blessing and peace be upon him" heard them while he was in his home. He came out to them, raising the curtain of his room, addressing Ka'b: "O Ka'b!" Ka'b replied: "Here I'm responding to your call, O Allah's Apostle!" He (The Prophet) said (to him): "Reduce your debt" gesturing with his hand to one half. Ka'b said: "I have done so, O Allah's Apostle!" On that The Prophet "Allah's blessing and peace be upon him" said to Ibn Abu Hadrad: "Get up and fulfill the debt to him."

[19] What About The Loan

2430- It is narrated on the authority of Qais Ibn Rumi that he said: Sulaiman Ibn Udhunan lent Alqamah one thousand Dirhams (provided that it would be fulfilled) when he would receive his yearly salary. When it came to him, he (the lender) demanded his money, and was hard on him, and he fulfilled it to him; but Alqamah seemed to have become angry (for that). Several months later, he came to him once again, and asked him to lend him one thousand Dirhams (to be fulfilled) when his yearly salary would come. He said to him: "With all pleasure! O Umm Utbah! Bring me this closed box which is with you!" when she brought it, he said to him:

18 ـ بابُ الحَبْسِ في الدَّيْنِ والمُلازَمَةِ

2427 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا وَبْرُ بْنُ أَبِي دُلَيْلَةَ الطَّائِفِيُّ. حَدَّثَنِي مُحَمَّدُ بْنُ مَيْمُونِ بْنِ مُسَيْكَةَ (قَالَ وَكِيعٌ وَأَثْنَىٰ عَلَيْهِ خَيْراً) عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَيُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ»**.

قَالَ عَلِيٌّ الطَّنَافِسِيُّ: يَعْنِي عِرْضَهُ شِكَايَتَهُ، وَعُقُوبَتَهُ سِجْنَهُ.

2428 ـ **حدّثنا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. حَدَّثَنَا الْهِرْمَاسُ بْنُ حَبِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِغَرِيمٍ لِي. فَقَالَ لِي: **«الْزَمْهُ»**. ثُمَّ مَرَّ بِي آخِرَ النَّهَارِ فَقَالَ: **«مَا فَعَلَ أَسِيرُكَ يَا أَخَا بَنِي تَمِيمٍ؟»**.

2429 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ حَكِيمٍ، قَالاَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ؛ أَنَّهُ تَقَاضَىٰ ابْنَ أَبِي حَدْرَدٍ دَيْناً لَهُ عَلَيْهِ فِي الْمَسْجِدِ. حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، حَتَّى سَمِعَهُمَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ. فَخَرَجَ إِلَيْهِمَا. فَنَادَى كَعْباً. فَقَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ: **«دَعْ مِنْ دَيْنِكَ هٰذَا»** وَأَوْمَأَ بِيَدِهِ إِلَى الشَّطْرِ. فَقَالَ: قَدْ فَعَلْتُ. قَالَ: **«قُمْ فَاقْضِهِ»**.

19 ـ بابُ القَرْضِ

2430 ـ **حدّثنا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا يَعْلَىٰ. حَدَّثَنَا سُلَيْمَانُ بْنُ يَسِيرٍ، عَنْ قَيْسِ بْنِ رُومِيٍّ؛ قَالَ: كَانَ سُلَيْمَانُ بْنُ أُذُنَانٍ يُقْرِضُ عَلْقَمَةَ أَلْفَ دِرْهَمٍ إِلَى عَطَائِهِ. فَلَمَّا خَرَجَ عَطَاؤُهُ تَقَاضَاهَا مِنْهُ وَاشْتَدَّ عَلَيْهِ، فَقَضَاهُ. فَكَأَنَّ عَلْقَمَةَ غَضِبَ. فَمَكَثَ أَشْهُراً ثُمَّ أَتَاهُ فَقَالَ: أَقْرِضْنِي أَلْفَ دِرْهَمٍ إِلَى عَطَائِي. قَالَ: نَعَمْ. وَكَرَامَةً. يَا أُمَّ عُتْبَةَ هَلُمِّي تِلْكَ الْخَرِيطَةَ الْمَخْتُومَةَ الَّتِي عِنْدَكِ. فَجَاءَتْ بِهَا. فَقَالَ: أَمَا وَاللَّهِ إِنَّهَا لَدَرَاهِمُكَ الَّتِي قَضَيْتَنِي. مَا حَرَّكْتُ مِنْهَا دِرْهَماً وَاحِداً. قَالَ: فَلِلَّهِ أَبُوكَ مَا حَمَلَكَ

"By Allah! Those are your Dirhams which you gave to me, and I did not take even a single one out of them." He said to him: "By the life of your father! What led you to do with me that which you had done?" he said: "What I heard from you." He said: "What did you hear from me?" he said: "I heard you relating from Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim who gives loan to another Muslim twice, but that he will receive (in the second time) the like of (the reward of) its being charity (besides that he receives) in the first one." He said: "As such Ibn Mas'ud told me."

2431- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On my Night Journey, I saw (the following statement being) written on the gate of the Garden: "The (object of) charity will be (rewarded with) ten times the like of it, and the loan with eighteen." I asked: "O Gabriel! Why is the loan better (in reward) than the charity?" he said: "That's because the beggar asks (to be given) while he has (what he spends), and the loan-invoker does not take it except on account of his need of it.""

2432- It is narrated on the authority of Yahya Ibn Abu Ishaq Al-Huna'i that he said: I asked Anas Ibn Malik: "When anyone of us gives a loan to his (Muslim) brother, and he gives a gift to him (what will he do?)" he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gives a loan (to another), who gives him a gift or even (offers to him to) carry him on the mount, let not him ride it, nor accept that (gift), unless it was his habit before this (loan)."

[20] Fulfilling The Debt On Behalf Of A Deceased

2433- It is narrated on the authority of Sa'd Ibn Al-Atwal that his brother died, and left three hundred Dirhams: I intended to spend it on his dependents, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother is detained (from being admitted to the Garden) on account of his debt: so, fulfill his debt on behalf of him." I said: "O Messenger of Allah! I've fulfill his debts barring two Dinars, over which a woman has a claim, even though she has no evidence." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give that to her, for she is right."

2434- It is narrated on the authority of Jabir Ibn Abdullah that when his father died he owed a Jew thirty Wasaqs (of dates). Jabir Ibn Abdullah requested the Jew to give him respite for repaying but he refused. Jabir requested The Messenger of Allah "Allah's blessing and peace be upon

عَلَى مَا فَعَلْتَ بِي؟ قَالَ: مَا سَمِعْتُ مِنْكَ. قَالَ: مَا سَمِعْتَ مِنِّي؟ قَالَ: سَمِعْتُكَ تَذْكُرُ عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَا مِنْ مُسْلِمٍ يُقْرِضُ مُسْلِماً قَرْضاً مَرَّتَيْنِ إِلاَّ كَانَ كَصَدَقَتِهَا مَرَّةً**».

قَالَ: كَذٰلِكَ أَنْبَأَنِي ابْنُ مَسْعُودٍ.

2431 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ. حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ. حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ. وَحَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ. حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى بَابِ الْجَنَّةِ مَكْتُوباً: الصَّدَقَةُ بِعَشْرِ أَمْثَالِهَا. وَالْقَرْضُ بِثَمَانِيَةَ عَشَرَ. فَقُلْتُ: يَا جِبْرِيلُ مَا بَالُ الْقَرْضِ أَفْضَلُ مِنَ الصَّدَقَةِ؟ قَالَ: لِأَنَّ السَّائِلَ يَسْأَلُ وَعِنْدَهُ. وَالْمُسْتَقْرِضُ لاَ يَسْتَقْرِضُ إِلاَّ مِنْ حَاجَةٍ**».

2432 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنِي عُتْبَةُ بْنُ حُمَيْدٍ الضَّبِّيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي إِسْحَاقَ الْهُنَائِيِّ؛ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: الرَّجُلُ مِنَّا يُقْرِضُ أَخَاهُ الْمَالَ فَيُهْدِي لَهُ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَقْرَضَ أَحَدُكُمْ قَرْضاً فَأَهْدَىٰ لَهُ، أَوْ حَمَلَهُ عَلَى الدَّابَّةِ، فَلاَ يَرْكَبْهَا وَلاَ يَقْبَلْهُ. إِلاَّ أَنْ يَكُونَ جَرَى بَيْنَهُ وَبَيْنَهُ قَبْلَ ذٰلِكَ**».

20 ـ بابُ أَدَاءِ الدَّيْنِ عَنِ الْمَيِّتِ

2433 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. أَخْبَرَنِي عَبْدُ الْمَلِكِ أَبُو جَعْفَرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ سَعْدِ بْنِ الأَطْوَلِ؛ أَنَّ أَخَاهُ مَاتَ وَتَرَكَ ثَلاَثَمِائَةِ دِرْهَمٍ. وَتَرَكَ عِيَالاً. فَأَرَدْتُ أَنْ أُنْفِقَهَا عَلَى عِيَالِهِ. فَقَالَ النَّبِيُّ ﷺ: «**إِنَّ أَخَاكَ مُحْتَبَسٌ بِدَيْنِهِ. فَاقْضِ عَنْهُ**». فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ أَدَّيْتُ عَنْهُ إِلاَّ دِينَارَيْنِ، ادَّعَتْهُمَا امْرَأَةٌ وَلَيْسَ لَهَا بَيِّنَةٌ. قَالَ: «**فَأَعْطِهَا فَإِنَّهَا مُحِقَّةٌ**».

2434 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ أَبَاهُ تُوُفِّيَ وَتَرَكَ عَلَيْهِ ثَلاَثِينَ وَسْقاً لِرَجُلٍ مِنَ الْيَهُودِ. فَاسْتَنْظَرَهُ جَابِرُ بْنُ عَبْدِ اللَّهِ. فَأَبَىٰ أَنْ يُنْظِرَهُ: فَكَلَّمَ جَابِرٌ رَسُولَ اللَّهِ ﷺ لِيَشْفَعَ لَهُ إِلَيْهِ. فَجَاءَهُ رَسُولُ اللَّهِ ﷺ. فَكَلَّمَ الْيَهُودِيَّ لِيَأْخُذَ ثَمَرَ نَخْلِهِ بِالَّذِي لَهُ عَلَيْهِ. فَأَبَىٰ عَلَيْهِ. فَكَلَّمَهُ رَسُولُ اللَّهِ ﷺ فَأَبَىٰ

him" to intercede with the Jew. The Messenger of Allah "Allah's blessing and peace be upon him" went to the Jew and asked him to accept the fruits of his trees in place of the debt but the Jew refused. The Messenger of Allah "Allah's blessing and peace be upon him" spoke to the Jew (asking him for respite), but the Jew refused to give respite (for the repayment of the debt). Then, the Messenger of Allah "Allah's blessing and peace be upon him" entered the garden of the date-palms, wandered among the trees and told Jabir: "Pluck (the fruits) and give him his due to the full." So, he plucked the fruits for him after the departure of The Messenger of Allah "Allah's blessing and peace be upon him" and gave him his thirty Wasaqs, and twelve Wasaqs remained for him. Jabir went to The Messenger of Allah "Allah's blessing and peace be upon him" to brief him of what had happened, but he found him absent. After the Messenger of Allah "Allah's blessing and peace be upon him" had turned away, he came to him, and told him that he had fulfilled his right, and made a mention of the extra fruits which remained. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Inform Umar Ibn Al-Khattab of it." When Jabir went to Umar and told him about it, Umar said: "When The Messenger of Allah "Allah's blessing and peace be upon him" walked in your garden, I was sure that Allah would definitely bless it."

[21] There Are Three Fields, And If One Takes Up A Loan For Anyone Of Them, Allah Will Fulfill It On His Behalf

2435- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The debt will be taken back from the debtor when he dies on the Day of Judgement, barring such as takes up a loan for three reasons: when a man becomes weak on account of (his Jihad) in the Cause of Allah, and he takes up loan to reinforce himself for facing Allah's enemies; a man has a Muslim person die in his house, and he could not afford for his shroud and burial ceremonies but with the help of a debt; and a man fears Allah on account of (the evil effect of) celibacy on himself, and he (takes up loan to) get married, to safeguard his religion: Allah will fulfill on behalf of those on the Day of Judgement."

أَنْ يُنْظِرَهُ. فَدَخَلَ رَسُولُ اللَّهِ ﷺ النَّخْلَ. فَمَشَى فِيهَا. ثُمَّ قَالَ لِجَابِرٍ: «**جُدَّ لَهُ فَأَوْفِهِ الَّذِي لَهُ**» فَجَدَّ لَهُ، بَعْدَمَا رَجَعَ رَسُولُ اللَّهِ ﷺ، ثَلاَثِينَ وَسْقاً. وَفَضَلَ لَهُ اثْنَا عَشَرَ وَسْقاً. فَجَاءَ جَابِرٌ رَسُولَ اللَّهِ ﷺ لِيُخْبِرَهُ بِالَّذِي كَانَ. فَوَجَدَ رَسُولَ اللَّهِ ﷺ غَائِباً. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ جَاءَهُ فَأَخْبَرَهُ أَنَّهُ قَدْ أَوْفَاهُ. وَأَخْبَرَهُ بِالْفَضْلِ الَّذِي فَضَلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَخْبِرْ بِذٰلِكَ عُمَرَ بْنَ الْخَطَّابِ**» فَذَهَبَ جَابِرٌ إِلَى عُمَرَ فَأَخْبَرَهُ. فَقَالَ لَهُ عُمَرُ: لَقَدْ عَلِمْتُ حِينَ مَشَى فِيهِ رَسُولُ اللَّهِ ﷺ، لَيُبَارِكَنَّ اللَّهُ فِيهَا.

21 ـ بابٌ ثلاثٌ مَنِ ادَّانَ فيهنَّ قَضَى الله عَنْهُ

2435 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ وَعَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ وَأَبُو أُسَامَةَ وَجَعْفَرُ بْنُ عَوْنٍ، عَنِ ابْنِ أَنْعُمٍ؛ قَالَ أَبُو كُرَيْبٍ: وَحَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ أَنْعُمٍ، عَنْ عِمْرَانَ بْنِ عَبْدٍ الْمَعَافِرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الدَّيْنَ يُقْضَىٰ مِنْ صَاحِبِهِ يَوْمَ الْقِيَامَةِ إِذَا مَاتَ. إِلاَّ مَنْ يَدِينُ فِي ثَلاَثِ خِلاَلٍ: الرَّجُلُ تَضْعُفُ قُوَّتُهُ فِي سَبِيلِ اللَّهِ فَيَسْتَدِينُ يَتَقَوَّى بِهِ لِعَدُوِّ اللَّهِ وَعَدُوِّهِ. وَرَجُلٌ يَمُوتُ عِنْدَهُ مُسْلِمٌ، لاَ يَجِدُ مَا يُكَفِّنُهُ وَيُوَارِيهِ إِلاَّ بِدَيْنٍ. وَرَجُلٌ خَافَ اللَّهَ عَلَى نَفْسِهِ الْعُزْبَةَ، فَيَنْكِحُ خَشْيَةَ عَلَى دِينِهِ. فَإِنَّ اللَّهَ يَقْضِي عَنْ هٰؤُلاَءِ يَوْمَ الْقِيَامَةِ**».

(16) THE BOOK OF MORTGAGE

[1]

2436- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" purchased foodstuff on credit from a Jew, with whom he mortgaged his armour.

2437- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" mortgaged his armour with a Jew in Medina, from whom he took parley on credit for (the foodstuff of) his family.

2438- It is narrated on the authority of Asma' Bint Yazid that the Messenger of Allah "Allah's blessing and peace be upon him" died, and his armour was mortgaged with a Jew for food (he purchased from him on credit).

2439- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" died, and his armour was mortgaged with a Jew for thirty Wasaqs of parley (he purchased on credit for the foodstuff of his family).

[2] The Pledge In Possession Might Be Ridden And Milked (In Case It Is An Animal)

2440- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The mount might be ridden (by the mortgagee) in case it is mortgaged; and the milk (of the milch animal) might be drunk in case it is mortgaged, and the spending on the animal is due upon such as rides and drinks."

[3] The Pledge In Possession Could Never Be Owned

2441- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pledge in possession could never be owned (by the mortgagee even though the mortgager fails to fulfill what is due upon him in the term appointed)."

[4] The Wages Of The Hires

2442- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three, to whom I will be an opponent on the Day of Judgement; and if I become an opponent to anyone, I will overpower him (in argument) on the

16 ـ كِتَابُ الرُّهُون

1 ـ بابٌ

2436 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ. حَدَّثَنِي الأَسْوَدُ عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَاماً إِلَى أَجَلٍ، وَرَهَنَهُ دِرْعَهُ.

2437 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنِي أَبِي. حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: لَقَدْ رَهَنَ رَسُولُ اللَّهِ ﷺ دِرْعَهُ عِنْدَ يَهُودِيٍّ بِالْمَدِينَةِ. فَأَخَذَ لِأَهْلِهِ مِنْهُ شَعِيراً.

2438 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ؛ أَنَّ النَّبِيَّ ﷺ تُوُفِّيَ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِطَعَامٍ.

2439 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ. حَدَّثَنَا هِلَالُ بْنُ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَاتَ وَدِرْعُهُ رَهْنٌ عِنْدَ يَهُودِيٍّ، بِثَلَاثِينَ صَاعاً مِنْ شَعِيرٍ.

2 ـ بابٌ «الرَّهْنُ مَرْكُوبٌ وَمَحْلُوبٌ»

2440 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الظَّهْرُ يُرْكَبُ إِذَا كَانَ مَرْهُوناً. وَلَبَنُ الدَّرِّ يُشْرَبُ إِذَا كَانَ مَرْهُوناً. وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ، نَفَقَتُهُ**».

3 ـ بابٌ «لا يَغْلَقُ الرَّهْنُ»

2441 ـ **حدّثنا** مُحَمَّدُ بْنُ حُمَيْدٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ. عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَغْلَقُ الرَّهْنُ**».

4 ـ بابُ أَجْرِ الأُجَرَاءِ

2442 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَى بْنُ سَلِيمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

Day of Judgement: a man who (pledges to) give me (allegiance) and then he proves treacherous; a man who sells a free one and eats up his price; and a man who employs a hire, from whom he takes what he wants, even though he does not give him his wages."

2443- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Hasten to) give the hire his right (once he finishes from his work) just before his sweat is dried."

[5] Hiring A Labourer For Food

2444- It is narrated on the authority of Utbah Ibn An-Nuddar that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he recited the Surah of Al-Qasas, and when he came to the story of Moses, he said: "Moses "Peace be upon him" hired himself (to the man of Madyan) for eight or ten years in return for his chastity and food."

2445- It is narrated on the authority of Abu Hurairah that he said: I was brought up as orphan, and emigrated (to Medina) as an indigent, and was hired to the daughter of Ghazwan in return for my food and riding (to comfort) my feet: I used to collect fire wood for them whenever they halted (at a certain place), and drive for them (their mount) whenever they rode: Praise be to Allah, Who has made straight the religion, and made Abu Hurairah an imam.

[6] When One Brings Every Bucket (Of Water) For A Date

2446- It is narrated on the authority of Ibn Abbas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was stricken by hunger, and that news reached Ali, who set out in search for a labour, perchance he would earn something therewith to sustain the Messenger of Allah "Allah's blessing and peace be upon him". He came to a garden belonging to one from amongst the Jews, and he (agreed with him to) bring him seventeen buckets of water, each for a date, and the Jew made him pick seventeen pressed dates, which he brought to the Messenger of Allah "Allah's blessing and peace be upon him".

2447- It is narrated on the authority of Ali that he said: I used to bring a bucket of water for charge of a date (whenever I hired myself in labour to anyone), provided that it should be dry and good.

2448- It is narrated on the authority of Abu Hurairah that he said: A man from amongst the Ansar came to the Messenger of Allah "Allah's blessing

«ثلاثَةٌ أنا خصمُهُم يَوْمَ الْقِيامَةِ. وَمَنْ كُنْتُ خصمَهُ خصَمْتُهُ يَوْمَ القِيامَةِ: رَجلٌ أَعْطى بِي، ثُمَّ غدَرَ. وَرَجُلٌ بَاعَ حُرًّا فأكلَ ثمنَهُ. وَرَجُلٌ اسْتَأْجَرَ أجِيراً، فَاسْتَوْفَى مِنْهُ وَلَمْ يُوفِهِ أَجْرَهُ».

2443 ـ **حدّثنا** الْعَبَّاس بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا وَهْبُ بْنُ سَعِيدِ بْنِ عَطِيَّةَ السَّلَمِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَعْطُوا الأَجِيرَ أَجْرَهُ، قَبْلَ أَنْ يَجِفَّ عَرَقُهُ**».

5 ـ بابُ إجَارَةِ الأَجِيرِ على طَعَامِ بَطْنِهِ

2444 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ مَسْلَمَةَ بْنِ عَلِيٍّ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنِ الْحٰرِثِ بْنِ يَزِيدَ، عَنْ عَلِيِّ بْنِ رَبَاحٍ؛ قَالَ: سَمِعْتُ عُتْبَةَ بْنَ النُّدَّرِ يَقُولُ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَرَأَ طسم. حَتَّى إِذَا بَلَغَ قِصَّةَ مُوسٰى قَالَ: «**إِنَّ مُوسٰى ﷺ أَجَرَ نَفْسَهُ ثَمَانِيَ سِنِينَ، أَوْ عَشْراً، عَلَى عِفَّةِ فَرْجِهِ وَطَعَامِ بَطْنِهِ**».

2445 ـ **حدّثنا** أَبُو عُمَرَ حَفْصُ بْنُ عَمْرٍو. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ. سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: نَشَأْتُ يَتِيماً، وَهَاجَرْتُ مِسْكِيناً، وَكُنْتُ أَجِيراً لِابْنَةِ غَزْوَانَ بِطَعَامِ بَطْنِي وَعُقْبَةِ رِجْلِي. أَحْطِبُ لَهُمْ إِذَا نَزَلُوا. وَأَحْدُو لَهُمْ إِذَا رَكِبُوا. فَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الدِّينَ قِوَاماً، وَجَعَلَ أَبَا هُرَيْرَةَ إِمَاماً.

6 ـ بابُ الرَّجُلِ يَسْتَقِي كُلَّ دَلْوٍ بِتَمْرَةٍ وَيَشْتَرِطُ جَلْدَةً

2446 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَصَابَ نَبِيَّ اللَّهِ ﷺ خَصَاصَةٌ. فَبَلَغَ ذٰلِكَ عَلِيًّا. فَخَرَجَ يَلْتَمِسُ عَمَلاً يُصِيبُ فِيهِ شَيْئاً لِيُقِيتَ بِهِ رَسُولَ اللَّهِ ﷺ. فَأَتَىٰ بُسْتَاناً لِرَجُلٍ مِنَ الْيَهُودِ. فَاسْتَقَىٰ لَهُ سَبْعَةَ عَشَرَ دَلْواً. كُلُّ دَلْوٍ بِتَمْرَةٍ. فَخَيَّرَهُ الْيَهُودِيُّ مِنْ تَمْرِهِ، سَبْعَ عَشَرَةَ عَجْوَةً. فَجَاءَ بِهَا إِلَى نَبِيِّ اللَّهِ ﷺ.

2447 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ؛ قَالَ: كُنْتُ أَدْلُو الدَّلْوَ بِتَمْرَةٍ. وَأَشْتَرِطُ أَنَّهَا جَلْدَةٌ.

2448 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

and peace be upon him" and said: "O Messenger of Allah! Why am I seeing you pale?" he said: "On account of hunger." The Ansari man went to his baggage (in search for some food) but he found nothing. Then, he set out in search (for labour) and behold! He saw a Jew watering his (garden of) date-palms. The Ansari said to the Jew: "Should I water your date-palms (on behalf of you)?" he answered in the affirmative. He said: "Every bucket of water is for a single date." (He agreed) the Ansari one put the condition that he should take no black, nor hard nor unripe date, and that he should not take but a dry good one. He watered (his garden) in return for (as much dates as) nearly two Sa's, which he brought to the Messenger of Allah "Allah's blessing and peace be upon him".

[7] Sharecropping For One-Third Or One-Fourth

2449- It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (renting the field in return for a measured amount of the yield), and Muzabanah (selling fresh fruits on the trees for a measured amount of fruits of the same kind), and he said: "Three (types of people are permitted to) cultivate (their land): a man who has a (piece of) land in his possession, which he cultivates by himself; a man who is granted a (piece of) land, and he cultivates whatever gift he is given; and a man who takes on lease a (piece of) land, which he cultivates in return for (coins of) gold and silver."

2450- It is narrated on the authority of Ibn Umar that he said: We used to practice Mukhabarah (to rent the land for cultivation in return for a specific share of its yield) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"), seeing no harm in it until we heard Rafi' Ibn Khadij having said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade it". Then, we left it on account of his statement.

2451- It is narrated on the authority of Jabir Ibn Abdullah that he said: Some men of us had surplus (pieces of their) land, which they used to rent in return for one-third or one-fourth the yield, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has surplus (piece of) land, let him cultivate it for himself, or enable his (Muslim) brother to cultivate it (for no charge), otherwise, let him keep his land uncultivated!"

2452- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (a piece of) land, let him cultivate it, or enable his (Muslim)

سَعِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: يَا رَسُولَ اللّٰهِ مَا لِي أَرَى لَوْنَكَ مُنْكَفِئاً؟ قَالَ: «**الْخَمْصُ**» فَانْطَلَقَ الأَنْصَارِيُّ إِلَى رَحْلِهِ. فَلَمْ يَجِدْ فِي رَحْلِهِ شَيْئاً. فَخَرَجَ يَطْلُبُ. فَإِذَا هُوَ بِيَهُودِيٍّ يَسْقِي نَخْلاً. فَقَالَ الأَنْصَارِيُّ لِلْيَهُودِيِّ: أَسْقِي نَخْلَكَ؟ قَالَ: نَعَمْ. قَالَ: كُلُّ دَلْوٍ بِتَمْرَةٍ. وَاشْتَرَطَ الأَنْصَارِيُّ أَنْ لاَ يَأْخُذَ خَدِرَةً وَلاَ تَارِزَةً وَلاَ حَشَفَةً. وَلاَ يَأْخُذَ إِلاَّ جَلْدَةً. فَاسْتَقَىٰ بِنَحْوٍ مِنْ صَاعَيْنِ. فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ.

7 ـ بابُ المُزَارَعَةِ بالثُّلُثِ والرُّبُعِ

2449 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: نَهَىٰ رَسُولُ اللّٰهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ. وَقَالَ: «**إِنَّمَا يَزْرَعُ ثَلاَثَةٌ: رَجُلٌ لَهُ أَرْضٌ، فَهُوَ يَزْرَعُهَا. وَرَجُلٌ مُنِحَ أَرْضاً، فَهُوَ يَزْرَعُ مَا مُنِحَ. وَرَجُلٌ اسْتَكْرَى أَرْضاً بِذَهَبٍ أَوْ فِضَّةٍ**».

2450 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ؛ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا نُخَابِرُ وَلاَ نَرَى بِذٰلِكَ بَأْساً. حَتَّى سَمِعْنَا رَافِعَ بْنَ خَدِيجٍ يَقُولُ: نَهَىٰ رَسُولُ اللّٰهِ ﷺ عَنْهُ. فَتَرَكْنَاهُ لِقَوْلِهِ.

2451 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُولُ: كَانَتْ لِرِجَالٍ مِنَّا فُضُولُ أَرَضِينَ يُؤَاجِرُونَهَا عَلَى الثُّلُثِ وَالرُّبُعِ. فَقَالَ النَّبِيُّ ﷺ: «**مَنْ كَانَتْ لَهُ فُضُولُ أَرَضِينَ فَلْيَزْرَعْهَا أَوْ لِيُزْرِعْهَا أَخَاهُ. فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ**».

2452 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ. حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «**مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، أَوْ لِيَمْنَحْهَا أَخَاهُ. فَإِنْ أَبَى، فَلْيُمْسِكْ أَرْضَهُ**».

brother to cultivate it (for no charge), otherwise, let him keep his land uncultivated!"

[8] Renting The Land

2453- It is narrated on the authority of Nafi' that he said: Ibn Umar used to rent his farms until a man came to him, and related to him from Rafi' Ibn Khadij that the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the farms. Ibn Umar went to Rafi' and I went with him until he came to him in the area covered with stones (near the mosque of the Messenger of Allah "Allah's blessing and peace be upon him"), and enquired from him about that, and he told him that the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the farms, thereupon Abdullah abandoned (the habit of) renting them.

2454- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "He, who has (a piece of) land, let him cultivate it or enable (his Muslim brother) to cultivate it (for no charge), and let not him rent it (for a specific share of its yields)!"

2455- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah, and Muhaqalah is to rent the field (for a measured amount of its yields).

[9] The Concession To Rent The Unfarmed Land For (Coins Of) Gold And Silver

2456- It is narrated on the authority of Ibn Abbas that when he heard the people talking so much about the matter of renting the land, he said: "Glory be to Allah! Verily, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Is it not (better that) anyone of you should grant it to his (Muslim) brother (to cultivate for himself for no charge)?" thus, he did not forbid renting it" (so much as he exhorted the people to give it to the Muslims as gratis).

2457- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gives as gratis his (surplus) land to his brother (to cultivate for no charge) it will be much better for him than to take such and such specific share (of its yields)." Ibn Abbas said: This is the Haql, or the Muhaqalah in the Medinian dialect.

8 ـ بابُ كِرَاءِ الأَرْضِ

2453 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَأَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ عُبَيْدِ اللَّهِ (أَوْ قَالَ عَبْدِ اللَّهِ بْنِ عُمَرَ)، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ كَانَ يُكْرِي أَرْضاً لَهُ، مَزَارِعاً. فَأَتَاهُ إِنْسَانٌ فَأَخْبَرَهُ عَنْ رَافِعِ بْنِ خَدِيجٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الْمَزَارِعِ. فَذَهَبَ ابْنُ عُمَرَ وَذَهَبْتُ مَعَهُ حَتَّى أَتَاهُ بِالْبَلاَطِ. فَسَأَلَهُ عَنْ ذٰلِكَ. فَأَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الْمَزَارِعِ. فَتَرَكَ عَبْدُ اللَّهِ كِرَاءَهَا.

2454 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ، عَنِ ابْنِ شَوْذَبٍ، عَنْ مُطَرِّفٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيُزْرِعْهَا، وَلاَ يُؤَاجِرْهَا**».

2455 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا مَالِكٌ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، مَوْلَى ابْنِ أَبِي أَحْمَدَ؛ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ.

وَالْمُحَاقَلَةُ اسْتِكْرَاءُ الأَرْضِ.

9 ـ بابُ الرُّخْصَةِ في كِرَاءِ الأَرْضِ الْبَيْضَاءِ بالذَّهَبِ والفِضَّةِ

2456 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ لَمَّا سَمِعَ إِكْثَارَ النَّاسِ فِي كِرَاءِ الأَرْضِ، قَالَ: سُبْحَانَ اللَّهِ إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ مَنَحَهَا أَحَدُكُمْ أَخَاهُ**» وَلَمْ يَنْهَ عَنْ كِرَائِهَا.

2457 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا كَذَا وَكَذَا**» لِشَيْءٍ مَعْلُومٍ.

2458- It is narrated on the authority of Hanzalah Ibn Qais that he said: I asked Rafi' Ibn Khadij (about the matter of renting the land), thereupon he said: We used to rent the land (for cultivation) on the condition that you (the tenant) should have whatever this (portion of it) would yield, and I (the owner) should have whatever that (portion of it) would yield. But we were forbidden to rent it in return for whatever it yielded, and we were not forbidden to rent the land in return for (the coins of) silver.

[10] Renting Farms For A Specific Share Of Their Yields

2459- It is narrated on the authority of Rafi' Ibn Khadij from Zuhair, his paternal uncle that he said to him: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do a thing, which had been (a source) of benefit for us." I said: "What is that? Whatever Allah's Apostle "Allah's blessing and peace be upon him" says is right." He said: "Allah's Apostle "Allah's blessing and peace be upon him" asked: "What do you do with your farms?" We replied: "We get our farms rented on the basis that we get one-third or one-fourth (its yields), or for (a fixed number of) Wasaqs of wheat and parley." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so, but cultivate them yourselves or let them be cultivated by others as gratis."

2460- It is narrated on the authority of Usaid Ibn Zuhair, the nephew of Rafi' Ibn Khadij that he said: Whenever anyone of us dispensed with his land, he would give it (to be cultivated by another) for one-third or one-fourth (its yield), on the condition that he should have three (portions from what grows on the banks of) the brook, what remains in the ears, and what is watered by the stream. At that time, the living was hard, and they used to work in this (land) with iron and what Allah willed (them to use), and get benefit from it. Then, Rafi' Ibn Khadij came to us and said: "Verily, the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do a thing, which had been (a source) of benefit to you, even though the obedience of Allah and His Messenger is more beneficial to you: no doubt, the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to rent your land in return for a specific share of its yield, and said: "He, who dispenses with his land, let him give it to his (Muslim) brother (to cultivate it) as gratis, or leave it (uncultivated)."

2461- It is narrated on the authority of Urwah Ibn Az-Zubair that Zaid Ibn Thabit said: Might Allah forgive Rafi' Ibn Khadij! By Allah! I have more knowledge of the narration than him. Two men came to the Messenger of Allah "Allah's blessing and peace be upon him", and they

فَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْحَقْلُ. وَهُوَ بِلِسَانِ الأَنْصَارِ الْمُحَاقَلَةُ.

2458 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ؛ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ قَالَ: كُنَّا نُكْرِي الأَرْضَ عَلَى أَنَّ لَكَ مَا أَخْرَجَتْ هٰذِهِ، وَلِي مَا أَخْرَجَتْ هٰذِهِ. فَنُهِينَا أَنْ نُكْرِيَهَا بِمَا أَخْرَجَتْ. وَلَمْ نُنْهَ أَنْ نُكْرِيَ الأَرْضَ بِالْوَرِقِ.

10 ـ بابُ ما يُكْرَهُ مِنَ الْمُزَارَعَةِ

2459 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي أَبُو النَّجَاشِيِّ أَنَّهُ سَمِعَ رَافِعَ بْنَ خَدِيجٍ يُحَدِّثُ عَنْ عَمِّهِ ظُهَيْرٍ؛ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا رَافِقاً. فَقُلْتُ: مَا قَالَ رَسُولُ اللَّهِ ﷺ فَهُوَ حَقٌّ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا تَصْنَعُونَ بِمَحَاقِلِكُمْ؟**». قُلْنَا: نُؤَاجِرُهَا عَلَى الثُّلُثِ وَالرُّبُعِ وَالأَوْسُقِ مِنَ الْبُرِّ وَالشَّعِيرِ. فَقَالَ: «**فَلاَ تَفْعَلُوا. ازْرَعُوهَا أَوْ أَزْرِعُوهَا**».

2460 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أُسَيْدِ بْنِ ظُهَيْرٍ، ابْنِ أَخِي رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: كَانَ أَحَدُنَا إِذَا اسْتَغْنَىٰ عَنْ أَرْضِهِ أَعْطَاهَا بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ. وَاشْتَرَطَ ثَلاَثَ جَدَاوِلَ وَالْقُصَارَةَ وَمَا يَسْقِي الرَّبِيعُ. وَكَانَ الْعَيْشُ إِذْ ذَاكَ شَدِيداً. وَكَانَ يَعْمَلُ فِيهَا بِالْحَدِيدِ، وَبِمَا شَاءَ اللَّهُ. وَيُصِيبُ مِنْهَا مَنْفَعَةً، فَأَتَانَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَاكُمْ عَنْ أَمْرٍ كَانَ لَكُمْ نَافِعاً. وَطَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ أَنْفَعُ لَكُمْ. إِنَّ رَسُولَ اللَّهِ ﷺ يَنْهَاكُمْ عَنِ الْحَقْلِ، وَيَقُولُ: «**مَنِ اسْتَغْنَىٰ عَنْ أَرْضِهِ فَلْيَمْنَحْهَا أَخَاهُ، أَوْ لِيَدَعْ**».

2461 ـ **حدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ، حَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ قَالَ: قَالَ زَيْدُ بْنُ ثَابِتٍ: يَغْفِرُ اللَّهُ لِرَافِعِ بْنِ خَدِيجٍ. أَنَا، وَاللَّهِ، أَعْلَمُ بِالْحَدِيثِ مِنْهُ. إِنَّمَا أَتَى رَجُلاَنِ النَّبِيَّ ﷺ. وَقَدِ اقْتَتَلاَ. فَقَالَ: «**إِنْ كَانَ هٰذَا شَأْنَكُمْ فَلاَ تُكْرُوا الْمَزَارِعَ**» فَسَمِعَ رَافِعُ بْنُ خَدِيجٍ قَوْلَهُ: «**فَلاَ تُكْرُوا الْمَزَارِعَ**».

had fallen in dispute, thereupon he said to them: "If your affair is that (you fall in dispute on account of renting your farms for a specific share of their yield), then, do not rent the farms (on that condition)." Rafi' Ibn Khadij heard his statement "Do not rent the farms (on that condition)."

[11] The Concession To Be Engaged In Sharecropping For One-Third And One-Fourth

2462- It is narrated on the authority of Amr Ibn Dinar that he said: I said to Tawus: "O Abu Abd Ar-Rahman! Would that you leave (the habit of practicing) Mukhabarah (renting the farm for a fixed share of its yield), for they pretend that the Messenger of Allah "Allah's blessing and peace be upon him" forbade it!" he said: "O Amr! I help them (the farmers get benefit from that), and (at the same time) I give them; and Mu'adh Ibn Jabal gave concession to the people, and exhorted them to do it in our town; and the most knowledgeable of them, i.e. Ibn Abbas told that the Messenger of Allah "Allah's blessing and peace be upon him" did not forbid it, but he said: "If anyone of you gives his brother as gratis (his land to cultivate) it will be much better for him than to take a fixed charge for that.""

2463- It is narrated on the authority of Tawus that Mu'adh Ibn Jabal rented the land for one-third or one-fourth (of its yield) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", then (the caliphate of) Abu Bakr, Umar and Uthman; and it is still put to practice up to this day of yours.

2464- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gives his brother as gratis the land (to cultivate) it will be much better for him than to take a specific rental fee (for that)."

[12] Renting The Land For Food

2465- It is narrated on the authority of Rafi' Ibn Khadij that he said: We used to rent the fields for a specific share of their yields during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and then he (Rafi') pretended that one of his paternal uncles came to them and said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (a piece of) land, let not him rent it for a measured amount of food!"

11 ـ بابُ الرُّخْصَةِ في المُزَارَعَةِ بالثُّلُثِ والرُّبُعِ

2462 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ؛ قَالَ: قُلْتُ لِطَاوُسٍ: يَا أَبَا عَبْدِ الرَّحْمٰنِ لَوْ تَرَكْتَ هٰذِهِ الْمُخَابَرَةَ، فَإِنَّهُمْ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهُ. فَقَالَ: أَيْ عَمْرُو إِنِّي أُعِينُهُمْ وَأُعْطِيهِمْ. وَإِنَّ مُعَاذَ بْنَ جَبَلٍ أَخَذَ النَّاسَ عَلَيْهَا عِنْدَنَا. وَإِنَّ أَعْلَمَهُمْ (يَعْنِي ابْنَ عَبَّاسٍ) أَخْبَرَنِي أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَنْهَ عَنْهَا وَلٰكِنْ قَالَ: «**لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا أَجْراً مَعْلُوماً**».

2463 ـ **حدّثنا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ خَالِدٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ؛ أَنَّ مُعَاذَ بْنَ جَبَلٍ أَكْرَى الأَرْضَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، عَلَى الثُّلُثِ وَالرُّبُعِ فَهُوَ يُعْمَلُ بِهِ إِلَى يَوْمِكَ هٰذَا.

2464 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ؛ قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «**لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ الأَرْضَ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ خَرَاجاً مَعْلُوماً**».

12 ـ بابُ اسْتِكْرَاءِ الأَرْضِ بالطَّعَامِ

2465 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ يَعْلَىٰ بْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: كُنَّا نُحَاقِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَزَعَمَ أَنَّ بَعْضَ عُمُومَتِهِ أَتَاهُمْ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَانَتْ لَهُ أَرْضٌ، فَلاَ يُكْرِيهَا بِطَعَامٍ مُسَمًّى**».

[13] When One Cultivates The Land Of A People Without Their Leave

2466- It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who cultivates (a piece of) land of a people without their leave, will have no (claim to take anything of) the yield thereof, and whatever he spends should be brought back to him."

[14] The Way Of Sharecropping In Date-Palms And Vines

2467- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" agreed with the people of Khaibar (to farm the land in return for) half the yield of fruits and crops.

2468- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" gave (the fields of) Khaibar to its inhabitants (to farm it on the condition that they should get) half (the yield of) its date-palms and land.

2469- It is narrated on the authority of Anas Ibn Malik that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Khaibar, he gave (the farms of) it (to its inhabitants) on the condition (that they should get) half (the yield).

[15] Pollinating The Date-Palms

2470- It is narrated on the authority of Musa Ibn Talhah Ibn Ubaidullah from his father that he said: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when he came upon date-palms, and he saw some people pollinating the palms, thereupon he asked: "What are those doing?" It was said: "They are taking (some seeds) from the male (shoots) and placing them in the female (shoots among them)." On that he said: "I do not think this could avail them aught." When this news reached them, they left that, and descended (without doing it). When the Messenger of Allah "Allah's blessing and peace be upon him" was informed of that, he said: "This (which I have said) is just out of my thought: if it is of any benefit, then do it. No doubt, I'm a human being like you, and the thought (of any human being) might fail (sometimes) and succeed to get the truth (sometimes). But, I did not say to you that Allah had said (so), for I would never tell a lie about Allah."

2471- It is narrated on the authority of A'ishah that once, the Messenger of Allah "Allah's blessing and peace be upon him" heard sounds, thereupon he asked: "What is that?" it was said to him: "Those are (the sounds of) the

13 ـ بابُ مَنْ زَرَعَ في أَرْضِ قَوْمٍ بغَيْرِ إِذْنِهِمْ

2466 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ زَرَعَ فِي أَرْضِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَلَيْسَ لَهُ مِنَ الزَّرْعِ شَيْءٌ، وَتُرَدُّ عَلَيْهِ نَفَقَتُهُ**».

14 ـ بابُ مُعَامَلَةِ النَّخِيلِ والكَرْمِ

2467 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَسَهْلُ بْنُ أَبِي سَهْلٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِالشَّطْرِ مِمَّا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ.

2468 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ تَوْبَةَ. حَدَّثَنَا هُشَيْمٌ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى خَيْبَرَ أَهْلَهَا عَلَى النِّصْفِ؛ نَخْلَهَا وَأَرْضَهَا.

2469 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُسْلِمٍ الأَعْوَرِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَمَّا افْتَتَحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ أَعْطَاهَا عَلَى النِّصْفِ.

15 ـ بابُ تَلْقِيحِ النَّخْلِ

2470 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ؛ أَنَّهُ سَمِعَ مُوسَىٰ بْنَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ؛ قَالَ: مَرَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي نَخْلٍ. فَرَأَى قَوْماً يُلَقِّحُونَ النَّخْلَ. فَقَالَ: «**مَا يَصْنَعُ هٰؤُلَاءِ؟**» قَالُوا: يَأْخُذُونَ مِنَ الذَّكَرِ فَيَجْعَلُونَهُ فِي الأُنْثَىٰ قَالَ: «**مَا أَظُنُّ ذٰلِكَ يُغْنِي شَيْئاً**». فَبَلَغَهُمْ، فَتَرَكُوهُ. فَنَزَلُوا عَنْهَا. فَبَلَغَ النَّبِيَّ ﷺ، فَقَالَ: «**إِنَّمَا هُوَ الظَّنُّ. إِنْ كَانَ يُغْنِي شَيْئاً فَاصْنَعُوهُ. فَإِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ. وَإِنَّ الظَّنَّ يُخْطِىءُ وَيُصِيبُ. وَلٰكِنْ مَا قُلْتُ لَكُمْ: قَالَ اللَّهُ، فَلَنْ أَكْذِبَ عَلَى اللَّهِ**».

2471 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادٌ. حَدَّثَنَا ثَابِتٌ

date-palms, which they are pollinating." On that he said: "Even though if they do not do, their benefit would also be evident." Consequently, they did not pollinate (their palms) that year, with the result that they (produced but) unripe dates. When they made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "When (you have to deal with) something belonging to the affairs of your life, it is of your business (since you are well-acquainted with it); and if it is of the matters belonging to your religion, it should be referred to me."

[16] The Muslims Are Partners In Three (Things)

2472- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslims are partners in three (things): water, grass, and fire; and it is unlawful to get a price for it." Abu Sa'id said: He means the current water."

2473- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three (things) should not be withheld: water, grass and fire."

2474- It is narrated on the authority of A'ishah that she said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which thing is unlawful to withhold?" he said: "Water, salt and fire." She further said: I asked: "O Messenger of Allah! This is the water which we know (the reason for the prohibition of withholding it): what is then the matter with both salt and fire?" on that he said: "O white-complexioned woman! Whoever gives fire (to anyone) it is as if he has given in charity all that is cooked by this fire; and whoever gives salt, it is as if he has given in charity all that is made by this salt; and whoever gives a Muslim (even no more than) a sip of water, where there is water, it is as if he has emancipated a slave; and whoever gives a Muslim (even no more than) a sip of water, where there is no water, it is as if he has given life to him."

[17] Allocating Rivers And Wells

2475- It is narrated on the authority of Al-Abyad Ibn Hammal that he asked (the Messenger of Allah "Allah's blessing and peace be upon him") to have the salt known as the salt of Sadd Ma'rib allocated to him, and he did accordingly. Later on, Al-Aqra' Ibn Habis At-Tamimi came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! During the pre-Islamic period of ignorance, I used to come upon the salt (of that area), and it is in a land where there is no other water (to extract salt); and whoever comes upon it, could get from it (as

عَنْ أَنسِ بْنِ مَالِكٍ وَهِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ سَمِعَ أَصْوَاتاً. فَقَالَ: «**مَا هٰذَا الصَّوْتُ؟**» قَالُوا: النَّخْلُ يُؤَبِّرُونَهَا. فَقَالَ: «**لَوْ لَمْ يَفْعَلُوا لَصَلَحَ**» فَلَمْ يُؤَبِّرُوا عَامَئِذٍ. فَصَارَ شِيصاً. فَذَكَرُوا لِلنَّبِيِّ ﷺ فَقَالَ: «**إِنْ كَانَ شَيْئاً مِنْ أَمْرِ دُنْيَاكُمْ، فَشَأْنُكُمْ بِهِ. وَإِنْ كَانَ مِنْ أُمُورِ دِينِكُمْ، فَإِلَيَّ**».

16 ـ بابُ «المُسْلِمُونَ شُرَكَاءُ في ثَلاثٍ»

2472 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خِرَاشِ بْنِ حَوْشَبٍ الشَّيْبَانِيُّ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلاَثٍ: فِي الْمَاءِ وَالْكَلأِ وَالنَّارِ. وَثَمَنُهُ حَرَامٌ**».

قَالَ أَبُو سَعِيدٍ: يَعْنِي الْمَاءَ الْجَارِيَ.

2473 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**ثَلاَثٌ لاَ يُمْنَعْنَ: الْمَاءُ وَالْكَلأُ وَالنَّارُ**».

2474 ـ **حدّثنا** عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ. حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ، عَنْ زُهَيْرِ بْنِ مَرْزُوقٍ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جَدْعَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ؟ قَالَ: «**الْمَاءُ وَالْمِلْحُ وَالنَّارُ**» قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ هٰذَا الْمَاءُ قَدْ عَرَفْنَاهُ. فَمَا بَالُ الْمِلْحِ وَالنَّارِ؟ قَالَ: «**يَا حُمَيْرَاءُ مَنْ أَعْطَى نَاراً، فَكَأَنَّمَا تَصَدَّقَ بِجَمِيعِ مَا أَنْضَجَتْ تِلْكَ النَّارُ. وَمَنْ أَعْطَى مِلْحاً، فَكَأَنَّمَا تَصَدَّقَ بِجَمِيعِ مَا طَيَّبَ ذٰلِكَ الْمِلْحُ. وَمَنْ سَقَىٰ مُسْلِماً شَرْبَةً مِنْ مَاءٍ، حَيْثُ يُوجَدُ الْمَاءُ، فَكَأَنَّمَا أَعْتَقَ رَقَبَةً. وَمَنْ سَقَىٰ مُسْلِماً شَرْبَةً مِنْ مَاءٍ، حَيْثُ لاَ يُوجَدُ الْمَاءُ، فَكَأَنَّمَا أَحْيَاهَا**».

17 ـ بابُ إِقْطَاعِ الأَنْهَارِ والعُيُونِ

2475 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا فَرَجُ بْنُ سَعِيدِ بْنِ عَلْقَمَةَ بْنِ سَعِيدِ بْنِ أَبْيَضَ بْنِ حَمَّالٍ. حَدَّثَنِي عَمِّي ثَابِتُ بْنُ سَعِيدِ بْنِ أَبْيَضَ بْنِ حَمَّالٍ، عَنْ أَبِيهِ سَعِيدٍ، عَنْ أَبِيهِ أَبْيَضَ بْنِ حَمَّالٍ أَنَّهُ اسْتَقْطَعَ الْمِلْحَ الَّذِي يُقَالُ لَهُ

much as he likes, for it is too easy to extract) like the abiding perfuse water." On that the Messenger of Allah "Allah's blessing and peace be upon him" asked Al-Abyad Ibn Hammal to leave that which was allocated to him, and he said: "I've left it for your sake, on the condition that you should make it as a charity from me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is a charity from you, and it is (in judgement) like the abiding perfuse water: whoever comes upon it, could get from it (as much as he likes)." Faraj (a sub-narrator) said: It is still now subject to such (state): whoever comes upon it could get from it (as much as he likes). The Messenger of Allah "Allah's blessing and peace be upon him" allocated to him (Al-Abyad a piece of) land and date-palms in (a place known as) Jawf Murad instead of that (salt) when he took it from him.

[18] It Is Forbidden To Sell Water

2476- It is narrated on the authority of Iyas Ibn Abd Al-Muzani that once, he saw people selling water, thereupon he said: Do not sell water! Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden that water should be sold.

2477- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the surplus of water.

[19] It Is Forbidden To Withhold The Surplus Water, With The Intention To Keep (The Cattle Of Others) From The Grass

2478- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not anyone of you withhold the surplus water, with the intention to keep (the cattle of others) from the grass (which is in need of water to grow)."

2479- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The surplus water should not be withheld, nor should the water of a will (with which thirst is) quenched be forbidden."

[20] Drinking From Valleys, And How Much Water Could Be Withheld

2480- It is narrated on the authority of Abdullah Ibn Az-Zubair that an Ansari man quarrelled with Az-Zubair in the presence of The Prophet "Allah's blessing and peace be upon him" about the Harrah Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair: "Let the water pass." but Az-Zubair refused to do so. So, the case was brought before The Prophet "Allah's blessing and peace be upon him" who

مِلْحُ سَدِّ مَأْرِبٍ. فَأَقْطَعَهُ لَهُ. ثُمَّ إِنَّ الأَقْرَعَ ابْنَ حَابِسٍ التَّمِيمِيَّ أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَرَدْتُ الْمِلْحَ فِي الْجَاهِلِيَّةِ وَهُوَ بِأَرْضٍ لَيْسَ بِهَا مَاءٌ. وَمَنْ وَرَدَهُ أَخَذَهُ. وَهُوَ مِثْلُ الْمَاءِ الْعِدِّ. فَاسْتَقَالَ رَسُولُ اللَّهِ ﷺ أَبْيَضَ بْنَ حَمَّالٍ فِي قَطِيعَتِهِ فِي الْمِلْحِ. فَقَالَ: قَدْ أَقَلْتُكَ مِنْهُ عَلَى أَنْ تَجْعَلَهُ مِنِّي صَدَقَةً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**هُوَ مِنْكَ صَدَقَةٌ. وَهُوَ مِثْلُ الْمَاءِ الْعِدِّ. مَنْ وَرَدَهُ أَخَذَهُ**».

قَالَ فَرَجٌ: وَهُوَ الْيَوْمَ عَلَى ذٰلِكَ. مَنْ وَرَدَهُ أَخَذَهُ.

قَالَ: فَقَطَعَ لَهُ النَّبِيُّ ﷺ أَرْضاً وَنَخْلاً، بِالْجُرْفِ جُرْفِ مُرَادٍ، مَكَانَهُ حِينَ أَقَالَهُ مِنْهُ.

18 - بابُ النَّهْيِ عَنْ بَيْعِ الْمَاءِ

2476 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الْمِنْهَالِ: سَمِعْتُ إِيَاسَ بْنَ عَبْدٍ الْمُزَنِيَّ، وَرَأَى نَاساً يَبِيعُونَ الْمَاءَ، فَقَالَ: لاَ تَبِيعُوا الْمَاءَ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُبَاعَ الْمَاءُ.

2477 - **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَإِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ فَضْلِ الْمَاءِ.

19 - بابُ النَّهْيِ عَنْ مَنْعِ فَضْلِ الْمَاءِ لِيَمْنَعَ به الكَلأَ

2478 - **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَمْنَعْ أَحَدُكُمْ فَضْلَ مَاءٍ، لِيَمْنَعَ بِهِ الْكَلأَ**».

2479 - **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ حَارِثَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يُمْنَعُ فَضْلُ الْمَاءِ، وَلاَ يُمْنَعُ نَقْعُ الْبِئْرِ**».

20 - بابُ الشُّرْبِ مِنَ الأَوْدِيَةِ ومِقْدَارِ حَبْسِ الْمَاءِ

2480 - **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ

said to Az-Zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet “Allah’s blessing and peace be upon him”: "Is it for he (Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah “Allah’s blessing and peace be upon him” changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said: "By Allah, I think that the following verse was revealed on this occasion": " But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction.“ (An-Nisa” 65)

2481- It is narrated on the authority of Tha’labah Ibn Abu Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” passed a judgement concerning the torrent of Mahzur (a place in Medina) that the one in the upper portion (of the land) should be before the one in the lower portion (as far as irrigation is concerned): the one in the upper portion should water (and withhold the water) until it would reach both heels, and then he should let it pass to such as below him (and so on).

2482- It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” passed a judgement concerning the torrent of Mahzur that he (in the upper portion of the land) should withhold (the water) until it would reach both heels, and then let the water pass.

2483- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah “Allah’s blessing and peace be upon him” passed a judgement concerning the matter of watering the date-palms from a torrent according to which what is upper should be watered first, then what is next in highness and then what is below it, on the condition that the water should be withheld until it would reach both heels, before being let to pass to what is below to it, and so on until the walls (between the pits around the trees) would be covered by water, or the water would be consumed.

[21] The Distribution Of Water

2484- It is narrated on the authority of Kathir Ibn Abdullah Ibn Awf Al-Mazni from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “On the day of watering (the animals) it should be started with horses (before camels and sheep).”

2485- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Any

عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرَّ. فَأَبَى عَلَيْهِ. فَاخْتَصَمَا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ**» فَغَضِبَ الأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ اللَّهِ آنْ كَانَ ابْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «**يَا زُبَيْرُ اسْقِ، ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجُدُرِ**» قَالَ: فَقَالَ الزُّبَيْرُ: وَاللَّهِ إِنِّي لأَحْسِبُ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ: ﴿**فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا**﴾ [النساء: 65].

2481 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورِ بْنِ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ. حَدَّثَنِي مُحَمَّدُ بْنُ عُقْبَةَ بْنِ أَبِي مَالِكٍ، عَنْ عَمِّهِ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ فِي سَيْلِ مَهْزُورٍ، الأَعْلَىٰ فَوْقَ الأَسْفَلِ. يَسْقِي الأَعْلَىٰ إِلَى الْكَعْبَيْنِ، ثُمَّ يُرْسِلُ إِلَى مَنْ هُوَ أَسْفَلُ مِنْهُ.

2482 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ فِي سَيْلِ مَهْزُورٍ، أَنْ يُمْسِكَ حَتَّى يَبْلُغَ الْكَعْبَيْنِ، ثُمَّ يُرْسِلَ الْمَاءَ.

2483 ـ **حدّثنا** أَبُو الْمُغَلِّسِ. حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ. حَدَّثَنَا مُوسَىٰ بْنُ عُقْبَةَ، عَنْ إِسْحَاقَ بْنِ يَحْيَىٰ بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ، فِي شُرْبِ النَّخْلِ مِنَ السَّيْلِ، أَنَّ الأَعْلَىٰ فَالأَعْلَىٰ يَشْرَبُ قَبْلَ الأَسْفَلِ، وَيُتْرَكُ الْمَاءُ إِلَى الْكَعْبَيْنِ، ثُمَّ يُرْسَلُ الْمَاءُ إِلَى الأَسْفَلِ الَّذِي يَلِيهِ، وَكَذٰلِكَ، حَتَّى تَنْقَضِيَ الْحَوَائِطُ أَوْ يَفْنَىٰ الْمَاءُ.

21 ـ بابُ قِسْمَةِ المَاءِ

2484 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. أَنْبَأَنَا أَبُو الْجَعْدِ عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ، عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُبْدَأُ بِالْخَيْلِ يَوْمَ وِرْدِهَا**».

2485 ـ **حدّثنا** الْعَبَّاسُ بْنُ جَعْفَرٍ. حَدَّثَنَا مُوسَىٰ بْنُ دَاوُدَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

(way of) distribution made during the period of ignorance (before the coming of Islam) went as it was made; and any distribution with which Islam caught up (particularly in the matters of inheritance) should be in accordance with (the way of) distribution stipulated by Islam."

[22] The Protected Zone Surrounding The Well

2486- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who digs a well has claim over forty cubits (from all sides of the well) as kneeling place for his cattle."

2487- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The protected zone surrounding a well (of such as digs it) is (as wide as) the range of its hawser."

[23] The Protected Zone Surrounding The Trees

2488- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement concerning one, or two or three date-palms belonging to a man (in a common land) when they fall in dispute over their rights: The Messenger of Allah "Allah's blessing and peace be upon him" judged that for each of those date-palms from its lower portion (as wide as) the extension of its leaf stalks.

2489- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The protected zone surrounding a date-palm is (as wide as) the extension of its leaf stalks."

[24] When One Sells An Estate And Does Not Purchase The Like Of It With Its Price

2490- It is narrated on the authority of Sa'id Ibn Huraith that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who sells a house or an estate, and does not purchase with its price the like of it, is not worthy of being blessed in it by Allah."

(...) The same is narrated on the authority of Sa'id Ibn Huraith, from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

2491- It is narrated on the authority of Hudhaifah Ibn Al-Yaman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sells a house, and does not purchase the like of it with its price, he will not be blessed in it."

«كُلُّ قَسْمٍ قُسِمَ فِي الْجَاهِلِيَّةِ، فَهُوَ عَلَى مَا قُسِمَ. وَكُلُّ قَسْمٍ أَدْرَكَهُ الإِسْلَامُ، فَهُوَ عَلَى قَسْمِ الإِسْلَامِ».

22 ـ بابُ حَرِيمِ البِئْرِ

2486 ـ **حدّثنا** الْوَلِيدُ بْنُ عَمْرِو بْنِ سُكَيْنٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى. ح وَحَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ الْمَكِّيُّ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ حَفَرَ بِئْراً فَلَهُ أَرْبَعُونَ ذِرَاعاً عَطَناً لِمَاشِيَتِهِ»**.

2487 ـ **حدّثنا** سَهْلُ بْنُ أَبِي الصُّغْدِيِّ. حَدَّثَنَا مَنْصُورُ بْنُ صُقَيْرٍ. حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ أَبِي غَالِبٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«حَرِيمُ الْبِئْرِ مَدُّ رِشَائِهَا»**.

23 ـ بابُ حَرِيمِ الشَّجَرِ

2488 ـ **حدّثنا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ، أَبُو الْمُغَلِّسِ. حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ. حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ. أَخْبَرَنِي إِسْحَاقُ بْنُ يَحْيَىٰ بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ فِي النَّخْلَةِ وَالنَّخْلَتَيْنِ وَالثَّلَاثَةِ لِلرَّجُلِ فِي النَّخْلِ. فَيَخْتَلِفُونَ فِي حُقُوقِ ذٰلِكَ. فَقَضَىٰ أَنَّ لِكُلِّ نَخْلَةٍ مِنْ أُولٰئِكَ مِنَ الأَسْفَلِ، مَبْلَغُ جَرِيدِهَا حَرِيمٌ لَهَا.

2489 ـ **حدّثنا** سَهْلُ بْنُ أَبِي الصُّغْدِيِّ. حَدَّثَنَا مَنْصُورُ بْنُ صُقَيْرٍ. حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ الْعَبْدِيُّ عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«حَرِيمُ النَّخْلَةِ مَدُّ جَرِيدِهَا»**.

24 ـ بابُ مَنْ بَاعَ عَقَاراً وَلَمْ يَجْعَلْ ثَمَنَهُ فِي مِثْلِهِ

2490 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ سَعِيدِ بْنِ حُرَيْثٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ بَاعَ دَاراً أَوْ عَقَاراً فَلَمْ يَجْعَلْ ثَمَنَهُ فِي مِثْلِهِ كَانَ قَمِناً أَنْ لاَ يُبَارَكَ فِيهِ»**.

حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ. حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَخِيهِ سَعِيدِ بْنِ حُرَيْثٍ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

2491 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَعَمْرُو بْنُ رَافِعٍ، قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا أَبُو مَالِكٍ النَّخَعِيُّ، عَنْ يُوسُفَ بْنِ مَيْمُونٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ حُذَيْفَةَ، عَنْ أَبِيهِ حُذَيْفَةَ بْنِ الْيَمَانِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ بَاعَ دَاراً وَلَمْ يَجْعَلْ ثَمَنَهَا فِي مِثْلِهَا، لَمْ يُبَارَكْ لَهُ فِيهَا»**.

(17) THE BOOK OF PRE-EMPTION

[1] When One Sells His Share (Of Anything Jointly Owned), He Should Notify His Partner

2492- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (a garden of) date-palms or (a piece of) land, (which he owns jointly with another), let not him sell (his share of) it till he offers it to his partner."

2493- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (a piece of) land, which he wants to sell, let him (first) offer it to his neighbour."

[2] The (Right Of) Pre-Emption Is Gained By Virtue Of Neighbourhood

2494- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more right of the pre-emption of (the estate of) his neighbour; and (in case it is sold) he (the purchaser) should wait (before severing) it even though he (the neighbour) is absent, particularly if they are (partners in) the same road."

2495- It is narrated on the authority of Abu Rafi' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more claim over (purchasing the estate that is) next to him."

2496- It is narrated on the authority of Ash-Sharid Ibn Suwaid that he said: I said: "O Messenger of Allah! What about the land, in which none has a portion or partnership barring the (right of) neighbourhood?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more claim over what is next to him."

[3] If The Boundaries Are Fixed, There Should Be No Pre-Emption

2497- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" made valid the pre-emption in every joint undivided property; but if the boundaries of the property are demarcated, then there would be no pre-emption.

(...) The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

17 ـ كِتَابُ الشُّفْعَةِ

1 ـ بابُ مَنْ بَاعَ رُبَاعاً فَلْيُؤْذِنْ شَرِيكَهُ

2492 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَانَتْ لَهُ نَخْلٌ أَوْ أَرْضٌ فَلاَ يَبِيعُهَا حَتَّى يَعْرِضَهَا عَلَى شَرِيكِهِ**».

2493 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ وَالْعَلاَءُ بْنُ سَالِمٍ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ كَانَتْ لَهُ أَرْضٌ فَأَرَادَ بَيْعَهَا، فَلْيَعْرِضْهَا عَلَى جَارِهِ**».

2 ـ بابُ الشُّفْعَةِ بِالْجِوَارِ

2494 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هُشَيْمٌ. أَنْبَأَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْجَارُ أَحَقُّ بِشُفْعَةِ جَارِهِ، يَنْتَظِرُ بِهَا وَإِنْ كَانَ غَائِباً، إِذَا كَانَ طَرِيقُهُمَا وَاحِداً**».

2495 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْجَارُ أَحَقُّ بِسَقَبِهِ**».

2496 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ بْنِ سُوَيْدٍ، عَنْ أَبِيهِ شَرِيدِ بْنِ سُوَيْدٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَرْضٌ لَيْسَ فِيهَا لأَحَدٍ قِسْمٌ، وَلاَ شِرْكٌ إِلاَّ الْجِوَارُ؟ قَالَ: «**الْجَارُ أَحَقُّ بِسَقَبِهِ**».

3 ـ بابٌ «إِذَا وَقَعَتِ الْحُدُودُ فَلا شُفْعَةَ»

2497 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ وَعَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ، قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ بِالشُّفْعَةِ فِيمَا لَمْ يُقْسَمْ. فَإِذَا وَقَعَتِ الْحُدُودُ، فَلاَ شُفْعَةَ.

حدّثنا مُحَمَّدُ بْنُ حَمَّادٍ الطِّهْرَانِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

قَالَ أَبُو عَاصِمٍ: سَعِيدُ بْنُ الْمُسَيَّبِ مُرْسَلٌ. وَأَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ مُتَّصِلٌ.

2498- It is narrated on the authority of Abu Rafi' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more claim over (purchasing) what is next to him, as long as there is (nothing to act as boundaries between them)."

2499- It is narrated on the authority of Jabir Ibn Abdullah that he said: Allah's Apostle "Allah's blessing and peace be upon him" made valid the pre-emption in every joint undivided property; but if the boundaries of the property are demarcated, and the streets are fixed, then there would be no pre-emption.

[4] Asking For (The Right Of) Pre-Emption

2500- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (right of) pre-emption (could be undone like) undoing the string (of a fleeing camel if it is not sought for)."

2501- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (right of) pre-emption for one partner over another partner if he purchases (the share of the third partner) before him, nor for a young, nor for an absent one."

2498 ـ حدّثنا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الشَّرِيكُ أَحَقُّ بِسَقَبِهِ مَا كَانَ»**.

2499 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: إِنَّمَا جَعَلَ رَسُولُ اللَّهِ ﷺ الشُّفْعَةَ فِي كُلِّ مَا لَمْ يُقْسَمْ. فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطُّرُقُ، فَلاَ شُفْعَةَ.

4 ـ بابُ طَلَبِ الشُّفْعَةِ

2500 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ الْحٰرِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الْبَيْلَمَانِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الشُّفْعَةُ كَحَلِّ الْعِقَالِ»**.

2501 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحٰرِثِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الْبَيْلَمَانِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ شُفْعَةَ لِشَرِيكٍ عَلَى شَرِيكٍ إِذَا سَبَقَهُ بِالشِّرَاءِ. وَلاَ لِصَغِيرٍ، وَلاَ لِغَائِبٍ»**.

(18) THE BOOK OF THE FALLEN THING THAT IS PICKED UP

[1] The Lost Camels, Cows And Sheep

2502- It is narrated on the authority of Mutarrif Ibn Abdullah Ibn Ash-Shakhir from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lost thing (of a Muslim which one takes with the intention to possess it leads to his being burnt in) the flames of the fire (of Hell)."

2503- It is narrated on the authority of Al-Mundhir Ibn Jarir that he said: I was in the company of my father in Al-Bawazij when the cows went away, and then (on their return) he saw a cow which he did not recognize (since it was of those belonging to hi herd). He asked: "What is that?" they said: "It is a cow which has caught up with the (herd of) cows." He ordered that it should be driven away and when it disappeared, he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "None but a straying person gives shelter to (and joins) a fallen thing (to his property)."

2504- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani: The Prophet "Allah's blessing and peace be upon him" was asked about a lost camel, thereupon the cheeks of the Prophet "Allah's blessing and peace be upon him" became red with anger and said: "What is your business with it, as it has its feet, its water reserve, and can reach the places of water to drink, and eat trees until its lord finds it." he was asked about a lost sheep thereupon The Prophet "Allah's blessing and peace be upon him" said: "Take it, since it is for you, for your brother (its owner), or for the wolf." He was asked about picking up a lost thing. The Prophet "Allah's blessing and peace be upon him" said: "Remember the description of its container and the string with which it is tied; and make public announcement about it for one year. If it is recognized correctly (by somebody during that period, give it to him); otherwise, mix it with your property."

[2] What About Picking Up A Fallen Thing

2505- It is narrated on the authority of Iyad Ibn Himar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who finds a fallen thing and he picks it up, let him take one or two just witnesses to that, and make no change in it, nor should he conceal it: if its lord comes (and claims it), he is more entitled to get it, otherwise, it is Allah's property, which He bestows upon such as He pleases."

18 ـ كِتَابُ اللُّقَطَةِ

1 ـ بابُ ضَالَّةِ الإبِلِ والبَقَرِ والغَنَمِ

2502 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنِ الْحَسَنِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ضَالَّةُ الْمُسْلِمِ حَرَقُ النَّارِ**».

2503 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ. حَدَّثَنَا الضَّحَّاكُ خَالُ ابْنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ؛ قَالَ: كُنْتُ مَعَ أَبِي بِالْبَوَازِيجِ. فَرَاحَتِ الْبَقَرُ. فَرَأَى بَقَرَةً أَنْكَرَهَا. فَقَالَ: مَا هٰذِهِ؟ قَالُوا: بَقَرَةٌ لَحِقَتْ بِالْبَقَرِ. قَالَ: فَأَمَرَ بِهَا فَطُرِدَتْ حَتَّى تَوَارَتْ. ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يُؤْوِي الضَّالَّةَ إِلاَّ ضَالٌّ**».

2504 ـ **حدّثنا** إِسْحَاقُ بْنُ إِسْمَاعِيلَ بْنِ الْعَلاَءِ الأَيْلِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ. عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ. فَلَقِيتُ رَبِيعَةَ فَسَأَلْتُهُ فَقَالَ: حَدَّثَنِي يَزِيدُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: سُئِلَ عَنْ ضَالَّةِ الإِبِلِ فَغَضِبَ وَاحْمَرَّتْ وَجْنَتَاهُ فَقَالَ: «**مَا لَكَ وَلَهَا؟ مَعَهَا الْحِذَاءُ وَالسِّقَاءُ. تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ. حَتَّى يَلْقَاهَا رَبُّهَا**». وَسُئِلَ عَنْ ضَالَّةِ الْغَنَمِ فَقَالَ: «**خُذْهَا. فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ**». وَسُئِلَ عَنِ اللُّقَطَةِ فَقَالَ: «**اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا وَعَرِّفْهَا سَنَةً، فَإِنِ اعْتُرِفَتْ، وَإِلاَّ فَاخْلِطْهَا بِمَالِكَ**».

2 ـ بابُ اللُّقَطَةِ

2505 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْعَلاَءِ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ وَجَدَ لُقَطَةً فَلْيُشْهِدْ ذَا عَدْلٍ أَوْ ذَوَيْ عَدْلٍ. ثُمَّ لاَ يُغَيِّرْهُ وَلاَ يَكْتُمْ. فَإِنْ جَاءَ رَبُّهَا، فَهُوَ أَحَقُّ بِهَا. وَإِلاَّ فَهُوَ مَالُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ**».

2506- It is narrated on the authority of Suwaid Ibn Ghafalah that he said: I set out in the company of Zaid Ibn Suhan and Salman Ibn Rabie'ah, until when we were at Udhaib, I picked a whip, and they ordered me to throw it, but I rejected. When we came to Medina, I went to Ubai Ibn Ka'b and made a mention of that to him, thereupon he said: You have done right! During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", I found a purse containing one hundred Dinars. So I asked him about it, and he said: "Make public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to The Prophet "Allah's blessing and peace be upon him" who said: "Make public announcement of it (for another year)." I did, but none turned up to claim it. I asked him (for the third time) and he said: "Remember its container and the string with which it is tied and count the money it contains and make a public announcement of it for one year: if its owner comes, give it to him; otherwise, (utilize it) as your property."

2507- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about picking up a fallen thing, thereupon he said: "Make public announcement of it for a year: if it is (claimed and) recognized correctly (by anyone) give it to him, otherwise, remember its container and the string with which it is tied, and then utilize it; and if its owner comes, give it to him."

[3] Picking Up What Is Brought Out By A Rat

2508- It is narrated on the authority of Al-Miqdad Ibn Amr that one day, he set out to Baqi', the near the graves in order to answer the call of nature; and (at that time) anyone of them would not set out to answer the call of nature for two or three days, since their excrement was as (dry and few in quantity as) the dung of camels. He entered into a dump, and while he was sitting for excretion, he saw a rat having brought out a Dinar from a hole; and then it got in and brought out another Dinar (and it kept doing so) till it brought out seventeen Dinars. Then, it brought out the edge of a red cloth. Al-Miqdad further said: I drew the cloth and behold! It had a Dinar, and thus the total was eighteen Dinars. I came out with it, and brought it to the Messenger of Allah, and made a mention of that to him, and said: "Take whatever charity is due upon it O Messenger of Allah!" he said: "Go back with it: there is no charity due upon it: might Allah bless you in it!" then, he said: "Perhaps you have pulled it out of the hole with your hand!" I said: "No, by Him Who has honoured you with the truth!" however, the last

2506 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ؛ قَالَ: خَرَجْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ. حَتَّى إِذَا كُنَّا بِالْعُذَيْبِ، الْتَقَطْتُ سَوْطاً. فَقَالاَ لِي: أَلْقِهِ. فَأَبَيْتُ. فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْتُ أُبَيَّ بْنَ كَعْبٍ. فَذَكَرْتُ ذٰلِكَ لَهُ. فَقَالَ: أَصَبْتَ. الْتَقَطْتُ مِائَةَ دِينَارٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُهُ. فَقَالَ: «**عَرِّفْهَا سَنَةً**» فَعَرَّفْتُهَا. فَلَمْ أَجِدْ أَحَداً يَعْرِفُهَا. فَسَأَلْتُهُ. فَقَالَ: «**عَرِّفْهَا**» فَعَرَّفْتُهَا. فَلَمْ أَجِدْ أَحَداً يَعْرِفُهَا. فَقَالَ: «**اعْرِفْ وِعَاءَهَا وَوِكَاءَهَا وَعَدَدَهَا، ثُمَّ عَرِّفْهَا سَنَةً. فَإِنْ جَاءَ مَنْ يَعْرِفُهَا. وَإِلاَّ، فَهِيَ كَسَبِيلِ مَالِكَ**».

2507 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. ح وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالاَ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ الْقُرَشِيُّ. حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ اللُّقَطَةِ فَقَالَ: «**عَرِّفْهَا سَنَةً. فَإِنِ اعْتُرِفَتْ، فَأَدِّهَا. فَإِنْ لَمْ تُعْتَرَفْ، فَاعْرِفْ عِفَاصَهَا وَوِعَاءَهَا ثُمَّ كُلْهَا. فَإِنْ جَاءَ صَاحِبُهَا، فَأَدِّهَا إِلَيْهِ**».

3 ـ بابُ الْتِقَاطِ ما أَخْرَجَ الجُرَذُ

2508 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَثْمَةَ. حَدَّثَنِي مُوسَىٰ بْنُ يَعْقُوبَ الزَّمْعِيُّ. حَدَّثَتْنِي عَمَّتِي قُرَيْبَةُ بِنْتُ عَبْدِ اللَّهِ؛ أَنَّ أُمَّهَا كَرِيمَةَ بِنْتَ الْمِقْدَادِ بْنِ عَمْرٍو أَخْبَرَتْهَا عَنْ ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، عَنِ الْمِقْدَادِ بْنِ عَمْرٍو؛ أَنَّهُ خَرَجَ ذَاتَ يَوْمٍ إِلَى الْبَقِيعِ، وَهُوَ الْمَقْبُرَةُ، لِحَاجَتِهِ. وَكَانَ النَّاسُ لاَ يَذْهَبُ أَحَدُهُمْ فِي حَاجَتِهِ إِلاَّ فِي الْيَوْمَيْنِ وَالثَّلاَثَةِ. فَإِنَّمَا يَبْعَرُ كَمَا تَبْعَرُ الإِبِلُ. ثُمَّ دَخَلَ خَرِبَةً. فَبَيْنَمَا هُوَ جَالِسٌ لِحَاجَتِهِ، إِذْ رَأَى جُرَذاً أَخْرَجَ مِنْ جُحْرٍ دِينَاراً. ثُمَّ دَخَلَ فَأَخْرَجَ آخَرَ. حَتَّى أَخْرَجَ سَبْعَةَ عَشَرَ دِينَاراً. ثُمَّ أَخْرَجَ طَرَفَ خِرْقَةٍ حَمْرَاءَ.

قَالَ الْمِقْدَادُ: فَسَلَلْتُ الْخِرْقَةَ. فَوَجَدْتُ فِيهَا دِينَاراً. فَتَمَّتْ ثَمَانِيَةَ عَشَرَ دِينَاراً. فَخَرَجْتُ بِهَا حَتَّى أَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ. فَأَخْبَرْتُهُ خَبَرَهَا. فَقُلْتُ: خُذْ صَدَقَتَهَا، يَا رَسُولَ اللَّهِ قَالَ: «**ارْجِعْ بِهَا. لاَ صَدَقَةَ فِيهَا. بَارَكَ اللَّهُ لَكَ فِيهَا**». ثُمَّ قَالَ: «**لَعَلَّكَ أَتْبَعْتَ يَدَكَ فِي الْجُحْرِ؟**» قُلْتُ: لاَ. وَالَّذِي أَكْرَمَكَ بِالْحَقِّ.

قَالَ: فَلَمْ يَفْنَ آخِرُهَا حَتَّى مَاتَ.

(Dinar) of it was not consumed until he (Al-Miqdad) died (on account of the blessing it had because of the invocation of the Messenger of Allah "Allah's blessing and peace be upon him").

[4] When One Finds A Buried Treasure Or Metal

2509- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of the buried treasure or metal (that is found and brought out by anyone) one-fifth (should be given to the state)."

2510- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of the buried treasure or metal (that is found and brought out by anyone) one-fifth (should be given to the state)."

2511- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Among those who were before you, there was a man who bought an estate, in which he found a jar of gold. He said (to the seller): "Indeed, I've bought from you only the estate and I have not bought the jar." The seller said: "I've sold you the estate, with what it contains." They sought the judgement of a man, who said to them: "Do you have offspring?" one of them said: "I have a young man." The other said: "I have a girl." On that he said: "Then, let the young man marry the girl, and spend on themselves from that (gold), and give in charity!"

4 ـ بابُ مَنْ أَصَابَ رِكازاً

2509 ـ **حدّثنا** مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ، وَهِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**فِي الرِّكَازِ الْخُمُسُ**».

2510 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا أَبُو أَحْمَدَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فِي الرِّكَازِ الْخُمُسُ**».

2511 ـ **حدّثنا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ. سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ اشْتَرَى عَقاراً. فَوَجَدَ فِيهَا جَرَّةً مِنْ ذَهَبٍ. فَقَالَ: اشْتَرَيْتُ مِنْكَ الأَرْضَ، وَلَمْ أَشْتَرِ مِنْكَ الذَّهَبَ. فَقَالَ الرَّجُلُ: إِنَّمَا بِعْتُكَ الأَرْضَ بِمَا فِيهَا. فَتَحَاكَمَا إِلَى رَجُلٍ. فَقَالَ: أَلَكُمَا وَلَدٌ؟ فَقَالَ أَحَدُهُمَا: لِي غُلاَمٌ. وَقَالَ الآخَرُ: لِي جَارِيَةٌ. قَالَ: فَأَنْكِحَا الْغُلاَمَ الْجَارِيَةَ. وَلْيُنْفِقَا عَلَى أَنْفُسِهِمَا مِنْهُ، وَلْيَتَصَدَّقَا**».

(19) THE BOOK OF EMANCIPATION

[1] What About The Mudabbar

(A slave promised by his master to get free after his (master's) death)

2512- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" sold a Mudabbar (on behalf of his master who was still living and in need of money).

2513- It is narrated on the authority of Jabir Ibn Abdullah that he said: A man from amongst us gave promise to his slave that he should become free after his death; and he had no property other than that (slave), whom the Messenger of Allah "Allah's blessing and peace be upon him" sold (on behalf of him on account of being in need of money), and Ibn An-Nahham, a man belonging to Banu Adi bought him.

2514- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Mudabbar (i.e. the slave who has a promise from his master to become free after his (the latter's) death) should be regarded as a part of one-third (the heritage, with which one is free to bequeath however and to whomever he likes)." Ibn Majah said: I heard Uthman Ibn Abu Shaibah having said that this narration is false. Abu Abdullah said: It has no authentic reference.

[2] The (Slave-Girl Who Becomes A) Child's Mother

2515- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man has his slave-girl give birth to a child from him, she should be emancipated on account of his (birth)."

2516- It is narrated on the authority of Ibn Abbas that he said: A mention was made of the mother of Ibrahim in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "(The birth of) her child led to her emancipation."

2517- It is narrated on the authority of Jabir Ibn Abdullah that he said: We used to sell our slave-women and the mothers of our children from amongst them, while the Messenger of Allah "Allah's blessing and peace be upon him" was still living among us, seeing no harm in that.

Comment: (It is well-established that this was practiced during the early days of Islam. But towards the end of the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", he forbade that, and this was concurred by Umar when he became caliph. As to Abu Bakr, the time

19 ـ كِتَابُ العِتْقِ

1 ـ بابُ المُدبَّرِ

2512 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَاعَ الْمُدَبَّرَ.

2513 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: دَبَّرَ رَجُلٌ مِنَّا غُلاَماً. وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ. فَبَاعَهُ النَّبِيُّ ﷺ. فَاشْتَرَاهُ ابْنُ النَّحَّامِ، رَجُلٌ مِنْ بَنِي عَدِيٍّ.

2514 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ ظِبْيَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْمُدَبَّرُ مِنَ الثُّلُثِ**».

قَالَ ابْنُ مَاجَةَ: سَمِعْتُ عُثْمَانَ، يَعْنِي ابْنَ أَبِي شَيْبَةَ، يَقُولُ: هٰذَا خَطَأٌ. يَعْنِي حَدِيثَ: «**الْمُدَبَّرُ مِنَ الثُّلُثِ**».

قَالَ أَبُو عَبْدِ اللَّهِ: لَيْسَ لَهُ أَصْلٌ.

2 ـ بابُ أُمَّهَاتِ الأَوْلادِ

2515 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شَرِيكٌ، عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّمَا رَجُلٍ وَلَدَتْ أَمَتُهُ مِنْهُ، فَهِيَ مُعْتَقَةٌ عَنْ دُبُرٍ مِنْهُ**».

2516 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا أَبُو بَكْرٍ، يَعْنِي النَّهْشَلِيَّ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: ذُكِرَتْ أُمُّ إِبْرَاهِيمَ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «**أَعْتَقَهَا وَلَدُهَا**».

2517 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ. أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا نَبِيعُ سَرَارِيَنَا وَأُمَّهَاتِ أَوْلاَدِنَا، وَالنَّبِيُّ ﷺ فِينَا حَيٌّ. لاَ نَرَى بِذٰلِكَ بَأْساً.

of his caliphate was very short, and he was mainly concerned with getting the Muslim nation on the track after the emergence of the apostates and renegades from Islam, who withheld the obligatory charity, and the appearance of such as falsely alleged Prophethood; and it seemed that he made no sense during that short time to what the people did in that respect.)

[3] What About The Mukatab

(The slave who was given the deed of writing for his emancipation in return for a certain sum to be paid to his master)

2518- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah assures his aid to three persons: the fighter in the Cause of Allah; the slave who has a deed from his master to be emancipated in return for a certain sum, who seeks to afford (for his manumission); and such as marries, with the intention to abstain from doing what is forbidden."

2519- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave has a deed from his master to be emancipated in return for paying one hundred ounces (i.e. forty Dirhams), which he pays with only ten ounces remaining, he is still a slave (until he fulfills the whole sum agreed upon)."

2520- It is narrated on the authority of Umm Salamah that she related from the Messenger of Allah "Allah's blessing and peace be upon him" his saying: "Whoever of you (O women) has a slave, who is given a deed from her to be emancipated in return for paying a certain sum agreed upon between them, and he (at the same time) has got that which he could pay, let her then screen herself from him (for he is then a would-be free person)."

2521- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that Barirah came to her after her masters had given her a deed that she should be emancipated in return for paying nine ounces (of gold). A'ishah said: "If your masters agree, I will pay them the sum at once (and free you) provided that your allegiance will be to me." Barirah went to her masters and made a mention of that to them, but they refused that offer and insisted on the condition that her allegiance should be to them. Then, A'ishah told the Messenger of Allah "Allah's blessing and peace be upon him" about that. On that he said: "Buy (and manumit her)." The Messenger of Allah "Allah's blessing and peace be upon him" then got up amongst the people,

3 ـ بابُ المُكَاتَبِ

2518 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ثَلاَثَةٌ كُلُّهُمْ، حَقٌّ عَلَى اللَّهِ عَوْنُهُ: الْغَازِي فِي سَبِيلِ اللَّهِ. وَالْمُكَاتَبُ الَّذِي يُرِيدُ الأَدَاءَ. وَالنَّاكِحُ الَّذِي يُرِيدُ التَّعَفُّفَ**».

2519 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّمَا عَبْدٍ كُوتِبَ عَلَى مِائَةِ أُوقِيَّةٍ، فَأَدَّاهَا إِلاَّ عَشْرَ أُوقِيَّاتٍ، فَهُوَ رَقِيقٌ**».

2520 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ نَبْهَانَ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّهَا أَخْبَرَتْ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**إِذَا كَانَ لإِحْدَاكُنَّ مُكَاتَبٌ، وَكَانَ عِنْدَهُ مَا يُؤَدِّي، فَلْتَحْتَجِبْ مِنْهُ**».

2521 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّ بَرِيرَةَ أَتَتْهَا وَهِيَ مُكَاتَبَةٌ، قَدْ كَاتَبَهَا أَهْلُهَا عَلَى تِسْعِ أَوَاقٍ. فَقَالَتْ لَهَا: إِنْ شَاءَ أَهْلُكِ عَدَدْتُ لَهُمْ عَدَّةً وَاحِدَةً، وَكَانَ الْوَلاَءُ لِي. قَالَ: فَأَتَتْ أَهْلَهَا. فَذَكَرَتْ ذٰلِكَ لَهُمْ. فَأَبَوْا إِلاَّ أَنْ تَشْتَرِطَ الْوَلاَءَ لَهُمْ. فَذَكَرَتْ عَائِشَةُ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «**افْعَلِي**» قَالَ: فَقَامَ النَّبِيُّ ﷺ فَخَطَبَ النَّاسَ. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ. ثُمَّ قَالَ: «**مَا بَالُ رِجَالٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ فِي كِتَابِ اللَّهِ؟ كُلُّ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةَ شَرْطٍ. كِتَابُ اللَّهِ أَحَقُّ. وَشَرْطُ اللَّهِ أَوْثَقُ. وَالْوَلاَءُ لِمَنْ أَعْتَقَ**».

Glorified and Praised Allah, and said: "To go further: What about some people who impose conditions which are not present in Allah's Book (Laws)? So, any condition, which is not present in Allah's Book (Laws), is invalid even if there were one hundred conditions. Allah's ordinance is the truth, Allah's condition is stronger and constantly firmer, and the allegiance (of the freed slave) is to the manumitter."'"

[4] What About The Emancipation

2522- It is narrated on the authority of Shurahbil Ibn As-Simt that he said: I said: O Ka'b Ibn Murrah! Relate to us a narration from the Messenger of Allah "Allah's blessing and peace be upon him", and be careful!" on that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who emancipates a Muslim slave, that will lead to his being released from the fire (of Hell on the Day of Judgement) in such a way that every (part of) bone of him (the freed slave) is (to release) a (part of) bone of him (the manumitter); and he, who emancipates two Muslim slave-women, that will lead to his being released from the fire (of Hell) in such a way that every (part of) their bone is (to release) a (part of) bone of him (the manumitter)."

2523- It is narrated on the authority of Abu Dharr that he said: I asked: "O Messenger of Allah! Which slave is best (to emancipate for the Sake of Allah)?" he said: "The most expensive and the priciest in the sight of his masters."

[5] Whoever Has In His Possession One With Whom He (Or She) Has A Blood Relation, According To Which They Could Not Marry One Another, Such (A Slave) Should Be Considered As Free

2524- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his possession one with whom he (or she) has a blood relation, according to which they could not get married to one another (as a woman's father, brother, paternal or maternal uncle, or a man's mother, sister, his paternal or maternal aunt, etc), such (a slave) should be considered as free."

2525- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his possession one with whom he (or she) has a blood relation, according to which they could not get married to one another (as a woman's father, brother, paternal or maternal uncle, or a man's mother,

4 ـ بابُ العِتْقِ

2522 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ؛ قَالَ: قُلْتُ لِكَعْبٍ: يَا كَعْبَ بْنَ مُرَّةَ حَدِّثْنَا عَنْ رَسُولِ اللَّهِ ﷺ وَاحْذَرْ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ أَعْتَقَ امْرَأً مُسْلِماً كَانَ فِكَاكَهُ مِنَ النَّارِ. يُجْزِىءُ كُلُّ عَظْمٍ مِنْهُ بِكُلِّ عَظْمٍ مِنْهُ. وَمَنْ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ، كَانَتَا فِكَاكَهُ مِنَ النَّارِ. يُجْزِىءُ بِكُلِّ عَظْمَيْنِ مِنْهُمَا عَظْمٌ مِنْهُ**».

2523 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «**أَنْفَسُهَا عِنْدَ أَهْلِهَا، وَأَغْلاَهَا ثَمَناً**».

5 ـ بابٌ «مَنْ مَلَكَ ذا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ»

2524 ـ **حدّثنا** عُقْبَةُ بْنُ مُكْرَمٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ وَعَاصِمٍ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ، فَهُوَ حُرٌّ**».

2525 ـ **حدّثنا** رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ وَعُبَيْدُ اللَّهِ بْنُ الْجَهْمِ الأَنْمَاطِيُّ قَالاَ: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ**».

sister, his paternal or maternal aunt, etc), such (a slave) should be considered as free."

[6] When One Emancipates A Slave On The Condition That He Should Serve Him

2526- It is narrated on the authority of Safinah: Abu Abd Ar-Rahman that he said: Umm Salamah manumitted me, and stipulated the condition that I should serve the Messenger of Allah "Allah's blessing and peace be upon him" as long as he lived.

[7] When One Emancipates His Share Of A Jointly Own Slave

2527- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave should free the slave completely by paying the rest of his price from his money if he has sufficient money; otherwise the slave is to be helped to work without being overburdened till he pays the rest of his price."

2528- It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave, should let its price be estimated by a just man and give his partners their portions of the price in case he has sufficient money to afford for the whole price, and thus get the slave manumitted; otherwise he would manumit the slave partially (according to his own share)."

[8] When One Emancipates A Slave Who Has Got Property

2529- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who manumits a slave who has property, such property should be for him (the slave), unless the master stipulates the condition that the property should go to him" (or unless the master excludes that, according to Ibn Lahi'ah).

2530- It is narrated on the authority of Ishaq Ibn Ibrahim from his grandfather Umair, the freed slave of Abdullah Ibn Mas'ud that Abdullah Ibn Mas'ud said to him: "O Umair! I've manumitted you with a blessed manumission. Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If a man emancipates a slave, and does not refer to his (the slave's) property, such property should be for him." Tell me then: what is your pr property?"

(...) It is narrated on the authority of Ishaq Ibn Ibrahim that he said: Abdullah Ibn Mas'ud said to his grandfather...and he mentioned the same.

6 ـ بابُ مَنْ أَعْتَقَ عَبْداً واشْتَرَطَ خِدْمَتَهُ

2526 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَعِيدِ بْنِ جُمْهَانَ، عَنْ سَفِينَةَ، أَبِي عَبْدِ الرَّحْمٰنِ؛ قَالَ: أَعْتَقَتْنِي أُمُّ سَلَمَةَ وَاشْتَرَطَتْ عَلَيَّ أَنْ أَخْدُمَ النَّبِيَّ ﷺ، مَا عَاشَ.

7 ـ بابُ مَنْ أَعْتَقَ شِرْكاً له في عَبْدٍ

2527 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَمُحَمَّدُ بْنُ بِشْرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَعْتَقَ نَصِيباً لَهُ فِي مَمْلُوكٍ، أَوْ شِقْصاً، فَعَلَيْهِ خَلاَصُهُ مِنْ مَالِهِ، إِنْ كَانَ لَهُ مَالٌ. فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، اسْتُسْعِيَ الْعَبْدُ فِي قِيمَتِهِ، غَيْرَ مَشْقُوقٍ عَلَيْهِ**».

2528 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَعْتَقَ شِرْكاً لَهُ فِي عَبْدٍ، أُقِيمَ عَلَيْهِ بِقِيمَةِ عَدْلٍ. فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ إِنْ كَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ، وَعَتَقَ عَلَيْهِ الْعَبْدُ. وَإِلاَّ، فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ**».

8 ـ بابُ مَنْ أَعْتَقَ عَبْداً ولَهُ مَالٌ

2529 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَعْتَقَ عَبْداً وَلَهُ مَالٌ، فَمَالُ الْعَبْدِ لَهُ. إِلاَّ أَنْ يَشْتَرِطَ السَّيِّدُ مَالَهُ، فَيَكُونَ لَهُ**».

وَقَالَ ابْنُ لَهِيعَةَ: «**إِلاَّ أَنْ يَسْتَثْنِيَهُ السَّيِّدُ**».

2530 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ. حَدَّثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ، عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ، عَنْ جَدِّهِ عُمَيْرٍ، وَهُوَ مَوْلَى ابْنِ مَسْعُودٍ؛ أَنَّ عَبْدَ اللَّهِ قَالَ لَهُ: يَا عُمَيْرُ إِنِّي أَعْتَقْتُكَ عِتْقاً هَنِيئاً. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَيُّمَا رَجُلٍ أَعْتَقَ غُلاَماً، وَلَمْ يُسَمِّ مَالَهُ، فَالْمَالُ لَهُ**». فَأَخْبِرْنِي مَا مَالُكَ؟

حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ لِجَدِّي. فَذَكَرَ نَحْوَهُ.

[9] Emancipating A Child Born Out Of Illegal Sexual Relation

2531- It is narrated on the authority of Maimunah Bint Sa'd, the freed slave-girl of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (commandment pertaining to) emancipation of a child born out of illegal sexual relation, thereupon he said: "Two sandals, in which I fight in the Cause of Allah are much better than emancipating a child that is born out of illegal sexual relation."

[10] If One Intends To Manumit A Man And His Wife, Let Him Start With Manumitting The Man

2532- It is narrated on the authority of A'ishah that she had a couple of a slave and a slave-girl in her possession. She said: "O Messenger of Allah! I like to emancipate them." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you intend to emancipate them, start then with (emancipating) the man."

9 ـ بابُ عِتْقِ وَلَدِ الزِّنَا

2531 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ. حَدَّثَنَا إِسْرَائِيلُ عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ أَبِي يَزِيدَ الضِّنِّيِّ، عَنْ مَيْمُونَةَ بِنْتِ سَعْدٍ، مَوْلاَةِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ وَلَدِ الزِّنَا. فَقَالَ: «**نَعْلاَنِ أُجَاهِدُ فِيهِمَا، خَيْرٌ مِنْ أَنْ أُعْتِقَ وَلَدَ الزِّنَا**».

10 ـ بابُ مَنْ أَرَادَ عِتْقَ رَجُلٍ وامْرَأَتِهِ فَلْيَبْدَأْ بالرَّجُلِ

2532 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ؛ أَنَّهَا كَانَ لَهَا غُلاَمٌ وَجَارِيَةٌ، زَوْجٌ. فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أُعْتِقَهُمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنْ أَعْتَقْتِهِمَا، فَابْدَئِي بِالرَّجُلِ قَبْلَ الْمَرْأَةِ**».

(20) THE BOOK OF LEGAL PUNISHMENTS

[1] The Blood Of A Muslim Is Unlawful (To Be Shed) Except In Three (Cases)

2533- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that Uthman Ibn Affan looked over to those (who were besieging him), and heard them discussing the matter of killing (him), thereupon he said: "Verily, they conspire to kill me; and how should they kill me since I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The blood of a Muslim person is unlawful (to be shed) except in one of three (cases): a man who commits adultery while he is married, and thus he should be stoned to death; one who kills a man with no just cause; or a man who renegades after his embracing Islam"? by Allah! I've never committed adultery whether during the period of ignorance or Islam, nor have I killed a Muslim person, nor have I renegaded since I embraced Islam."

2534- It is narrated on the authority of Abdullah, i.e. Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood of a Muslim person who bears testimony to the fact that there is no god (to be worshipped) but Allah and that I'm Allah's Messenger is unlawful (to be shed) except for one of three: one (should be killed in retaliation for his murdering) another (with no just cause); the married adultery (or adulteress); or such as renegades from his religion (of Islam), and leaves the group (of Muslims)."

[2] What About Such As Renegades From His Religion

2535- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who changes his religion (of the truth, i.e. Islam for another), you should kill him."

2536- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts a deed from such as ascribes partners to Allah (in worship) after his embracing Islam until he leaves the pagans (and joins) the Muslims."

[3] Establishing The Legal Punishments

2537- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The establishment of only one of the legal punishments stipulated by Allah is

20 ـ كِتَابُ الحُدُودِ

1 ـ بابٌ «لا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إلاَّ في ثَلاثٍ»

2533 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ؛ أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَشْرَفَ عَلَيْهِمْ. فَسَمِعَهُمْ وَهُمْ يَذْكُرُونَ الْقَتْلَ فَقَالَ: إِنَّهُمْ لَيَتَوَاعَدُونِي بِالْقَتْلِ؟ فَلِمَ يَقْتُلُونِي؟ وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَحِلُّ دَمُ امْرِىءٍ مُسْلِم إِلاَّ فِي إِحْدَى ثَلاثٍ: رَجُلٌ زَنَىٰ وَهُوَ مُحْصَنٌ فَرُجِمَ. أَوْ رَجُلٌ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ. أَوْ رَجُلٌ ارْتَدَّ بَعْدَ إِسْلاَمِهِ**» فَوَاللَّهِ مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلاَ فِي إِسْلاَمٍ، وَلاَ قَتَلْتُ نَفْساً مُسْلِمَةً، وَلاَ ارْتَدَدْتُ مُنْذُ أَسْلَمْتُ.

2534 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَأَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ قَالاَ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، وَهُوَ ابْنُ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَحِلُّ دَمُ امْرِىءٍ مُسْلِم يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، إِلاَّ أَحَدُ ثَلاثَةِ نَفَرٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ**».

2 ـ بابُ المُرْتَدِّ عَنْ دِينِهِ

2535 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ**».

2536 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَقْبَلُ اللَّهُ مِنْ مُشْرِكٍ، أَشْرَكَ بَعْدَمَا أَسْلَمَ، عَمَلاً حَتَّى يُفَارِقَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ**».

3 ـ بابُ إِقَامَةِ الحُدُودِ

2537 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا سَعِيدُ بْنُ سِنَانٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي شَجَرَةَ كَثِيرِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِقَامَةُ حَدٍّ مِنْ حُدُودِ اللَّهِ، خَيْرٌ مِنْ مَطَرِ أَرْبَعِينَ لَيْلَةً، فِي بِلاَدِ اللَّهِ عَزَّ وَجَلَّ**».

much better than the (falling of) rain for forty nights in the countries (and towns) of Allah Almighty."

2538- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To have a legal punishment established in the earth is much better for the inhabitants of the earth than to have rainfall for forty mornings."

2539- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who rejects (even) a single Holy Verse in Allah's Book (i.e. the Qur'an), then, it has become lawful to chop off his head (for by doing so, he ahs renegaded from Islam); and he, who bears testimony to the fact that there is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, and that Muhammad is His servant and Messenger, there is no way for anyone to punish him, unless he does (what leads to) a legal punishment, which then should be implemented on him."

2540- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Establish Allah's legal punishments upon (the sinful who deserves them from amongst) the near as well as the far (of kin), and let not the blame of any blamer divert you (from establishing them) in (the religion of) Allah."

[4] Such As Upon Whom The Legal Punishment Is Not Executed

2541- It is narrated on the authority of Atiyyah Al-Qurzhi that he said: On the day of (killing the Jews of) Quraizhah, we (the Jews) were displayed to the Messenger of Allah "Allah's blessing and peace be upon him" (to decided which of us should be killed): (when the hair of the pubic area of) anyone (of us was seen to) have grown (a portent of attaining the age of puberty) he was killed, and (when it was seen to) have not grown, he was left alive; and I was of those (whose hair of the pubic area) had not grown, and thus, I was left alive.

2542- The same is narrated on the authority of Atiyyah Al-Qurdhi, in which he added: And here I'm living among you.

2543- It is narrated on the authority of Ibn Umar that he said: I was shown to the Messenger of Allah "Allah's blessing and peace be upon him" on the day of (the holy battle of) Uhud, and I was still fourteen years old, and he did not accept me (as a fighter); and I was shown to him on the day of (the holy battle of) the Trench, and I was fifteen years old, and he

2538 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ. أَنْبَأَنَا عِيسَى بْنُ يَزِيدَ (أَظُنُّهُ عَنْ جَرِيرِ بْنِ يَزِيدَ) عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**حَدٌّ يُعْمَلُ بِهِ فِي الأَرْضِ، خَيْرٌ لِأَهْلِ الأَرْضِ مِنْ أَنْ يُمْطَرُوا أَرْبَعِينَ صَبَاحاً**».

2539 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ. حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ جَحَدَ آيَةً مِنَ الْقُرْآنِ، فَقَدْ حَلَّ ضَرْبُ عُنُقِهِ. وَمَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فَلاَ سَبِيلَ لِأَحَدٍ عَلَيْهِ، إِلاَّ أَنْ يُصِيبَ حَدًّا، فَيُقَامَ عَلَيْهِ**».

2540 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَالِمٍ الْمَفْلُوجُ. حَدَّثَنَا عُبَيْدَةُ بْنُ الأَسْوَدِ، عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِدٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَقِيمُوا حُدُودَ اللَّهِ فِي الْقَرِيبِ وَالْبَعِيدِ. وَلاَ تَأْخُذْكُمْ فِي اللَّهِ لَوْمَةُ لاَئِمٍ**».

4 ـ بابُ مَنْ لا يَجِبُ عَلَيْهِ الحَدُّ

2541 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ؛ قَالَ: سَمِعْتُ عَطِيَّةَ الْقُرَظِيَّ يَقُولُ: عُرِضْنَا عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَ قُرَيْظَةَ. فَكَانَ مَنْ أَنْبَتَ قُتِلَ. وَمَنْ لَمْ يُنْبِتْ خُلِّيَ سَبِيلُهُ. فَكُنْتُ فِيمَنْ لَمْ يُنْبِتْ، فَخُلِّيَ سَبِيلِي.

2542 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ؛ قَالَ: سَمِعْتُ عَطِيَّةَ الْقُرَظِيَّ يَقُولُ: فَهَا أَنَا ذَا بَيْنَ أَظْهُرِكُمْ.

2543 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ قَالُوا: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: عُرِضْتُ عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ، وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي. وَعُرِضْتُ عَلَيْهِ يَوْمَ الْخَنْدَقِ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً، فَأَجَازَنِي.

قَالَ نَافِعٌ: فَحَدَّثْتُ بِهِ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فِي خِلاَفَتِهِ فَقَالَ: هٰذَا فَصْلُ مَا بَيْنَ الصَّغِيرِ وَالْكَبِيرِ.

accepted me. Nafi' said: I related that narration to Umar Ibn Abd Al-Aziz, who said: Then, this is the decisive limit between the child and the adult.

[5] Concealing (The Sins Of) A Faithful Believer, And Averting The Legal Punishment With Suspicions

2544- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who conceals (the sins or privates of) a Muslim, Allah conceals (his sins) in the world and the hereafter."

2545- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Avert the legal punishment (before being confirmed) as much as you find it possible to do."

2546- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who conceals the privates of his Muslim brother, Allah conceals his privates on the Day of Judgement; and he, who discloses the privates of his Muslim brother, Allah discloses his privates until He puts him to shame because of it in his house."

[6] The Intercession For The Legal Punishments

2547- It is narrated on the authority of A'ishah: The people of Quraish worried about the lady from Banu Makhzum who had committed theft. They asked: "Who will intercede for her with Allah's Apostle?" One said: "No one could dare to do so except Usamah Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"." When Usamah spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad stole, I would cut off her hand." (Even though, according to the statement of Al-Laith Ibn Sa'd, Allah Almighty forbade her from committing theft; but every true Muslim should say the same (as the Messenger of Allah "Allah's blessing and peace be upon him" had said)).

2548- It is narrated on the authority of A'ishah, daughter of Mas'ud Ibn Al-Aswad from her father: When this woman (Fatimah Bint Al-Aswad)

5 ـ بابُ السَّترِ على المُؤمِنِ ودَفْعِ الحُدُودِ بالشُّبُهاتِ

2544 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ**».

2545 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا وَكِيعٌ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ادْفَعُوا الْحُدُودَ مَا وَجَدْتُمْ لَهُ مَدْفَعاً**».

2546 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. أَنْبَأَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْجُمَحِيُّ. حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ سَتَرَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ، سَتَرَ اللَّهُ عَوْرَتَهُ يَوْمَ الْقِيَامَةِ. وَمَنْ كَشَفَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ، كَشَفَ اللَّهُ عَوْرَتَهُ حَتَّى يَفْضَحَهُ بِهَا فِي بَيْتِهِ**».

6 ـ بابُ الشَّفَاعَةِ في الحُدُودِ

2547 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ قُرَيْشاً أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ. فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ قَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللَّهِ ﷺ؟ فَكَلَّمَهُ أُسَامَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟**». ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ: «**يَا أَيُّهَا النَّاسُ إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا، إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ، تَرَكُوهُ. وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ. وَأَيْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ، لَقَطَعْتُ يَدَهَا**».

قَالَ مُحَمَّدُ بْنُ رُمْحٍ: سَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ: قَدْ أَعَاذَهَا اللَّهُ عَزَّ وَجَلَّ أَنْ تَسْرِقَ. وَكُلُّ مُسْلِمٍ يَنْبَغِي لَهُ أَنْ يَقُولَ هٰذَا.

2548 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ رُكَانَةَ، عَنْ أُمِّهِ عَائِشَةَ بِنْتِ مَسْعُودِ بْنِ

stole the (piece of) amaranth from the house of the Messenger of Allah "Allah's blessing and peace be upon him", we regarded the matter (of executing the legal punishment on her) as grievous, and she was a woman from the Quraish. We came to the Messenger of Allah "Allah's blessing and peace be upon him" to talk to him (to relieve her of that), offering to ransom her with forty ounces (of gold). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Her being purified (by the legal punishment) is much better for her." When we heard how lenient the Messenger of Allah "Allah's blessing and peace be upon him" was in his speech, we went to Usamah and asked him to speak with the Messenger of Allah "Allah's blessing and peace be upon him" concerning the matter. When the Messenger of Allah "Allah's blessing and peace be upon him" saw that, he got up and addressed the people saying: "Why do you speak with me so much pressingly concerning one of the legal punishments stipulated by Allah Almighty, which should be implemented on one of Allah's slave-girls? By Him with Whose Hand is the soul of Muhammad! If Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" had committed the same, surely, Muhammad would have cut off her hand."

[7] The Legal Punishment Of Adultery

2549- It is narrated on the authority of Abu Hurairah, Zaid Ibn Khalid and Shibl that they said: We were with Allah's Apostle "Allah's blessing and peace be upon him" when a man came to him and said: "O Allah's apostle! I beseech you by Allah to judge between us (him and his opponent) according to Allah's Laws." His opponent, who was more learned than him, said: "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. (In lieu of stoning my son to death) I ransomed my son by paying one hundred sheep and a slave-girl. Then I asked the religious scholars about it, and they informed me that my son must be whipped one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Hisham said: Unais went to that woman next morning and she confessed. Then he stoned her to death.

الأَسْوَدِ، عَنْ أَبِيهَا؛ قَالَ: لَمَّا سَرَقَتِ الْمَرْأَةُ تِلْكَ الْقَطِيفَةَ مِنْ بَيْتِ رَسُولِ اللَّهِ ﷺ، أَعْظَمْنَا ذٰلِكَ. وَكَانَتِ امْرَأَةً مِنْ قُرَيْشٍ. فَجِئْنَا إِلَى النَّبِيِّ ﷺ نُكَلِّمُهُ. وَقُلْنَا: نَحْنُ نَفْدِيهَا بِأَرْبَعِينَ أُوقِيَّةً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**تُطَهَّرَ خَيْرٌ لَهَا**» فَلَمَّا سَمِعْنَا لِينَ قَوْلِ رَسُولِ اللَّهِ ﷺ، أَتَيْنَا أُسَامَةَ فَقُلْنَا: كَلِّمْ رَسُولَ اللَّهِ ﷺ. فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ ذٰلِكَ، قَامَ خَطِيباً فَقَالَ: «**مَا إِكْثَارُكُمْ عَلَيَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ عَزَّ وَجَلَّ وَقَعَ عَلَى أَمَةٍ مِنْ إِمَاءِ اللَّهِ؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ كَانَتْ فَاطِمَةُ ابْنَةُ رَسُولِ اللَّهِ نَزَلَتْ بِالَّذِي نَزَلَتْ بِهِ، لَقَطَعَ مُحَمَّدٌ يَدَهَا**».

7 ـ بابُ حَدِّ الزِّنَا

2549 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلٍ قَالُوا: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَأَتَاهُ رَجُلٌ فَقَالَ: أَنْشُدُكَ اللَّهَ لَمَّا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ. فَقَالَ خَصْمُهُ، وَكَانَ أَفْقَهَ مِنْهُ: اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. وَائْذَنْ لِي حَتَّى أَقُولَ. قَالَ: «**قُلْ**» قَالَ: إِنَّ ابْنِي كَانَ عَسِيفاً عَلَى هٰذَا. وَإِنَّهُ زَنَىٰ بِامْرَأَتِهِ. فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ. فَسَأَلْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ. فَأُخْبِرْتُ أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ. وَأَنَّ، عَلَى امْرَأَةِ هٰذَا، الرَّجْمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ. الْمِائَةُ الشَّاةُ وَالْخَادِمُ رَدٌّ عَلَيْكَ. وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. وَاغْدُ يَا أُنَيْسُ عَلَى امْرَأَةِ هٰذَا. فَإِنِ اعْتَرَفَتْ، فَارْجُمْهَا**».

قَالَ هِشَامٌ: فَغَدَا عَلَيْهَا، فَاعْتَرَفَتْ، فَرَجَمَهَا.

2550- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take (and learn) from me: no doubt, Allah has made a way out for those (women who commit adultery): (If a (male) unmarried (commits adultery) with a (female) unmarried, each should have one hundred lashes and one-year exile; and if a (male) married (commits adultery) with a (female) married, each should have one hundred lashes, and then be stoned to death."

[8] When One Has Sexual Relation With The Slave-Girl Of His Wife

2551- It is narrated on the authority of Habib Ibn Salim that he said: A man who committed sexual intercourse with the slave-girl of his wife was brought to An-Nu'man Ibn Bashir who said: "I do not pass but a judgement similar to that of the Messenger of Allah "Allah's blessing and peace be upon him": if his wife has given him permission, I then will lash him one hundred lashes; and if she has not given him permission, I will stone him to death."

2552- It is narrated on the authority of Salamah Ibn Al-Muhabbiq that a man who had sexual relation with his wife's slave-girl was brought to the Messenger of Allah, who gave him no legal punishment (for that).

[9] What About Stoning To Death

2553- It is narrated on the authority of Ibn Abbas that he said: Umar Ibn Al-Khattab said: I fear that after a long time come upon the people one might say: "I do not find (the judgement of) stoning to death (the married adulterer or adulteress) in Allah's Book!" in this way, he will go astray by leaving one of the obligations set by Allah Almighty. Indeed, stoning to death is a true (legal punishment which should be implemented) if (the adulterer) man is married, an evidence is established, there is pregnancy, or confession (from the part of each of both). I read it (the Holy Verse which was abrogated, even though its commandment remains): "As to the old man or woman (who are married), stone them to death if they commit fornication." Of a surety, the Messenger of Allah "Allah's blessing and peace be upon him" (passed the judgements pertaining to) stoning to death and we did after him.

2554- It is narrated on the authority of Abu Hurairah that he said: Ma'iz Ibn Malik came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've committed adultery." He turned away from him; and he said once again: "I've committed adultery." He turned away from him; and he said (for the third time): "I've committed adultery." He turned

2550 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خُذُوا عَنِّي. قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلاً. الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَتَغْرِيبُ سَنَةٍ. وَالثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ وَالرَّجْمُ**».

8 ـ بابُ مَنْ وَقَعَ على جَارِيَةِ امْرَأَتِهِ

2551 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. أَنْبَأَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ، قَالَ: أُتِيَ النُّعْمَانُ بْنُ بَشِيرٍ بِرَجُلٍ غَشَى جَارِيَةَ امْرَأَتِهِ. فَقَالَ: لاَ أَقْضِي فِيهَا إِلاَّ بِقَضَاءِ رَسُولِ اللَّهِ ﷺ. قَالَ: إِنْ كَانَتْ أَحَلَّتْهَا لَهُ، جَلَدْتُهُ مِائَةً. وَإِنْ لَمْ تَكُنْ أَذِنَتْ لَهُ، رَجَمْتُهُ.

2552 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنِ الْحَسَنِ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رُفِعَ إِلَيْهِ رَجُلٌ وَطِىءَ جَارِيَةَ امْرَأَتِهِ، فَلَمْ يَحُدَّهُ.

9 ـ بابُ الرَّجْمِ

2553 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: لَقَدْ خَشِيتُ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ، حَتَّى يَقُولَ قَائِلٌ: مَا أَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ. أَلاَ وَإِنَّ الرَّجْمَ حَقٌّ إِذَا أُحْصِنَ الرَّجُلُ وَقَامَتِ الْبَيِّنَةُ، أَوْ كَانَ حَمْلٌ أَوِ اعْتِرَافٌ. وَقَدْ قَرَأْتُهَا (الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَارْجُمُوهُمَا الْبَتَّةَ) رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ.

2554 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ مَاعِزُ بْنُ مَالِكٍ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ. ثُمَّ قَالَ: إِنِّي قَدْ زَنَيْتُ. فَأَعْرَضَ عَنْهُ. ثُمَّ قَالَ: إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ. ثُمَّ قَالَ: قَدْ زَنَيْتُ.

away from him; but he said (for the fourth time): "I've committed adultery." He turned away from him. When he decided that (he had committed adultery) four times, he ordered that he should be stoned to death. When the stones harmed him, he ran in flight thereupon a man met him, and he had a jawbone of a camel in his hand, with which he struck him to death. A mention of his flight when the stones harmed him was made to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "Why did you not leave him?"

2555- It is narrated on the authority of Imran Ibn Al-Husain that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and confessed that she had committed adultery, thereupon he ordered that (she should be stoned to death): her garments were then tied up on her (lest her privates would be disclosed during the operation of stoning), and she was stoned to death; and he led the funeral prayer for her.

[10] Stoning Both Jewish Adulterer And Adulteress To Death

2556- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that both Jewish adulterer and adulteress should be stoned to death; and I was among those who took part in the operation of stoning, and I saw him (the man) screening her from the stones (on account of his great love and kindness he had for her).

2557- It is narrated on the authority of Jabir Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that both Jewish adulterer and adulteress be stoned to death.

2558- It is narrated on the authority of Al-Bara Ibn Azib: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a Jew whose face was charcoaled, and he was being whipped. The Messenger of Allah "Allah's blessing and peace be upon him" called those (Jews who were punishing him) and asked: "Is it thus that you find the legal punishment of adulterer in your Book (of Torah)?" they answered in the affirmative. he called one of their learnt men and asked him: "I beseech you by Allah Who sent down the Torah upon (The Prophet) Moses to tell me: Is it thus that you find the legal punishment of the adulterer in your Book (of Torah)?" He said: "No, and had you not besought me by Allah, I would never have told you. We find that it is the stoning to death. But it (the practice of adultery) became prevalent among our great men. So, it became a habit that whenever we took one belonging to a high social class from among us, (who had committed adultery), we would leave him (without executing

فَأَعْرَضَ عَنْهُ. حَتَّى أَقَرَّ أَرْبَعَ مَرَّاتٍ. فَأَمَرَ بِهِ أَنْ يُرْجَمَ. فَلَمَّا أَصَابَتْهُ الْحِجَارَةُ أَدْبَرَ يَشْتَدُّ. فَلَقِيَهُ رَجُلٌ بِيَدِهِ لَحْيُ جَمَلٍ. فَضَرَبَهُ فَصَرَعَهُ. فَذُكِرَ لِلنَّبِيِّ ﷺ فِرَارُهُ حِينَ مَسَّتْهُ الْحِجَارَةُ. قَالَ: «**فَهَلاَّ تَرَكْتُمُوهُ!؟**».

2555 ـ حدّثنا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا أَبُو عَمْرٍو. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَاجِرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَاعْتَرَفَتْ بِالزِّنَا. فَأَمَرَ بِهَا فَشُكَّتْ عَلَيْهَا ثِيَابُهَا. ثُمَّ رَجَمَهَا. ثُمَّ صَلَّى عَلَيْهَا.

10 ـ بابُ رَجْمِ اليَهُودِيّ واليَهُودِيَّةِ

2556 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ رَجَمَ يَهُودِيَّيْنِ. أَنَا فِيمَنْ رَجَمَهُمَا. فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ يَسْتُرُهَا مِنَ الْحِجَارَةِ.

2557 ـ حدّثنا إِسْمَاعِيلُ بْنُ مُوسَىٰ. حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ أَنَّ النَّبِيَّ ﷺ رَجَمَ يَهُودِيًّا وَيَهُودِيَّةً.

2558 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: مَرَّ النَّبِيُّ ﷺ بِيَهُودِيٍّ مُحَمَّمٍ مَجْلُودٍ. فَدَعَاهُمْ فَقَالَ: «**هٰكَذَا تَجِدُونَ فِي كِتَابِكُمْ حَدَّ الزَّانِي؟**» قَالُوا: نَعَمْ. فَدَعَا رَجُلاً مِنْ عُلَمَائِهِمْ فَقَالَ: «**أَنْشُدُكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَىٰ، أَهٰكَذَا تَجِدُونَ حَدَّ الزَّانِي؟**» قَالَ: لاَ. وَلَوْلاَ أَنَّكَ نَشَدْتَنِي لَمْ أُخْبِرْكَ. تَجِدُ حَدَّ الزَّانِي، فِي كِتَابِنَا، الرَّجْمَ. وَلٰكِنَّهُ كَثُرَ فِي أَشْرَافِنَا الرَّجْمُ. فَكُنَّا إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ. وَكُنَّا إِذَا

such a legal punishment), and whenever we took a poor one (in such a state), we would execute such a legal punishment on him. So, we said: Let's agree upon something, which we could execute, on both the rich and the poor one. Then, we substituted (the punishment of) charcoaling the face and lashing for (the punishment of) stoning to death." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I would be the first to revive a tradition which they (abandoned and subsequently) caused to die." He ordered (that he should be stoned) and he was stoned to death.

[11] When One Commits What Is Shameful In Public

2559- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I to stone to death anyone with no clear evidence, surely, I would have stoned to death such and such a woman, for suspicion arises in her (way of) speech, appearance and such (men) as enter upon her."

2560- It is narrated on the authority of Muhammad Ibn Al-Qasim that Ibn Abbas made a mention of (the story of) the couple that carried out (the measures of) invoking Allah's curse upon the liar of them. Ibn Shaddad asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior."

[12] What About Such As Practices Sodomy

2561- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever you see committing (sodomy) like that which the people of Lut used to do, then, kill both the doer, and such as with whom it is done."

2562- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to such as commits (sodomy) the same as the people of Lut used to do: "Stone to death both the upper and the lower: stone them to death altogether."

2563- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The thing which I fear most for my nation is the doing of the people of Lut (i.e. sodomy)."

أَخَذْنَا الضَّعِيفَ أَقَمْنَا عَلَيْهِ الْحَدَّ. فَقُلْنَا تَعَالَوْا فَلْنَجْتَمِعْ عَلَى شَيْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ. فَاجْتَمَعْنَا عَلَى التَّحْمِيمِ وَالْجَلْدِ، مَكَانَ الرَّجْمِ. فَقَالَ النَّبِيُّ ﷺ: «**اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحيَا أَمرَكَ، إِذْ أَمَاتوهُ**». وَأَمَرَ بِهِ فَرُجِمَ.

11 ـ بابُ مَنْ أَظْهَرَ الفَاحِشَةَ

2559 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا زَيْدُ بْنُ يَحْيَىٰ بْنِ عُبَيْدٍ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ كُنْتُ رَاجِماً أَحداً بِغَيْرِ بَيِّنَةٍ، لَرَجَمْتُ فُلانَةَ. فَقَدْ ظَهَرَ مِنهَا الرِّيبَةُ فِي مَنْطِقِهَا وَهَيئَتِهَا وَمَنْ يَدْخُلُ عَلَيهَا**».

2560 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ؛ قَالَ: ذَكَرَ ابْنُ عَبَّاسٍ الْمُتَلاَعِنَيْنِ. فَقَالَ لَهُ ابْنُ شَدَّادٍ: هِيَ الَّتِي قَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**لَوْ كُنتُ رَاجِماً أَحداً بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُهَا**»؟ فَقَالَ ابْنُ عَبَّاسٍ: تِلْكَ امْرَأَةٌ أَعْلَنَتْ.

12 ـ بابُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ

2561 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ خَلاَّدٍ؛ قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ**».

2562 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ نَافِعٍ. أَخْبَرَنِي عَاصِمُ بْنُ عُمَرَعَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ فِي الَّذِي يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ. قَالَ: «**ارْجُمُوا الأَعْلَىٰ وَالأَسْفَلَ. ارْجُمُوهُمَا جَمِيعاً**».

2563 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي عَمَلُ قَوْمِ لُوطٍ**».

[13] What About Him Who Has Sexual Relation With Such As Unlawful For Him To Marry; And What About Such As Has Sexual Relation With A Female Animal

2564- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has sexual relation with such as unlawful for him to marry (e.g. one's mother, sister, daughter, etc), you should kill him; and whoever has sexual relation with a female beast, you should kill him in addition to the female beast."

[14] Implementing The Legal Punishments On The Slave-Girls

2565- It is narrated on the authority of Abu Hurairah, Zaid Ibn Khalid and Shibl that they said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a man asked him about a slave-girl who commits adultery before being married, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Whip her; and when she commits adultery once again whip her." Then, he said in the third or the fourth time: "Then, sell her for (as little as) even a hair rope."

2566- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave-girl commits adultery, you should lash her; and if she commits adultery once again, you should lash her; and if she commits adultery (for the third time), you should lash her; and if she commits adultery (for the fourth time) you should lash her, and then sell her for (as little as) even a twine, i.e. a rope."

[15] The Legal Punishment Of Launching A False Charge Against Women

2567- It is narrated on the authority of A'ishah that she said: When my innocence (of committing what is shameful) was revealed (in the Qur'an), the Messenger of Allah "Allah's blessing and peace be upon him" stood on the pulpit, made a mention of that, and recite the Qur'an; and when he descended, he ordered that two men (Hassan and Mistah) and a woman (Hamnah) should be lashed in accordance with the legal punishment (stipulated for launching a false charge of adultery against chaste women).

2568- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man says to another "O effeminate one!" lash him twenty lashes; and if a man says to another "O one who does the doing of those of Lut!" lash him twenty lashes."

13 ـ بابُ مَنْ أَتَى ذَاتَ مَحْرَمٍ ومَنْ أَتَى بَهِيمَةً

2564 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ فَاقْتُلُوهُ. وَمَنْ وَقَعَ عَلَى بَهِيمَةٍ فَاقْتُلُوهُ، وَاقْتُلُوا الْبَهِيمَةَ**».

14 ـ بابُ إِقَامَةِ الحُدُودِ على الإِمَاءِ

2565 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ، وَشِبْلٍ قَالُوا: كُنَّا عِنْدَ النَّبِيِّ ﷺ. فَسَأَلَهُ رَجُلٌ عَنِ الأَمَةِ تَزْنِي قَبْلَ أَنْ تُحْصَنَ. فَقَالَ: «**اجْلِدْهَا. فَإِنْ زَنَتْ فَاجْلِدْهَا**». ثُمَّ قَالَ فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ: «**فَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ**».

2566 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ، قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَمَّارِ بْنِ أَبِي فَرْوَةَ؛ أَنَّ مُحَمَّدَ بْنَ مُسْلِمٍ حَدَّثَهُ أَنَّ عُرْوَةَ حَدَّثَهُ أَنَّ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمٰنِ حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا زَنَتِ الأَمَةُ فَاجْلِدُوهَا. فَإِنْ زَنَتْ فَاجْلِدُوهَا. فَإِنْ زَنَتْ فَاجْلِدُوهَا. فَإِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ بِيعُوهَا وَلَوْ بِضَفِيرٍ**».

وَالضَّفِيرُ الْحَبْلُ.

15 ـ بابُ حَدِّ القَذْفِ

2567 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا نَزَلَ عُذْرِي، قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَذَكَرَ ذٰلِكَ وَتَلاَ الْقُرْآنَ. فَلَمَّا نَزَلَ أَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ فَضُرِبُوا حَدَّهُمْ.

2568 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنِي ابْنُ أَبِي حَبِيبَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: يَا مُخَنَّثُ فَاجْلِدُوهُ عِشْرِينَ. وَإِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: يَا لُوطِيُّ فَاجْلِدُوهُ عِشْرِينَ**».

[16] The Legal Punishment Of The Drunk

2569- It is narrated on the authority of Umair Ibn Sa'id that he said: Ali Ibn Abu Talib said: I'm not to give a blood-money to such as dies on account of executing the legal punishment upon him barring the drunk (who dies because of receiving more than forty lashes), in connection with whom the Messenger of Allah "Allah's blessing and peace be upon him" did not stipulate a legal punishment (more than forty lashes), for indeed, that (legal punishment of eighty lashes) was something we laid down (during the caliphate of Umar, when the people became more engaged in getting alcoholic drinks).

2570- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to strike with sandals and leaf stalks (in implementation of the legal punishment against the drinker of) wine.

2571- It is narrated on the authority of Hudain Ibn Al-Mundhir Ar-Raqashi that when Al-Walid Ibn Uqbah was brought to Uthman, and they bore witness against him that he had got alcoholic drinks, Uthman said to Ali: "Take this cousin of yours, and establish the legal punishment on him!" Ali lashed him (forty lashes) and said: The Messenger of Allah "Allah's blessing and peace be upon him" used to give forty lashes, Abu Bakr used to give forty lashes, and Umar used to give eighty lashes; and both are out of the sunnah. (i.e. that sometimes the Messenger of Allah "Allah's blessing and peace be upon him" gave eighty lashes, though forty lashes were more prevalent)

[17] When One Drinks Wine Repeatedly

2572- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When becomes drunk, lash him; and if he returns (to drinking once again), lash him; and if he returns to that (for the third time) lash him"; and in the fourth time he said: "If he returns to that, then, chop off his head."

2573- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If they drink wine, lash them; and if they drink it once again, lash them; and if they drink it (for the third time) lash them; and then if they drink it (for the fourth time) kill them."

16 ـ بابُ حَدِّ السَّكْرَانِ

2569 ـ **حدثنا** إِسْمَاعِيلُ بْنُ مُوسَى. حَدَّثَنَا شَرِيكٌ عَنْ أَبِي حُصَيْنٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنَا مُطَرِّفٌ سَمِعْتُهُ عَنْ عُمَيْرِ بْنِ سَعِيدٍ؛ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: مَا كُنْتُ أَدِي مَنْ أَقَمْتُ عَلَيْهِ الْحَدَّ. إِلاَّ شَارِبَ الْخَمْرِ. فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسُنَّ فِيهِ شَيْئاً. إِنَّمَا هُوَ شَيْءٌ جَعَلْنَاهُ نَحْنُ.

2570 ـ **حدثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا سَعِيدٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، جَمِيعاً عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَضْرِبُ فِي الْخَمْرِ بِالنِّعَالِ وَالْجَرِيدِ.

2571 ـ **حدثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّانَاجِ، سَمِعْتُ حُضَيْنَ بْنَ الْمُنْذِرِ الرَّقَاشِيَّ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ فَيْرُوزَ الدَّانَاجُ، قَالَ: حَدَّثَنِي حُضَيْنُ بْنُ الْمُنْذِرِ، قَالَ: لَمَّا جِيءَ بِالْوَلِيدِ بْنِ عُقْبَةَ إِلَى عُثْمَانَ، قَدْ شَهِدُوا عَلَيْهِ، قَالَ لِعَلِيٍّ: دُونَكَ ابْنَ عَمِّكَ، فَأَقِمْ عَلَيْهِ الْحَدَّ. فَجَلَدَهُ عَلِيٌّ. وَقَالَ: جَلَدَ رَسُولُ اللَّهِ ﷺ أَرْبَعِينَ. وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. وَجَلَدَ عُمَرُ ثَمَانِينَ. وَكُلٌّ سُنَّةٌ.

17 ـ بابُ مَنْ شَرِبَ الخَمْرَ مِرَاراً

2572 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْحٰرِثِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا سَكِرَ فَاجْلِدُوهُ. فَإِنْ عَادَ فَاجْلِدُوهُ. فَإِنْ عَادَ فَاجْلِدُوهُ**» ثُمَّ قَالَ فِي الرَّابِعَةِ: «**فَإِنْ عَادَ فَاضْرِبُوا عُنُقَهُ**».

2573 ـ **حدثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا شَرِبُوا الْخَمْرَ فَاجْلِدُوهُمْ. ثُمَّ إِذَا شَرِبُوا فَاجْلِدُوهُمْ. ثُمَّ إِذَا شَرِبُوا فَاجْلِدُوهُمْ. ثُمَّ إِذَا شَرِبُوا فَاقْتُلُوهُمْ**».

[18] The Legal Punishment Should Be Established Also Upon The Old And The Sick

2574- It is narrated on the authority of Sa'id Ibn Sa'd Ibn Ubadah that he said: There was living among us a defective weak man, and once, he was seen while committing illegal sexual relation with a slave-girl belonging to the house. His case was offered to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "Lash him one hundred lashes." They said: "O Messenger of Allah! He is too weak to bear that; and if we strike him with one hundred lashes, he might die." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, take a branch (of a date-palm) having one hundred sticks, with which you should give him one strike."

(...) The same is narrated on the authority of Sa'd Ibn Ubadah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[19] When One Holds Weapons

2575- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who carries the arms against us does not belong to us."

2576- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who carries the arms against us does not belong to us."

2577- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who holds arms against us does not belong to us."

[20] When One Wages War (Against Muslims) And Strives His Utmost To Do Mischief In The Land

2578- It is narrated on the authority of Anas Ibn Malik: Some people of Urainah tribe came (to Medina) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and its climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" said to them: "Would that you go to the herd of milch camels belonging to us, and drink from their milk and urine (as a medicine)!" They did accordingly, (and after they became healthy) they renegaded from Islam, and killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away all of his camels. The Prophet "Allah's blessing and peace be upon him" sent (some men) in their pursuit; and they were captured and

18 ـ بابُ الكَبِيرِ والمَرِيضِ يَجِبُ عَلَيْهِ الحَدُّ

2574 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ سَعِيدِ بْنِ سَعْدِ بْنِ عُبَادَةَ؛ قَالَ: كَانَ بَيْنَ أَبْيَاتِنَا رَجُلٌ مُخْدَجٌ ضَعِيفٌ. فَلَمْ يُرَعْ إِلاَّ وَهُوَ عَلَى أَمَةٍ مِنْ إِمَاءِ الدَّارِ يَخْبُثُ بِهَا. فَرَفَعَ شَأْنَهُ سَعْدُ بْنُ عُبَادَةَ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: «**اجْلِدُوهُ ضَرْبَ مِائَةِ سَوْطٍ**» قَالُوا: يَا نَبِيَّ اللَّهِ هُوَ أَضْعَفُ مِنْ ذٰلِكَ. لَوْ ضَرَبْنَاهُ مِائَةَ سَوْطٍ مَاتَ. قَالَ: «**فَخُذُوا لَهُ عِثْكَالاً فِيهِ مِائَةُ شِمْرَاخٍ، فَاضْرِبُوهُ ضَرْبَةً وَاحِدَةً**».

حدّثنا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

19 ـ بابُ مَنْ شَهَرَ السِّلاحَ

2575 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: وَحَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: وَحَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ وَمُوسٰى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ حَمَلَ عَلَيْنَا السِّلاحَ فَلَيْسَ مِنَّا**».

2576 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ الْبَرَّادِ بْنِ يُوسُفَ بْنِ بُرَيْدِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسٰى الأَشْعَرِيِّ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَمَلَ عَلَيْنَا السِّلاحَ فَلَيْسَ مِنَّا**».

2577 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلاَنَ وَأَبُو كُرَيْبٍ وَيُوسُفُ بْنُ مُوسٰى وَعَبْدُ اللَّهِ بْنُ الْبَرَّادِ؛ قَالُوا: حَدَّثَنَا أُسَامَةُ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسٰى الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ شَهَرَ عَلَيْنَا السِّلاحَ فَلَيْسَ مِنَّا**».

20 ـ بابُ مَنْ حَارَبَ وسَعَى في الأَرْضِ فَسَاداً

2578 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ أُنَاساً مِنْ عُرَيْنَةَ قَدِمُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَاجْتَوَوُا الْمَدِينَةَ. فَقَالَ: «**لَوْ خَرَجْتُمْ إِلَى ذَوْدٍ لَنَا، فَشَرِبْتُمْ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا**» فَفَعَلُوا. فَارْتَدُّوا عَنِ الإِسْلاَمِ. وَقَتَلُوا رَاعِيَ رَسُولِ اللَّهِ ﷺ. وَاسْتَاقُوا ذَوْدَهُ. فَبَعَثَ رَسُولُ اللَّهِ ﷺ فِي

brought. He then ordered that their hands and feet should be cut off and their eyes be branded with heated pieces of iron. They were left in Al-Harrah until they died.

2579- It is narrated on the authority of A'ishah that some people attacked the milch camels of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that their hands and feet should be cut off, and their eyes be gouged out.

[21] If One Is Killed In Defense Of His Property, He Is A Martyr

2580- It is narrated on the authority of Sa'id Ibn Zaid Ibn Amr Ibn Nufail that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one is killed in defense of his property, he is a martyr."

2581- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah said: "If one is attacked and fought for the sake of his property, and he fights (in defense of it) and is killed, he is a martyr."

2582- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the property of anyone is sought to be usurped wrongfully, and he is killed (in defense of it), he is a martyr."

[22] The Legal Punishment Of The Thief

2583- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Curse be upon the thief! Even though he steals (such insignificant things as) an egg, his hand is cut off; and (even if) he steals a rope, his hand is cut off (as legal punishment for the theft)."

2584- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief) on (stealing) a shield of (no less than) three Dirhams.

2585- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand should not be cut off except on (stealing what is equal to no less than) quarter a Dinar and more."

2586- It is narrated on the authority of Amr Ibn Sa'd from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of a thief should be cut off on (stealing what is no less than) the price of a shield (and more)."

طَلَبِهِمْ. فَجِيءَ بِهِمْ. فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ وَتَرَكَهُمْ بِالْحَرَّةِ حَتَّى مَاتُوا.

2579 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ. حَدَّثَنَا الدَّرَاوَرْدِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ قَوْماً أَغَارُوا عَلَى لِقَاحِ رَسُولِ اللَّهِ ﷺ. فَقَطَعَ النَّبِيُّ ﷺ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ.

21 ـ بابُ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ

2580 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ»**.

2581 ـ **حدّثنا** الْخَلِيلُ بْنُ عَمْرٍو. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ الْجَزَرِيُّ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أُتِيَ عِنْدَ مَالِهِ، فَقُوتِلَ فَقَاتَلَ فَقُتِلَ، فَهُوَ شَهِيدٌ»**.

2582 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أُرِيدَ مَالُهُ ظُلْماً فَقُتِلَ، فَهُوَ شَهِيدٌ»**.

22 ـ بابُ حَدِّ السَّارِقِ

2583 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَعَنَ اللَّهُ السَّارِقَ. يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ. وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ»**.

2584 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَطَعَ النَّبِيُّ ﷺ فِي مِجَنٍّ قِيمَتُهُ ثَلاَثَةُ دَرَاهِمَ.

2585 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ؛ أَنَّ عَمْرَةَ أَخْبَرَتْهُ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُقْطَعُ الْيَدُ إِلاَّ فِي رُبُعِ دِينَارٍ فَصَاعِداً»**.

2586 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ. حَدَّثَنَا وُهَيْبٌ. حَدَّثَنَا أَبُو وَاقِدٍ عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«تُقْطَعُ يَدُ السَّارِقِ فِي ثَمَنِ الْمِجَنِّ»**.

[23] Hanging The Hand In The Neck (After Cutting It)

2587- It is narrated on the authority of Ibn Muhairiz that he said: I asked Fadalah Ibn Ubaid about hanging the hand in the neck (after cutting it), thereupon he said: This is out of the sunnah: The Messenger of Allah "Allah's blessing and peace be upon him" cut off the hand of a man (who committed theft), and then hung it in his neck (by way of example for others to see and take lessons).

[24] When A Thief Confesses Of His Crime

2588- It is narrated on the authority of Abd Ar-Rahman Ibn Tha'labah Al-Ansari from his father that Amr Ibn Samurah Ibn Habib Ibn Abd Shams came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've stolen a camel belonging to sons of so and so. So, please purify me (with executing the legal punishment on me)!" the Messenger of Allah "Allah's blessing and peace be upon him" sent to them (to enquire about the matter) and they said: "Indeed, we've lost a camel of ours." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his hand should be cut off. Tha'labah said: I was looking at him just when his hand fell down, and he was saying: "Praise be to Allah Who has purified me from you, when you wanted to get my body into the fire (of Hell)."

[25] When A Slave Commits Theft

2589- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a slave commits theft, sell him even for (as little as) half (an ounce, i.e. twenty Dirhams, or half the value)!"

2590- It is narrated on the authority of Ibn Abbas that a slave belonging to one-fifth (the war booty) stole something from the (property of the) one-fifth, and when his case was offered to the Messenger of Allah "Allah's blessing and peace be upon him", he did not cut off his hand, and he rather said: "The (different portions of the) property belonging to Allah Almighty (i.e. one-fifth the booty) stole one another."

[26] What About The Betrayer, The Robber And The Embezzler

2591- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (hand of the) betrayer, the robber or the embezzler should not be cut off."

2592- It is narrated on the authority of Ibrahim Ibn Abd Ar-Rahman Ibn Awf from his father that he said: I heard the Messenger of Allah "Allah's

23 ـ بابُ تَعْلِيقِ اليَدِ في العُنُقِ

2587 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو سَلَمَةَ الْجُوبَارِيُّ يَحْيَىٰ بْنُ خَلَفٍ؛ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ عَلِيِّ بْنِ عَطَاءِ بْنِ مُقَدَّمٍ عَنْ حَجَّاجٍ، عَنْ مَكْحُولٍ، عَنِ ابْنِ مُحَيْرِيزٍ؛ قَالَ: سَأَلْتُ فَضَالَةَ بْنَ عُبَيْدٍ عَنْ تَعْلِيقِ الْيَدِ فِي الْعُنُقِ؟ فَقَالَ: السُّنَّةُ، قَطَعَ رَسُولُ اللَّهِ ﷺ يَدَ رَجُلٍ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ.

24 ـ بابُ السَّارِقِ يَعْتَرِفُ

2588 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَعْلَبَةَ الأَنْصَارِيِّ، عَنْ أَبِيهِ؛ أَنَّ عَمْرَو بْنَ سَمُرَةَ بْنِ حَبِيبِ بْنِ عَبْدِ شَمْسٍ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي سَرَقْتُ جَمَلاً لِبَنِي فُلاَنٍ. فَطَهِّرْنِي. فَأَرْسَلَ إِلَيْهِمُ النَّبِيُّ ﷺ فَقَالُوا: إِنَّا افْتَقَدْنَا جَمَلاً لَنَا. فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَقُطِعَتْ يَدُهُ.

قَالَ ثَعْلَبَةُ: أَنَا أَنْظُرُ إِلَيْهِ حِينَ وَقَعَتْ يَدُهُ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي طَهَّرَنِي مِنْكِ. أَرَدْتِ أَنْ تُدْخِلِي جَسَدِي النَّارَ.

25 ـ بابُ العَبْدِ يَسْرِقُ

2589 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي عَوَانَةَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا سَرَقَ الْعَبْدُ فَبِيعُوهُ وَلَوْ بِنَشٍّ**».

2590 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا حَجَّاجُ بْنُ تَمِيمٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ عَبْداً مِنْ رَقِيقِ الْخُمُسِ سَرَقَ مِنَ الْخُمُسِ. فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ. فَلَمْ يَقْطَعْهُ وَقَالَ: «**مَالُ اللَّهِ عَزَّ وَجَلَّ، سَرَقَ بَعْضُهُ بَعْضاً**».

26 ـ بابُ الخَائِنِ والمُنْتَهِبِ والمُخْتَلِسِ

2591 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يُقْطَعُ الْخَائِنُ وَلاَ الْمُنْتَهِبُ وَلاَ الْمُخْتَلِسُ**».

2592 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ عَاصِمِ بْنِ جَعْفَرٍ الْمِصْرِيُّ. حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَيْسَ عَلَى الْمُخْتَلِسِ قَطْعٌ**».

blessing and peace be upon him" having said: "Cutting off (the hand) is not binding upon the swindler."

[27] (The Hand Of A Thief) Should Not Be Cut Off On Account Of (Stealing) A Fruit Or A Palm Pith

2593- It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no cutting off (the hand) on (stealing) the fruits (on the trees) nor on (stealing) the palm pith."

2594- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no cutting off (the hand) on (stealing) the fruits (on the trees) nor on (stealing) the palm pith."

[28] Stealing Things From Their Resting Place

2595- It is narrated on the authority of Abdullah Ibn Safwan from his father that once, he was sleeping in the mosque, taking his upper garment as a cushion, when it was stolen from underneath his head. He brought the thief to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that (his hand) should be cut off. Safwan said: "O Messenger of Allah! I have not intended that! Here is my garment as (an object of) charity on him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why did you not do so before you brought him to me?"

2596- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a man from Muzainah asked the Messenger of Allah "Allah's blessing and peace be upon him" about (stealing) the fruits, thereupon he said: "As to whatever is taken while still being in its muzzle, and carried, its price and the like of it besides (are due upon the thief), and as to whatever is taken while being in its gathering place, the (hand of the thief) should be cut off, provided that (what is taken) is equal to the price of a shield; and if one eats and does not take (anything with him after eating), nothing is due upon him." He further asked: "What about the goat stolen from its pasture O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Its price an the like of it besides (are due upon the thief), in addition to the punishment, and as to what is taken from the resting place, the (hand of the thief) should be cut off provided that what is taken is equal to the price of a shield."

27 ـ بابٌ «لا يُقْطَعُ في ثَمرٍ ولا كَثَرٍ»

2593 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ**».

2594 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَخِيهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ**».

28 ـ بابُ مَنْ سَرَقَ مِنَ الحِرْزِ

2595 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، عَنْ أَبِيهِ؛ أَنَّهُ نَامَ فِي الْمَسْجِدِ وَتَوَسَّدَ رِدَاءَهُ. فَأُخِذَ مِنْ تَحْتِ رَأْسِهِ. فَجَاءَ بِسَارِقِهِ إِلَى النَّبِيِّ ﷺ. فَأَمَرَ بِهِ النَّبِيُّ ﷺ أَنْ يُقْطَعَ. فَقَالَ صَفْوَانُ: يَا رَسُولَ اللَّهِ لَمْ أُرِدْ هٰذَا. رِدَائِي عَلَيْهِ صَدَقَةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فَهلاَّ قَبْلَ أَنْ تَأْتِيَنِي بِهِ**».

2596 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَجُلاً مِنْ مُزَيْنَةَ سَأَلَ النَّبِيَّ ﷺ عَنِ الثِّمَارِ فَقَالَ: «**مَا أُخِذَ فِي أَكْمَامِهِ فَاحْتُمِلَ، فَثَمَنُهُ وَمِثْلُهُ مَعَهُ. وَمَا كَانَ مِنَ الْجَرِينِ، فَفِيهِ الْقَطْعُ إِذَا بَلَغَ ثَمَنَ الْمِجَنِّ. وَإِنْ أَكَلَ وَلَمْ يَأْخُذْ، فَلَيْسَ عَلَيْهِ**» قَالَ: الشَّاةُ الْحَرِيسَةُ مِنْهُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: «**ثَمَنُهَا وَمِثْلُهُ مَعَهُ وَالنَّكَالُ. وَمَا كَانَ فِي الْمُرَاحِ، فَفِيهِ الْقَطْعُ، إِذَا كَانَ مَا يَأْخُذُ مِنْ ذٰلِكَ ثَمَنَ الْمِجَنِّ**».

[29] Dictating The Thief

2597- It is narrated on the authority of Abu Umayyah that a thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he confessed (of the crime) even though the stolen things were not found with him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "I do not think you've stolen anything!" he said: "No! (I've stolen)" he said once again: "I do not think you've stolen anything!" he said: "No! (I've stolen)" then, he ordered that (his hand) should be cut off. Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: I ask for Allah's Forgiveness, to Whom I turn in repentance." He said: "I ask for Allah's Forgiveness, to Whom I turn in repentance." He said: "O Allah! Accept his repentance!" twice.

[30] What About Such As Does Anything Under Compulsion

2598- It is narrated on the authority of Abd Al-Jabbar Ibn Wa'il from his father that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a woman was coerced (to commit adultery) under compulsion, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" averted the legal punishment from her, and established it upon such as forced her (to do so); and no mention was made of fixing a dower for her.

[31] It Is Forbidden To Establish Legal Punishments In Mosques

2599- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The legal punishments should not be established in the mosques."

2600- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade giving the lashes of the legal punishments in the mosques.

[32] What Is Less Than The Legal Punishment

2601- It is narrated on the authority of Abu Burdah Ibn Niyar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None should be lashed over ten lashes unless it is in one of Allah's legal punishments."

2602- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not reprove anyone with more than ten lashes."

29 ـ بابُ تَلْقِينِ السَّارِقِ

2597 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سَعِيدُ بْنُ يَحْيَىٰ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ: سَمِعْتُ أَبَا الْمُنْذِرِ، مَوْلَى أَبِي ذَرٍّ، يَذْكُرُ أَنَّ أَبَا أُمَيَّةَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِلِصٍّ. فَاعْتَرَفَ اعْتِرَافاً. وَلَمْ يُوجَدْ مَعَهُ الْمَتَاعُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا إِخَالُكَ سَرَقْتَ**» قَالَ: بَلَىٰ. ثُمَّ قَالَ: «**مَا إِخَالُكَ سَرَقْتَ**» قَالَ: بَلَىٰ. فَأَمَرَ بِهِ فَقُطِعَ. فَقَالَ النَّبِيُّ ﷺ: «**قُلْ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ**» قَالَ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ. قَالَ: «**اللَّهُمَّ تُبْ عَلَيْهِ**» مَرَّتَيْنِ.

30 ـ بابُ المُسْتَكْرَهِ

2598 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ، وَأَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالُوا: حَدَّثَنَا مَعْمَرُ بْنُ سُلَيْمَانَ. أَنْبَأَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ؛ قَالَ: اسْتُكْرِهَتِ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَدَرَأَ عَنْهَا الْحَدَّ، وَأَقَامَهُ عَلَى الَّذِي أَصَابَهَا. وَلَمْ يَذْكُرْ أَنَّهُ جَعَلَ لَهَا مَهْراً.

31 ـ بابُ النَّهْيِ عَنْ إِقَامَةِ الحُدُودِ في المَسَاجِدِ

2599 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ. حَدَّثَنَا أَبُو حَفْصٍ الأَبَّارُ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تُقَامُ الْحُدُودُ فِي الْمَسَاجِدِ**».

2600 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ؛ أَنَّهُ سَمِعَ عَمْرَو بْنَ شُعَيْبٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ إِقَامَةِ الْحَدِّ فِي الْمَسَاجِدِ.

32 ـ بابُ التَّعْزِيرِ

2601 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «**لاَ يُجْلَدُ أَحَدٌ فَوْقَ عَشْرِ جَلَدَاتٍ، إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ**».

2602 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا عَبَّادُ بْنُ كَثِيرٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُعَزِّرُوا فَوْقَ عَشَرَةِ أَسْوَاطٍ**».

[33] The Legal Punishment Acts As Expiation

2603- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever amongst you commits (what leads to) a legal punishment, and the penalty is hastened on for him, it acts as expiation for him; otherwise, it is up to Allah (to punish him if He so likes, or forgive him if He so likes)."

2604- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said; "He, who commits a sin in the world, for which he receives punishment, Allah is too Just to give His servant punishment for it once again (in the hereafter); and he, who commits a sin in the world, which Allah conceals, Allah is too Generous to retract from a thing He has forgiven."

[34] When One Finds A Man With His Wife

2605- It is narrated on the authority of Abu Hurairah that he said: Sa'd Ibn Ubadah said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! If one finds a man with his wife: should he kill him?" the Messenger of Allah "Allah's blessing and peace be upon him" answered in the negative, thereupon Sa'd said: "No, by Him, Who has honoured you with the truth!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Pay attention to what (Sa'd) your chief is saying (on account of his excessive jealousy)!"

2606- It is narrated on the authority of Salamah Ibn Al-Muhabbiq that he said: It was said to Abu Thabit: Sa'd Ibn Ubadah, and he was a very jealous man, when the Holy Verse pertaining to the legal punishments was revealed: "Tell me: if you see a man with your wife, what will you do?" on that he said: "I will strike both with the sword: should I wait until I bring four witnesses during that (period) he (the strange man) will have fulfilled his desire (from her) and then gone away, or should I say that I saw such and such (a shameful thing), and (on failure of bringing four witnesses to support my claim) you would strike me (the lashes of) the legal punishment, and you would further accept no witness from me afterwards?" when that was mentioned to ;the Messenger of Allah "Allah's blessing and peace be upon him" he said: "(Killing both while being in such a state with) the sword is enough for witness (that they have committed adultery)." Then, he further said; "No (do not kill them) for I fear that both the drunk and the one in the state of great excessive jealousy might exceed the due limit of practicing that (killing once there appears even the least bit of

33 ـ بابٌ الحدُّ كَفَّارَةٌ

2603 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الْوَهَّابِ وَابْنُ أَبِي عَدِيٍّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَصَابَ مِنكُمْ حَدًّا، فَعُجِّلَتْ لَهُ عُقُوبَتُهُ، فَهُوَ كَفَّارَتُهُ. وَإِلاَّ، فَأَمْرُهُ إِلَى اللَّهِ**».

2604 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَصَابَ فِي الدُّنْيَا ذَنْباً، فَعُوقِبَ بِهِ، فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُثَنِّيَ عُقُوبَتَهُ عَلَى عَبْدِهِ. وَمَنْ أَذْنَبَ ذَنْباً فِي الدُّنْيَا، فَسَتَرَهُ اللَّهُ عَلَيْهِ، فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ**».

34 ـ بابُ الرَّجُلِ يَجِدُ مَعَ امْرَأَتِهِ رَجُلاً

2605 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْمَدِينِيُّ أَبُو عُبَيْدٍ؛ قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ سَعْدَ بْنَ عُبَادَةَ الأَنْصَارِيَّ قَالَ: يَا رَسُولَ اللَّهِ الرَّجُلُ يَجِدُ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ**». قَالَ سَعْدٌ: بَلَىٰ. وَالَّذِي أَكْرَمَكَ بِالْحَقِّ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اسْمَعُوا مَا يَقُولُ سَيِّدُكُمْ**».

2606 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الْفَضْلِ بْنِ دَلْهَمٍ، عَنِ الْحَسَنِ، عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ؛ قَالَ: قِيلَ لِأَبِي ثَابِتٍ، سَعْدِ بْنِ عُبَادَةَ، حِينَ نَزَلَتْ آيَةُ الْحُدُودِ، وَكَانَ رَجُلاً غَيُوراً: أَرَأَيْتَ لَوْ أَنَّكَ وَجَدْتَ مَعَ امْرَأَتِكَ رَجُلاً، أَيَّ شَيْءٍ كُنْتَ تَصْنَعُ؟ قَالَ: كُنْتُ ضَارِبَهُمَا بِالسَّيْفِ. أَنْتَظِرُ حَتَّى أَجِيءَ بِأَرْبَعَةٍ؟ إِلَى مَا ذَاكَ قَدْ قَضَىٰ حَاجَتَهُ وَذَهَبَ. أَوْ أَقُولُ: رَأَيْتُ كَذَا وَكَذَا. فَتَضْرِبُونِي الْحَدَّ وَلا تَقْبَلُوا لِي شَهَادَةً أَبَداً. قَالَ: فَذُكِرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «**كَفَىٰ بِالسَّيْفِ شَاهِداً**». ثُمَّ قَالَ: «**لاَ. إِنِّي أَخَافُ أَنْ يَتَتَابَعَ فِي ذَلِكَ السَّكْرَانُ وَالْغَيْرَانُ**».

قَالَ أَبُو عَبْدِ اللَّهِ، يَعْنِي ابْنَ مَاجَةَ: سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ: هَذَا حَدِيثُ عَلِيِّ بْنِ مُحَمَّدٍ الطَّنَافِسِيِّ. وَفَاتَنِي مِنْهُ.

suspicion)." Abu Abdullah i.e. Ibn Majah says: I heard Abu Zur'ah having said: This is the narration of Ali Ibn Muhammad At-Tanafisi.

[35] Could One Marry His Father's Wife After His Death

2607- It is narrated on the authority of Al-Bara Ibn Azib that he said: My maternal uncle, Al-Harith Ibn Amr according to the narration of Hushaim, came upon me, and the Messenger of Allah "Allah's blessing and peace be upon him" had given him a flag. I asked him: "Where are you going?" he said; "The Messenger of Allah "Allah's blessing and peace be upon him" has sent me to a man, who married his father's wife after his death, and ordered me to chop off his head."

2608- It is narrated on the authority of Mu'awiyah Ibn Qurrah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to chop off the head and liquidate the property of a man, who married his father's wife (after his death).

[36] When One Claims To Be A Son Of A Man Else Other Than His Father Or Claims To Belong To A Folk Other Than His Real One

2609- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever claims to be a son of a man else other than his father or claims to belong to a folk other than his real one, the Curse of Allah, the angels and all of the people be upon him."

2610- It is narrated on the authority of Sa'd and Abu Bakrah, and both said: My ears heard, and my mind retained Muhammad "Allah's blessing and peace be upon him" having said: "He, who claims to be a son of a man else other than his real father, knowing that he (to whom he claims himself) is not his father, the Garden becomes forbidden to him."

2611- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who claims to be a son of somebody else other than his real father, he will not smell the smell of the Garden, even though its smell is detected from (as far as) a distance covered in five hundred years."

[37] When One Denies The Belonging Of A Man To His Tribe

2612- It is narrated on the authority of Al-Ash'ath Ibn Qais that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" among the delegate of Kindah, and they did not think but I was the best of them. I said: "O Messenger of Allah! Do you not belong to us?" on that he said: "We are the sons of An-Nadr Ibn Kinanah: neither do we sever our

35 ـ بابُ مَنْ تزوّجَ امْرَأَةَ أَبِيهِ مِنْ بَعْدِهِ

2607 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى. حَدَّثَنَا هُشَيْمٌ. ح وَحَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، جَمِيعاً عَنْ أَشْعَثَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: مَرَّ بِي خَالِي (سَمَّاهُ هُشَيْمٌ، فِي حَدِيثِهِ، الْحٰرِثَ بْنَ عَمْرٍو) وَقَدْ عَقَدَ لَهُ النَّبِيُّ ﷺ لِوَاءً. فَقُلْتُ لَهُ: أَيْنَ تُرِيدُ؟ فَقَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيهِ مِنْ بَعْدِهِ. فَأَمَرَنِي أَنْ أَضْرِبَ عُنُقَهُ.

2608 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، ابْنُ أَخِي الْحُسَيْنِ الْجُعْفِيِّ. حَدَّثَنَا يُوسُفُ بْنُ مَنَازِلَ التَّمِيمِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ خَالِدِ بْنِ أَبِي كَرِيمَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيهِ، أَنْ أَضْرِبَ عُنُقَهُ وَأُصَفِّيَ مَالَهُ.

36 ـ بابُ مَنِ ادَّعَى إلى غيرِ أَبِيهِ أو تَوَلَّى غيرَ مَوَالِيهِ

2609 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا ابْنُ أَبِي الضَّيْفِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ انْتَسَبَ إِلَى غَيْرِ أَبِيهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ**».

2610 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ؛ قَالَ: سَمِعْتُ سَعْداً وَأَبَا بَكْرَةَ، وَكُلٌّ وَاحِدٍ مِنْهُمَا يَقُولُ: سَمِعَتْ أُذُنَايَ وَوَعَى قَلْبِي مُحَمَّداً ﷺ يَقُولُ: «**مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ**».

2611 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ**».

37 ـ بابُ مَنْ نَفَى رَجُلاً مِنْ قَبِيلَةٍ

2612 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ. ح وَحَدَّثَنَا هَارُونُ بْنُ حَيَّانَ. أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُغِيرَةِ؛ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَقِيلِ بْنِ طَلْحَةَ السَّلَمِيِّ، عَنْ مُسْلِمِ بْنِ هَيْضَمٍ، عَنِ الأَشْعَثِ بْنِ قَيْسٍ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي وَفْدِ كِنْدَةَ، وَلاَ يَرَوْنِي إِلاَّ أَفْضَلَهُمْ. فَقُلْتُ: يَا رَسُولَ اللَّهِ أَلَسْتُمْ مِنَّا؟ فَقَالَ: «**نَحْنُ بَنُو النَّضْرِ بْنِ كِنَانَةَ، لاَ نَقْفُو أُمَّنَا، وَلاَ نَنْتَفِي مِنْ أَبِينَا**».

قَالَ: فَكَانَ الأَشْعَثُ بْنُ قَيْسٍ يَقُولُ: لاَ أُوتَى بِرَجُلٍ نَفَى رَجُلاً مِنْ قُرَيْشٍ، مِنَ النَّضْرِ بْنِ كِنَانَةَ، إِلاَّ جَلَدْتُهُ الْحَدَّ.

(relationship with the tribe of our) mother, nor do we deny our (belonging to our) father." On that Al-Ash'ath Ibn Qais used to say: "No one is brought to me, who denies (the belonging of) a man from the Quraish to the sons of An-Nadr Ibn Kinanah but that I would lash him in accordance with the legal punishment."

[38] What About The Effeminate Ones

2613- It is narrated on the authority of Safwan Ibn Umayyah that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when Amr Ibn Murrah came to him and said: "O Messenger of Allah! Allah has decreed adversity for me, in such a way that I could get no earnings but from striking the tambourine with my hand: so, please, give me permission to practice singing what is not shameful." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not give you permission (to do so), and I do not sanctify that for you, nor do I cool your eyes with it; and indeed, you've told a lie, O Allah's enemy: although Allah Almighty has bestowed upon you what is good and lawful, you've chosen such sustenance as He has forbidden (which you've given preference) over what Allah Almighty has made lawful for you; and had I forbidden you to do so earlier, surely, I would done such and such (grievous punishment) to you! Get up (and turn away) from me, and turn to Allah in repentance! No doubt, if you do that (which I've prevented you to do) after I had forbidden you, I would punish you severely, and got your head shaved by way of example (to others to see and receive admonition), and I would further expel you from (the homeland of) your tribe, and make your belongings lawful for the young men of Medina to take." Amr got up, while being given to such shame and disgrace as none knew but Allah Almighty. When he turned away, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Those are the disobedient; and whoever of them dies without turning to Allah in repentance, Allah Almighty will gather him in the very state in which he was in the world, effeminate and naked, unable to screen himself with even the edge of a garment from the people: whenever he stood up, he would be knocked down (to the ground)."

2614- It is narrated on the authority of Umm Salamah that once, the Messenger of Allah "Allah's blessing and peace be upon him" entered into her, and heard an effeminate person saying to Abdullah Ibn Abu Umayyah: "If Allah helps you conquer Ta'if tomorrow, I'm going to lead you to a woman (to take as captive), who comes with four folds, and returns with eight folds (of flesh)." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to his wives): "Drive those (types of persons) out of your houses."

38 ـ بابُ المُخَنَّثِينَ

2613 ـ **حدّثنا** الْحَسَنُ بْنُ أَبِي الرَّبِيعِ الْجُرْجَانِيُّ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ. أَخْبَرَنِي يَحْيَىٰ بْنُ الْعَلاَءِ؛ أَنَّهُ سَمِعَ بِشْرَ بْنَ نُمَيْرٍ؛ أَنَّهُ سَمِعَ مَكْحُولاً يَقُولُ: إِنَّهُ سَمِعَ يَزِيدَ بْنَ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ صَفْوَانَ بْنَ أُمَيَّةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَجَاءَ عَمْرُو بْنُ مُرَّةَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ قَدْ كَتَبَ عَلَيَّ الشِّقْوَةَ. فَمَا أُرَانِي أُرْزَقُ إِلاَّ مِنْ دُفِّي بِكَفِّي. فَأْذَنْ لِي فِي الْغِنَاءِ، فِي غَيْرِ فَاحِشَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ آذَنُ لَكَ، وَلاَ كَرَامَةَ، وَلاَ نُعْمَةَ عَيْنٍ. كَذَبْتَ، أَيْ عَدُوَّ اللَّهِ لَقَدْ رَزَقَكَ اللَّهُ طَيِّباً حَلاَلاً، فَاخْتَرْتَ مَا حَرَّمَ اللَّهُ عَلَيْكَ مِنْ رِزْقِهِ مَكَانَ مَا أَحَلَّ اللَّهُ عَزَّ وَجَلَّ لَكَ مِنْ حَلاَلِهِ. وَلَوْ كُنْتُ تَقَدَّمْتُ إِلَيْكَ لَفَعَلْتُ بِكَ وَفَعَلْتُ. قُمْ عَنِّي، وَتُبْ إِلَى اللَّهِ. أَمَا إِنَّكَ إِنْ فَعَلْتَ، بَعْدَ التَّقْدِمَةِ إِلَيْكَ، ضَرَبْتُكَ ضَرْباً وَجِيعاً، وَحَلَقْتُ رَأْسَكَ مُثْلَةً، وَنَفَيْتُكَ مِنْ أَهْلِكَ، وَأَحْلَلْتُ سَلَبَكَ نُهْبَةً لِفِتْيَانِ أَهْلِ الْمَدِينَةِ»**.

فَقَامَ عَمْرٌو، وَبِهِ مِنَ الشَّرِّ وَالْخِزْيِ مَا لاَ يَعْلَمُهُ إِلاَّ اللَّهُ.

فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ: **«هٰؤُلاَءِ الْعُصَاةُ. مَنْ مَاتَ مِنْهُمْ بِغَيْرِ تَوْبَةٍ، حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ كَمَا كَانَ فِي الدُّنْيَا مُخَنَّثاً عُرْيَاناً لاَ يَسْتَتِرُ مِنَ النَّاسِ بِهُدْبَةٍ، كُلَّمَا قَامَ صُرِعَ»**.

2614 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا، فَسَمِعَ مُخَنَّثاً وَهُوَ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: إِنْ يَفْتَحِ اللَّهُ الطَّائِفَ غَداً، دَلَلْتُكَ عَلَى امْرَأَةٍ تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. فَقَالَ النَّبِيُّ ﷺ: **«أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ»**.

(21) THE BOOK OF BLOOD-WETS

[1] The Severe Punishment Of Killing A Muslim Wrongfully

2615- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first cases to be judged among the people on the Day of Judgement will be the (shedding of their) blood."

2616- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No soul is killed wrongfully (i.e. with no just cause) but that the son of Adam who was the first (killer) will carry a portion of its blood, because he was the first to lay the foundation of murder."

2617- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first cases to be judged among the people on the Day of Judgement will be the (shedding of their) blood."

2618- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever meets Allah (on the Day of Judgement), and he has not joined anything with Him (in worship), nor has he wetted himself with unlawful blood (i.e. has not killed a Muslim wrongfully), he will be admitted to the Garden."

2619- It is narrated on the authority of Al-Bara Ibn Azib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the vanishing of the whole world is much easier in the Sight of Allah than the killing of a faithful believer with no just cause."

2620- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who helps in killing a faithful believer even with (as little aid as) half a word, will meet Allah Almighty, having (the phrase) "he is despaired from Allah's Mercy" written in between his eyes."

[2] Is There Any Repentance To Be Accepted From The Killer Of A Believer

2621- It is narrated on the authority of Ibn Abbas that he was asked about such as kills a faithful believer intentionally, and then turns to Allah in repentance, affirms his faith (in Allah and His Messenger), does righteous deeds, and is guided aright, thereupon he said: "Woe to him! How

21 ـ كِتَابُ الدِّيَاتِ

1 ـ بابُ التَّغْلِيظِ في قَتْلِ مُسْلمٍ ظُلْماً

2615 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَوَّلُ مَا يُقْضَىٰ بَيْنَ النَّاسِ، يَوْمَ الْقِيَامَةِ، فِي الدِّمَاءِ**».

2616 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ. حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُقْتَلُ نَفْسٌ ظُلْماً، إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا. لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ**».

2617 ـ **حدّثنا** سَعِيدُ بْنُ يَحْيَىٰ بْنِ الأَزْهَرِ الْوَاسِطِيُّ. حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، الأَزْرَقُ، عَنْ شَرِيكٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَوَّلُ مَا يُقْضَىٰ بَيْنَ النَّاسِ، يَوْمَ الْقِيَامَةِ، فِي الدِّمَاءِ**».

2618 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِذٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَقِيَ اللَّهَ لاَ يُشْرِكُ بِهِ شَيْئاً، لَمْ يَتَنَدَّ بِدَمٍ حَرَامٍ، دَخَلَ الْجَنَّةَ**».

2619 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مَرْوَانُ بْنُ جَنَاحٍ، عَنْ أَبِي الْجَهْمِ الْجُوزْجَانِي، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَزَوَالُ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ مُؤْمِنٍ بِغَيْرِ حَقٍّ**».

2620 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا يَزِيدُ بْنُ زِيَادٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَعَانَ عَلَى قَتْلِ مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: آيِسٌ مِنْ رَحْمَةِ اللَّهِ**».

2 ـ بابٌ هَلْ لقَاتِلِ مُؤْمِنٍ تَوْبَةٌ؟

2621 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ؛ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَمَّنْ قَتَلَ مُؤْمِناً مُتَعَمِّداً ثُمَّ

should he be guided aright? I heard your Prophet "Allah's blessing and peace be upon him" having said: "The killer will come on the Day of Judgement, with the one whom he killed hung to the head of his killer, saying: "O Lord! Ask that (killer) why he killed me!" by Allah! Allah Almighty revealed it unto His Prophet, and He did not abrogate it after He had revealed it." (He refers here to Allah's saying: "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (An-Nisa 93))

2622- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Should I not tell you what I heard from the Messenger of Allah "Allah's blessing and peace be upon him"? Verily, my ears heard it, and my mind kept it: There was a servant (of Allah) who killed ninety-nine persons, and then, it seemed to him to turn to Allah in repentance. He asked about the most knowledgeable man from amongst the inhabitants of the earth, and one was pointed out to him, and he came to him and said: "I've killed ninety-nine persons: is there any repentance to be accepted from me?" he said: "(Is there any repentance to be accepted from you) after (killing) ninety-nine persons?" on that he unsheathed his sword and killed him, therewith he completed one hundred. Then, it seemed to him to turn to Allah in repentance, and he enquired about the most learnt man from the inhabitants of the earth, and a man was pointed out of him, to whom he went and asked: "I've killed one hundred persons: is there any repentance to be accepted from me?" he said: "Woe to you! Who could prevent you from repentance? Set out from the wicked village in which you are to the good village, such and such village, and worship your Lord in it." He set out with the intention to go to the good village, and on the way death overtook him. The angels of mercy and the angels of torment quarreled over him. Iblis said: "I have more claim over him, for he has never disobeyed me even for a single moment." The angels of mercy said: "But, he set out as repenting (to Allah)." Abu Rafi' told: Allah Almighty sent an angel, whose decision they sought to judge between them, and then he said: "Look at which of both village is closer (to his dead body),and join him to its inhabitants." Al-Hasan reported: when death approached him, he kept himself closer to the good village, and made the wicked one far from him. In this way, he was joined to the inhabitants of the good village.

تَابَ وَآمَنَ وَعَمِلَ صَالِحاً ثُمَّ اهْتَدَى؟ قَالَ: وَيْحَهُ وَأَنَّى لَهُ الْهُدَى؟ سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «**يَجِيءُ الْقَاتِلُ، وَالْمَقْتُولُ يَوْمَ الْقِيَامَةِ مُتَعَلِّقٌ بِرَأْسِ صَاحِبِهِ. يَقُولُ: رَبِّ سَلْ هٰذَا، لِمَ قَتَلَنِي؟**» وَاللَّهِ لَقَدْ أَنْزَلَهَا اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّكُمْ، ثُمَّ مَا نَسَخَهَا بَعْدَمَا أَنْزَلَهَا.

2622 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هَمَّامُ بْنُ يَحْيَىٰ عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: أَلاَ أُخْبِرُكُمْ بِمَا سَمِعْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ؟ سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي: «**إِنَّ عَبْداً قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً، ثُمَّ عَرَضَتْ لَهُ التَّوْبَةُ. فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ. فَدُلَّ عَلَى رَجُلٍ فَأَتَاهُ. فَقَالَ: إِنِّي قَتَلْتُ تِسْعَةً وَتِسْعِينَ نَفْساً. فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ: بَعْدَ تِسْعَةٍ وَتِسْعِينَ نَفْساً! قَالَ: فَانْتَضَى سَيْفَهُ فَقَتَلَهُ. فَأَكْمَلَ بِهِ الْمِائَةَ. ثُمَّ عَرَضَتْ لَهُ التَّوْبَةُ فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ. فَدُلَّ عَلَى رَجُلٍ. فَأَتَاهُ فَقَالَ: إِنِّي قَتَلْتُ مِائَةَ نَفْسٍ، فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ، فَقَالَ: وَيْحَكَ وَمَنْ يَحُولُ بَيْنَكَ وَبَيْنَ التَّوْبَةِ؟ اخْرُجْ مِنَ الْقَرْيَةِ الْخَبِيثَةِ الَّتِي أَنْتَ فِيهَا، إِلَى الْقَرْيَةِ الصَّالِحَةِ، قَرْيَةِ كَذَا وَكَذَا. فَاعْبُدْ رَبَّكَ فِيهَا. فَخَرَجَ يُرِيدُ الْقَرْيَةَ الصَّالِحَةَ، فَعَرَضَ لَهُ أَجَلُهُ فِي الطَّرِيقِ. فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ. قَالَ إِبْلِيسُ: أَنَا أَوْلَىٰ بِهِ، إِنَّهُ لَمْ يَعْصِنِي سَاعَةً قَطُّ. قَالَ، فَقَالَتْ مَلاَئِكَةُ الرَّحْمَةِ: إِنَّهُ خَرَجَ تَائِباً**».

قَالَ هَمَّامٌ: فَحَدَّثَنِي حُمَيْدٌ الطَّوِيلُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي رَافِعٍ، قَالَ: فَبَعَثَ اللَّهُ عَزَّ وَجَلَّ مَلَكاً. فَاخْتَصَمُوا إِلَيْهِ ثُمَّ رَجَعُوا. فَقَالَ: انْظُرُوا أَيَّ الْقَرْيَتَيْنِ كَانَتْ أَقْرَبَ، فَأَلْحِقُوهُ بِأَهْلِهَا.

قَالَ قَتَادَةُ: فَحَدَّثَنَا الْحَسَنُ، قَالَ: لَمَّا حَضَرَهُ الْمَوْتُ احْتَفَزَ بِنَفْسِهِ فَقَرُبَ مِنَ الْقَرْيَةِ الصَّالِحَةِ، وَبَاعَدَ مِنْهُ الْقَرْيَةَ الْخَبِيثَةَ. فَأَلْحَقُوهُ بِأَهْلِ الْقَرْيَةِ الصَّالِحَةِ.

حدّثنا أَبُو الْعَبَّاسِ بْنُ عَبْدِ اللَّهِ بْنِ إِسْمَاعِيلَ الْبَغْدَادِيُّ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا هَمَّامٌ، فَذَكَرَ نَحْوَهُ.

[3] He, Who Comes To Be A Claimant Of The Blood Has The Freedom To Choose One Of Three Options

2623- It is narrated on the authority of Abu Shuraih Al-Khuza'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is afflicted with blood (i.e. killing anyone of his kinship), or a damage, i.e. a wound, he has the freedom to choose one of three; and if he chooses the fourth one, you should struggle him, i.e., to kill (the murderer in implementation of the law of equality), to forgive, or to accept the blood-money; and if anyone (chooses to) do anyone of those (three) and then he returns (to killing), the fire of Hell will be then assured to him, in which he will abide forever."

2624- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has anyone (of his kinship) murdered (of whose blood he is claimant), he has the freedom to choose anyone of the following two that is better (in his sight): either to kill (in retaliation) or receive the remuneration."

[4] When One Is Killed Intentionally, And His Heirs Accept The Blood-Wet

2625- It is narrated on the authority of Zaid Ibn Dumaira from his father and paternal uncle, and they attended the (holy battle of) Hunain with the Messenger of Allah "Allah's blessing and peace be upon him" that they said: The Messenger of Allah "Allah's blessing and peace be upon him" offered the Zhuhr prayer, and then sat under a tree. Then Al-Aqra' Ibn Habis, the chief of Khindaf got up to him and refuted the claim over the blood of Muhallim Ibn Jaththamah, and then Uyainah Ibn Hisn got up and affirmed his claim over the blood of Amir Ibn Al-Adbat Al-Ashja'i (whom Muhallim had killed). On that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Do you accept the blood-money?" they rejected. Then, a man from the sons of Laith called Mukaitil got up and said: "O Messenger of Allah! I have no example for this who was murdered in the early days of Islam but that of a herd of sheep, and when the first of them was thrown, the last of them ran away." (i.e. that the murderer should be killed in retaliation for his killing) On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You shall have (as blood-money) fifty (camels) on our journey, and further fifty when we return." They then accepted the blood-money.

3 ـ بابُ مَنْ قُتِلَ لَهُ قَتِيلٌ فهُوَ بالخِيَارِ بَيْنَ إحْدَى ثَلاثٍ

2623 ـ **حدّثنا** عُثْمَانُ وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. ح وَحَدَّثَنَا أَبُو بَكْرٍ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ، قَالاَ: حَدَّثَنَا جَرِيرٌ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، جَمِيعاً عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الْحَرِثِ بْنِ فُضَيْلٍ (أَظُنُّهُ عَنِ ابْنِ أَبِي الْعَوْجَاءِ، وَاسْمُهُ سُفْيَانُ) عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أُصِيبَ بِدَمٍ أَوْ خَبْلٍ**» وَالْخَبْلُ الْجُرْحُ «**فَهُوَ بِالْخِيَارِ بَيْنَ إِحْدَى ثَلاَثٍ. فَإِنْ أَرَادَ الرَّابِعَةَ، فَخُذُوا عَلَى يَدَيْهِ: أَنْ يَقْتُلَ أَوْ يَعْفُوَ أَوْ يَأْخُذَ الدِّيَةَ. فَمَنْ فَعَلَ شَيْئاً مِنْ ذٰلِكَ فَعَادَ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً**».

2624 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يَقْتُلَ وَإِمَّا أَنْ يُفْدَى**».

4 ـ بابُ مَنْ قَتَلَ عَمْداً، فَرَضُوا بالدِّيَةِ

2625 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ زَيْدِ بْنِ ضُمَيْرَةَ. حَدَّثَنِي أَبِي وَعَمِّي، وَكَانَا شَهِدَا حُنَيْناً مَعَ رَسُولِ اللَّهِ ﷺ، قَالاَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ. ثُمَّ جَلَسَ تَحْتَ شَجَرَةٍ. فَقَامَ إِلَيْهِ الأَقْرَعُ بْنُ حَابِسٍ، وَهُوَ سَيِّدُ خِنْدِفٍ، يَرُدُّ عَنْ دَمِ مُحَلِّمِ بْنِ جَثَّامَةَ. وَقَامَ عُيَيْنَةُ بْنُ حِصْنٍ يَطْلُبُ بِدَمِ عَامِرِ بْنِ الأَضْبَطِ. وَكَانَ أَشْجَعِيًّا. فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «**تَقْبَلُونَ الدِّيَةَ؟**» فَأَبَوْا. فَقَامَ رَجُلٌ مِنْ بَنِي لَيْثٍ، يُقَالُ لَهُ مُكَيْتِلٌ. فَقَالَ: يَا رَسُولَ اللَّهِ وَاللَّهِ مَا شَبَّهْتُ هٰذَا الْقَتِيلَ، فِي غُرَّةِ الإِسْلاَمِ، إِلاَّ كَغَنَمٍ وَرَدَتْ، فَرُمِيَتْ، فَنَفَرَ آخِرُهَا، فَقَالَ النَّبِيُّ ﷺ: «**لَكُمْ خَمْسُونَ فِي سَفَرِنَا، وَخَمْسُونَ إِذَا رَجَعْنَا**» فَقَبِلُوا الدِّيَةَ.

2626- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills (a Muslim) intentionally, should be brought to the heirs of the murdered one, and they (have the freedom to choose to) kill him if they so like, or accept the blood-money if they so like, i.e. thirty three-year-old she-camels, thirty-four-year old she-camels, and forty pregnant she-camels: this is the blood-wet of a (killed) person, and if they agree on it, it should be given to them: this (portion) is to make grievous the blood-wet."

[5] The Blood-Money Of (Killing) In Which The Possibility Of Intention Is Probable Should Be Grievous

2627- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (blood-money of a) person killed with a whip or a stick by mistake, in which the possibility of intention is probable should be one hundred camels, forty of which should be pregnant, i.e. having their babes evident in their wombs."

(...) The same is narrated on the authority of Abdullah Ibn Amr from the Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

2628- It is narrated on the authority of Ibn Umar that on the day of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" stood up while being on the stairs of the Ka'bah, and praised Allah and lauded him, saying: "Praise be to Allah Who has proved true to His Promise, helped His servant, and defeated the confederates Alone (with no aid from others): beware! The (blood-money of a person) killed by mistake, i.e. with a whip or a stick should be one hundred camels, forty of which should be pregnant, i.e. having their babes in their wombs. Beware! Any deed (used to be practiced out of showing pride) and any (claim of) blood during the pre-Islamic period of ignorance has come to be underneath those feet of mine (i.e. has been cancelled), barring the custodianship of the House, and supplying the pilgrims with water, which I've affirmed to their doers as they were."

[6] The Blood-Money Of The Killing By Mistake

2629- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" had made the blood-money (as much as) twelve thousand (Dirhams).

2626 ـ **حدّثنا** مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَىٰ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَتَلَ عَمْداً، دُفِعَ إِلَى أَوْلِيَاءِ الْقَتِيلِ. فَإِنْ شَاءُوا قَتَلُوا. وَإِنْ شَاءُوا أَخَذُوا الدِّيَةَ. وَذٰلِكَ ثَلاَثُونَ حِقَّةً وَثَلاَثُونَ جَذَعَةً وَأَرْبَعُونَ خَلِفَةً. وَذٰلِكَ عَقْلُ الْعَمْدِ. مَا صُولِحُوا عَلَيْهِ، فَهُوَ لَهُمْ. وَذٰلِكَ تَشْدِيدُ الْعَقْلِ**».

5 ـ بابُ دِيَةِ شِبْهِ العَمْدِ مُغَلَّظَةً

2627 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ. سَمِعْتُ الْقَاسِمَ بْنَ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «**قَتِيلُ الْخَطَإِ شِبْهِ الْعَمْدِ، قَتِيلُ السَّوْطِ وَالْعَصَا. مِائَةٌ مِنَ الإِبِلِ. أَرْبَعُونَ مِنْهَا خَلِفَةً، فِي بُطُونِهَا أَوْلاَدُهَا**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

2628 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جُدْعَانَ، سَمِعَهُ مِنَ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ، يَوْمَ فَتْحِ مَكَّةَ، وَهُوَ عَلَى دَرَجِ الْكَعْبَةِ. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ. فَقَالَ: «**الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ. أَلاَ إِنَّ قَتِيلَ الْخَطَإِ، قَتِيلَ السَّوْطِ وَالْعَصَا: فِيهِ مِائَةٌ مِنَ الإِبِلِ. مِنْهَا أَرْبَعُونَ خَلِفَةً، فِي بُطُونِهَا أَوْلاَدُهَا. أَلاَ إِنَّ كُلَّ مَأْثُرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ، وَدَمٍ، تَحْتَ قَدَمَيَّ هَاتَيْنِ. إِلاَّ مَا كَانَ مِنْ سِدَانَةِ الْبَيْتِ وَسِقَايَةِ الْحَاجِّ. أَلاَ إِنِّي قَدْ أَمْضَيْتُهُمَا لأَهْلِهِمَا كَمَا كَانَا**».

6 ـ بابُ دِيَةِ الخَطَإِ

2629 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُعَاذُ بْنُ هَانِىءٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ جَعَلَ الدِّيَةَ اثْنَيْ عَشَرَ أَلْفاً.

2630- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is killed by mistake, his blood-money should be thirty one-year-old she-camels, thirty two-year-old she-camels, thirty three-year-old she-camels, and ten two-year-old he-camels." The Messenger of Allah "Allah's blessing and peace be upon him" estimated it as four hundred Dinars (of gold) or what is equal to that from (Dirhams of) silver for the town residents; and this amount differed in accordance with the difference of the prices of camels from time to time: when the price was high, the amount would increase, and when it was low, it would decrease. In this way, it (the blood-money) was between four hundred and eight hundred Dinars (of gold) or what is equal from (Dirhams of) silver, i.e. eight thousand Dirhams during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" judged that if one's blood-wet should be paid from cows, one hundred cows would be due upon the owners of cows; and if one's blood-wet should be paid from sheep, two thousand sheep would be due upon the owners of sheep.

2631- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the blood-money of (killing by) mistake: "It is of twenty three-year-old she-camels, twenty four-year-old she-camels, twenty one-year-old she-camels, twenty two-year-old she-camels, and twenty one-year-old he-camels."

2632- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" made the blood-money (of killing by mistake) twelve thousand (Dirhams); and this is the explanation of Allah's saying: "this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them!" (At-Tawbah 74) i.e. when they received the blood-money.

[7] The Blood-Money Is Due Upon The Killer's Family From The Side Of His Father, And If He Has Not, It Is Due Upon The Treasury

2633- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money should be due upon the killer's family from the side of his father.

2634- It is narrated on the authority of Al-Miqdam Ash-Shami that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

2630 ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ الْمَرْوَزِيُّ. أَنْبَأَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ رَاشِدٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَىٰ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ قُتِلَ خَطَأً، فَدِيَتُهُ مِنَ الإِبِلِ ثَلاَثُونَ بِنْتَ مَخَاضٍ وَثَلاَثُونَ ابْنَةَ لَبُونٍ وَثَلاَثُونَ حِقَّةً، وَعَشَرَةٌ بَنِي لَبُونٍ**». وَكَانَ رَسُولُ اللَّهِ ﷺ يُقَوِّمُهَا عَلَى أَهْلِ الْقُرَى أَرْبَعَمِائَةِ دِينَارٍ، أَوْ عَدْلَهَا مِنَ الْوَرِقِ. وَيُقَوِّمُهَا عَلَى أَزْمَانِ الإِبِلِ، إِذَا غَلَتْ رَفَعَ ثَمَنَهَا. وَإِذَا هَانَتْ نَقَصَ مِنْ ثَمَنِهَا. عَلَى نَحْوِ الزَّمَانِ مَا كَانَ. فَبَلَغَ قِيمَتُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَا بَيْنَ الأَرْبَعِمِائَةِ دِينارٍ إِلَى ثَمَانِمِائَةِ دِينَارٍ. أَوْ عَدْلُهَا مِنَ الْوَرِقِ ثَمَانِيَةُ آلاَفِ دِرْهَمٍ. وَقَضَىٰ رَسُولُ اللَّهِ ﷺ أَنَّ مَنْ كَانَ عَقْلُهُ فِي الْبَقَرِ، عَلَى أَهْلِ الْبَقَرِ، مِائَتَيْ بَقَرَةٍ. وَمَنْ كَانَ عَقْلُهُ فِي الشَّاءِ، عَلَى أَهْلِ الشَّاءِ، أَلْفَيْ شَاةٍ.

2631 ـ حدّثنا عَبْدُ السَّلاَمِ بْنُ عَاصِمٍ. حَدَّثَنَا الصَّبَّاحُ بْنُ مُحَارِبٍ. حَدَّثَنَا حَجَّاجُ بْنُ أَرْطَاةَ. حَدَّثَنَا زَيْدُ بْنُ جُبَيْرٍ، عَنْ خِشْفِ بْنِ مَالِكٍ الطَّائِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فِي دِيَةِ الْخَطَإِ عِشْرُونَ حِقَّةً وَعِشْرُونَ جَذَعَةً وَعِشْرُونَ بِنْتَ مَخَاضٍ وَعِشْرُونَ بِنْتَ لَبُونٍ وَعِشْرُونَ بَنِي مَخَاضٍ ذُكُورٌ**».

2632 ـ حدّثنا الْعَبَّاسُ بْنُ جَعْفَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ جَعَلَ الدِّيَةَ اثْنَيْ عَشَرَ أَلْفاً. قَالَ: وَذٰلِكَ قَوْلُهُ: ﴿وَمَا نَقَمُوٓاْ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ﴾ [التوبة: 74]. قَالَ: بِأَخْذِهِمُ الدِّيَةَ.

7 ـ بابُ الدِّيَةُ على العَاقِلَةِ فَإِنْ لَمْ يَكُنْ عَاقِلَةٌ ففي بَيْتِ المَالِ

2633 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبِي، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نَضْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ بِالدِّيَةِ عَلَى الْعَاقِلَةِ.

2634 ـ حدّثنا يَحْيَىٰ بْنُ دُرُسْتَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ رَاشِدٍ، عَنْ أَبِي عَامِرٍ الْهَوْزَنِيِّ، عَنِ الْمِقْدَامِ

said: "I'm the heir of such as has no heir in the sense that I fulfill the blood-money on his behalf (if he has no one from the side of his father) and inherit his property (which is to be given to the treasury); and the maternal uncle is the heir of such as has no heir in the sense that he fulfills the blood-money on his behalf (if he has no one from the side of his father) and inherit his property."

[8] When One Holds Back The Claimant Of The Blood Of The Murdered From Retaliation Or Even Taking The Blood-Wet

2635- It is narrated on the authority of Ibn Abbas, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "He, who kills out of falsehood or fanaticism by a stone, a whip or a stick, the blood-money of (killing by) mistake becomes due upon him; and he, who kills intentionally, should be killed in retaliation (according to the law of equality); and whoever withholds such (killing) from him incurs upon himself the curse of Allah, the angels and all the people, and no repentance nor ransom will be accepted from him."

[9] When There Is No Retaliation

2636- It is narrated on the authority of Nimran Ibn Jariyah that a man struck another with the sword on his forearm, and cut it without the joint, thereupon he asked the Messenger of Allah "Allah's blessing and peace be upon him" to help him take reprisal from him, who ordered that the blood-money should be given to him. He said: "O Messenger of Allah! I would like to take reprisal, equal for equal." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Accept the blood-money, might Allah bless you in it!" thus, he gave him no judgement to take retaliation equal for equal.

2637- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no retaliation to be exacted in the slight wound of the head, the superficial pierce (which does not go through the inside of the body or the head), or the break that dislocates the bones" (and rather the blood-money should be accepted).

[10] The Causer Of Injury Is Ransomed From The Retaliation

2638- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sent Abu Jahm Ibn Hudhaifah to collect alms, thereupon a man quarreled him over his charity, and Abu Jahm struck him and caused injury to him. They (his people) came to the Messenger of Allah "Allah's blessing and peace be upon him" and

الشَّامِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَنَا وَارِثُ مَنْ لاَ وَارِثَ لَهُ، أَعْقِلُ عَنْهُ وَأَرِثُهُ. وَالْخَالُ وَارِثُ مَنْ لاَ وَارِثَ لَهُ، يَعْقِلُ عَنْهُ وَيَرِثُهُ**».

8 ـ بابُ مَنْ حَالَ بَيْنَ وَلِيِّ الْمَقْتُولِ وبَيْنَ الْقَوَدِ أَوِ الدِّيَةِ

2635 ـ **حدّثنا** مُحَمَّدُ بْنُ مَعْمَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «**مَنْ قَتَلَ فِي عِمِّيَّةٍ أَوْ عَصَبِيَّةٍ بِحَجَرٍ أَوْ سَوْطٍ أَوْ عَصاً، فَعَلَيْهِ عَقْلُ الْخَطَإِ. وَمَنْ قَتَلَ عَمْداً فَهُوَ قَوَدٌ. وَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ. لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ**».

9 ـ بابُ ما لا قَوَدَ فِيهِ

2636 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ دَهْثَمِ بْنِ قُرَّانَ. حَدَّثَنِي نِمْرَانُ بْنُ جَارِيَةَ، عَنْ أَبِيهِ؛ أَنَّ رَجُلاً ضَرَبَ رَجُلاً عَلَى سَاعِدِهِ بِالسَّيْفِ فَقَطَعَهَا مِنْ غَيْرِ مَفْصِلٍ. فَاسْتَعْدَى عَلَيْهِ النَّبِيَّ ﷺ. فَأَمَرَ لَهُ بِالدِّيَةِ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْقِصَاصَ. فَقَالَ: «**خُذِ الدِّيَةَ. بَارَكَ اللَّهُ لَكَ فِيهَا**». وَلَمْ يَقْضِ لَهُ بِالْقِصَاصِ.

2637 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ مُعَاذِ بْنِ مُحَمَّدٍ الأَنْصَارِيِّ، عَنِ ابْنِ صُهْبَانَ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ قَوَدَ فِي الْمَأْمُومَةِ وَلاَ الْجَائِفَةِ وَلاَ الْمُنَقِّلَةِ**».

10 ـ بابُ الجَارِحُ يَفْتَدِي بالقَوَدِ

2638 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا جَهْمِ بْنَ حُذَيْفَةَ مُصَدِّقاً. فَلاَجَّهُ رَجُلٌ فِي صَدَقَتِهِ، فَضَرَبَهُ أَبُو جَهْمٍ فَشَجَّهُ. فَأَتَوُا النَّبِيَّ ﷺ فَقَالُوا: الْقَوَدَ يَا رَسُولَ اللَّهِ! فَقَالَ النَّبِيُّ ﷺ: «**لَكُمْ كَذَا وَكَذَا**» فَلَمْ يَرْضَوْا. فَقَالَ: «**لَكُمْ كَذَا**

sought retaliation equal for equal. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Take such and such (property as blood-money)" but they rejected, and he said once again: "Take further such and such (property instead of retaliation)." And they accepted. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I'm going to address the people, and informing them of your approval." They said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Those people belonging to (the sons of) Laith asked me for retaliation (from Abu Jahm), and I offered to them such and such (property as blood-money): have you accepted?" they answered in the negative, thereupon the Emigrants intended to harm them, but the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to desist, and they did accordingly. Then, the Messenger of Allah "Allah's blessing and peace be upon him" invited them, and offered to them an increase (of property) and asked them: "Have you accepted?" they answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I'm going to address the people, and informing them of your approval." They said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people (and informed them of that) and said: "Have you accepted?" they answered in the affirmative. Ibn Majah said: I heard Muhammad Ibn Yahya having said: Only Ma'mar relates this narration, and I do not know anyone other than him having related it.

[11] The Blood-Money Of The Fetus

2639- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of a fetus is to emancipate a slave or a slave-girl. On that he, against whom the judgement was passed said: "Should we give a blood-money for such as has not (been born in order to get) food or drink, nor has he cried nor has he screamed (at birth for he ahs not come out alive from the womb of his mother)? Such a thing should be then cancelled!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (man) says like the saying of a poet! A slave or a slave-girl (should be given as the blood-money of the fetus)."

2640- It is narrated on the authority of Al-Miswar Ibn Makhramah that he said: Umar Ibn Al-Khattab consulted the people in the matter of causing the woman to have abortion, i.e. to have miscarriage, thereupon Al-Mughirah Ibn Shu'bah said: I witnessed the Messenger of Allah "Allah's blessing and peace be upon him" when he judged that a slave or a slave-girl

وَكَذَا». فَرَضُوا. فَقَالَ النَّبِيُّ ﷺ: «**إِنِّي خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ؟**» قَالُوا: نَعَمْ. فَخَطَبَ النَّبِيُّ ﷺ فَقَالَ: «**إِنَّ هٰؤُلاَءِ اللَّيْثِيِّينَ أَتَوْنِي يُرِيدُونَ الْقَوَدَ. فَعَرَضْتُ عَلَيْهِمْ كَذَا وَكَذَا. أَرَضِيتُمْ؟**» قَالُوا: لاَ. فَهَمَّ بِهِمُ الْمُهَاجِرُونَ. فَأَمَرَ النَّبِيُّ ﷺ أَنْ يَكُفُّوا. فَكَفُّوا. ثُمَّ دَعَاهُمْ فَزَادَهُمْ. فَقَالَ: «**أَرَضِيتُمْ؟**» قَالُوا: نَعَمْ. قَالَ: «**إِنِّي خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ**» قَالُوا: نَعَمْ. فَخَطَبَ النَّبِيُّ ﷺ ثُمَّ قَالَ: «**أَرَضِيتُمْ؟**» قَالُوا: نَعَمْ.

قَالَ ابْنُ مَاجَةَ: سَمِعْتُ مُحَمَّدَ بْنَ يَحْيَىٰ يَقُولُ: تَفَرَّدَ بِهٰذَا مَعْمَرٌ. لاَ أَعْلَمُ رَوَاهُ غَيْرُهُ.

11 ـ بابُ دِيَةِ الجَنِينِ

2639 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ فِي الْجَنِينِ بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ. فَقَالَ الَّذِي قُضِيَ عَلَيْهِ: أَنَعْقِلُ مَنْ لاَ شَرِبَ وَلاَ أَكَلَ. وَلاَ صَاحَ وَلاَ اسْتَهَلْ. وَمِثْلُ ذٰلِكَ يُطَلُّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ هٰذَا لَيَقُولُ بِقَوْلِ شَاعِرٍ. فِيهِ غُرَّةٌ، عَبْدٌ أَوْ أَمَةٌ**».

2640 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ؛ قَالَ: اسْتَشَارَ عُمَرُ بْنُ الْخَطَّابِ النَّاسَ فِي إِمْلاَصِ الْمَرْأَةِ. يَعْنِي سِقْطَهَا. فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ قَضَىٰ فِيهِ بِغُرَّةٍ، عَبْدٍ أَوْ أَمَةٍ. فَقَالَ عُمَرُ: ائْتِنِي بِمَنْ يَشْهَدُ مَعَكَ. فَشَهِدَ مَعَهُ مُحَمَّدُ بْنُ مَسْلَمَةَ.

should be given for that. Umar said to him: Bring me such as bear witness with you. Muhammad Ibn Maslamah bore witness to that with him.

2641- It is narrated on the authority of Ibn Abbas that Umar Ibn Al-Khattab called upon the people (to tell him of) the judgement of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to that, i.e. (causing miscarriage of) the fetus, thereupon Hammal Ibn Malik Ibn An-Nabighah stood up and said: I had two wives, one of whom struck the other with a heavy stick, and killed her, and caused her fetus to die, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that a slave should be given (as a blood-money) for the fetus, and that she should be killed (in retaliation) for her (whom she murdered).

[12] One's (Portion Of) Heritage From The Blood-Money

2642- It is narrated on the authority of Sa'id Ibn Al-Musayyab that Umar used to say: "The blood-money should be inherited by one's close relative from the side of his father, and the woman inherits nothing from the blood-money of her husband" until Ad-Dahhak Ibn Sufyan wrote to him (a message in which he told him) that the Messenger of Allah "Allah's blessing and peace be upon him" made the wife of Ashyam Ad-Dibabi inherit from the blood-money of her husband.

2643- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" gave Hammal Ibn Malik Al-Hudhali Al-Lihyani a judgement to receive his (portion of) heritage from the blood-money of his wife, whom his another wife had killed.

[13] The Blood-Money Of The Infidel

2644- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of the people of both Scriptures, the Jews and the Christians should be half that of the Muslims.

[14] The Killer Never Inherits

2645- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the killer never inherits."

2646- It is narrated on the authority of Amr Ibn Shu'aib that Abu Qatadah, a man from Banu Mudlij killed his son, thereupon Umar took him (a blood-money consisting of) one hundred camels: thirty three-year-old she-camels, thirty four-year-old she-camels, and forty pregnant she-camels.

2641 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ. أَخْبَرَنِي ابْنُ جُرَيْجٍ. حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ طَاوُساً عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ نَشَدَ النَّاسَ قَضَاءَ النَّبِيِّ ﷺ فِي ذٰلِكَ. يَعْنِي فِي الْجَنِينِ. فَقَامَ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ فَقَالَ: كُنْتُ بَيْنَ امْرَأَتَيْنِ لِي. فَضَرَبَتْ إِحْدَاهُمَا الأُخْرَى بِمِسْطَحٍ فَقَتَلَتْهَا، وَقَتَلَتْ جَنِينَهَا. فَقَضَىٰ رَسُولُ اللَّهِ ﷺ فِي الْجَنِينِ بِغُرَّةٍ، عَبْدٍ. وَأَنْ تُقْتَلَ بِهَا.

12 ـ بابُ الميراثِ منَ الدِّيةِ

2642 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّ عُمَرَ كَانَ يَقُولُ: الدِّيَةُ لِلْعَاقِلَةِ، وَلاَ تَرِثُ الْمَرْأَةُ مِنْ دِيَةِ زَوْجِهَا شَيْئاً. حَتَّى كَتَبَ إِلَيْهِ الضَّحَّاكُ بْنُ سُفْيَانَ أَنَّ النَّبِيَّ ﷺ وَرَّثَ امْرَأَةَ أَشْيَمَ الضِّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا.

2643 ـ **حدّثنا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ. حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ. حَدَّثَنَا مُوسَىٰ بْنُ عُقْبَةَ عَنْ إِسْحَاقَ بْنِ يَحْيَىٰ بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ النَّبِيَّ ﷺ قَضَىٰ لِحَمَلِ بْنِ مَالِكٍ الْهُذَلِيِّ اللَّحْيَانِيِّ بِمِيرَاثِهِ مِنِ امْرَأَتِهِ الَّتِي قَتَلَتْهَا امْرَأَتُهُ الأُخْرَىٰ.

13 ـ بابُ دِيةِ الكافرِ

2644 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ أَنَّ عَقْلَ أَهْلِ الْكِتَابَيْنِ نِصْفُ عَقْلِ الْمُسْلِمِينَ، وَهُمُ الْيَهُودُ وَالنَّصَارَىٰ.

14 ـ بابٌ «القاتِلُ لا يرِثُ»

2645 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْقَاتِلُ لاَ يَرِثُ**».

2646 ـ **حدّثنا** أَبُو كُرَيْبٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ؛ أَنَّ أَبَا قَتَادَةَ، رَجُلٌ مِنْ بَنِي مُدْلِجٍ، قَتَلَ ابْنَهُ، فَأَخَذَ مِنْهُ عُمَرُ مِائَةً مِنَ الإِبِلِ. ثَلاَثِينَ حِقَّةً، وَثَلاَثِينَ جَذَعَةً، وَأَرْبَعِينَ خَلِفَةً. فَقَالَ: أَيْنَ أَخُو الْمَقْتُولِ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَيْسَ لِقَاتِلٍ مِيرَاثٌ**».

Then, he said: Where is the brother of the murdered one? No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The killer has no heritage."

[15] The Blood-Money Is Due Upon The Close Relatives From The Side Of The Father Of The Woman (Who Kills); And Her Property Should Be Inherited By Her Offspring

2647- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money due upon the woman should be given by her close relatives from the side of her father as long as they live, even though they inherit nothing from her except what remains beyond (the portions of) her heirs; and in case she is killed, her blood-money should be inherited (as a part of her property) by her heirs, who (have the right, by their claim over her blood, to) kill her murderer.

2648- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made the blood-money due upon the close relative from the side of the father of the woman who killed. The close relatives of the killed woman said: "O Messenger of Allah! Should her property be given to us?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No! Her property is inherited by her husband and offspring."

[16] The Retaliation Concerning The Teeth

2649- It is narrated on the authority of Anas Ibn Malik that he said: Ar-Rubaiy, Anas's aunt, broke the tooth of a girl. They (the relatives of Ar-Rubaiy) requested them (the girl's relatives) to forgive, but they rejected; and they asked them to accept the compensation for the wound, but they refused. So, they went to The Prophet "Allah's blessing and peace be upon him" who ordered them to bring about retaliation. Anas Ibn An-Nadr asked: "O Messenger of Allah! Would the tooth of Ar-Rubaiy be broken? No, by Him, Who has sent you with the Truth, her tooth will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's law ordains the equality of retaliation." Later the relatives of the girl agreed and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "From amongst Allah's servants, There are some who, if they take an oath by Allah, He will fulfill it."

[17] The Remuneration For (Breaking) The Teeth

2650- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

15 ـ بابٌ عَقْلُ المَرْأَةِ على عَصَبَتِهَا، ومِيرَاثُها لوَلَدِهَا

2647 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَىٰ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَعْقِلَ الْمَرْأَةَ عَصَبَتُهَا، مَنْ كَانُوا. وَلاَ يَرِثُوا مِنْهَا شَيْئاً. إِلاَّ مَا فَضَلَ عَنْ وَرَثَتِهَا. وَإِنْ قُتِلَتْ فَعَقْلُهَا بَيْنَ وَرَثَتِهَا. فَهُمْ يَقْتُلُونَ قَاتِلَهَا».

2648 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْمُعَلَّىٰ بْنُ أَسَدٍ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ؛ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ الدِّيَةَ عَلَى عَاقِلَةِ الْقَاتِلَةِ. فَقَالَتْ عَاقِلَةُ الْمَقْتُولَةِ: يَا رَسُولَ اللَّهِ مِيرَاثُهَا لَنَا. قَالَ: «**لاَ. مِيرَاثُهَا لِزَوْجِهَا وَوَلَدِهَا**».

16 ـ بابُ القِصَاصِ في السِّنِّ

2649 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى، أَبُو مُوسَىٰ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ وَابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ قَالَ: كَسَرَتِ الرُّبَيِّعُ، عَمَّةُ أَنَسٍ، ثَنِيَّةَ جَارِيَةٍ. فَطَلَبُوا الْعَفْوَ، فَأَبَوْا. فَعَرَضُوا عَلَيْهِمُ الأَرْشَ فَأَبَوْا. فَأَتَوُا النَّبِيَّ ﷺ، فَأَمَرَ بِالْقِصَاصِ. فَقَالَ أَنَسُ بْنُ النَّضْرِ: يَا رَسُولَ اللَّهِ تُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ؟ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ تُكْسَرُ. فَقَالَ النَّبِيُّ ﷺ: «**يَا أَنَسُ كِتَابُ اللَّهِ الْقِصَاصُ**». قَالَ: فَرَضِيَ الْقَوْمُ، فَعَفَوْا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ**».

17 ـ بابُ دِيَةِ الأَسْنَانِ

2650 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الأَسْنَانُ سَوَاءٌ. الثَّنِيَّةُ وَالضِّرْسُ سَوَاءٌ**».

teeth are equal (in treatment): both the tooth and the premolar tooth should be equally treated (as far as remuneration is concerned)."

2651- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" judged that five camels should be given (as remuneration) for (breaking) a tooth.

[18] The Remuneration For (Cutting) Fingers

2652- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This and this i.e. both the little finger and the thumb are to be treated equally."

2653- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The fingers are to be treated equally (as far as the remuneration is concerned, which should be) ten of camels to be given for (cutting anyone of) them."

2654- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The fingers are equally treated (as far as the remuneration for cutting anyone of them is concerned)."

[19] The Injury That Discloses The Bones

2655- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said concerning the (remuneration for the) injuries that (are as deep as to) disclose the bones: "Five camels should be paid for each."

[20] When One Bites Another, Who Draws His Hand And Takes Out The Tooth Of The Biter

2656- It is narrated on the authority of Ya'li and Salamah, sons of Umayyah that they said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, and we had a companion of ours, who fought another on the way, and one of them bit the hand of the other, who, in reaction, pulled his hand out of his mouth, which caused his (the biter's) incisor tooth to fall out. He came to the Messenger of Allah "Allah's blessing and peace be upon him", and asked for remuneration for his tooth. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Does anyone of you bites the hand of his companion like a male camel bites, and then come to seek for remuneration (for breaking his tooth)? There is no remuneration for it." In

2651 ـ حدّثنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْبَالِسِيُّ. حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ. حَدَّثَنَا أَبُو حَمْزَةَ الْمَرْوَزِيُّ. حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَضَىٰ فِي السِّنِّ خَمْساً مِنَ الإِبِلِ.

18 ـ بابُ دِيَةِ الأَصَابِعِ

2652 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ، قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**هٰذِهِ وَهٰذِهِ سَوَاءٌ**» يَعْنِي الْخِنْصَرَ وَالْبِنْصَرَ وَالإِبْهَامَ.

2653 ـ حدّثنا جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الأَصَابِعُ سَوَاءٌ كُلُّهُنَّ. فِيهِنَّ عَشْرٌ عَشْرٌ مِنَ الإِبِلِ**».

2654 ـ حدّثنا رَجَاءُ بْنُ الْمُرَجَّى السَّمَرْقَنْدِيُّ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ غَالِبٍ التَّمَّارِ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الأَصَابِعُ سَوَاءٌ**».

19 ـ بابُ الْمُوضِحَةِ

2655 ـ حدّثنا جَمِيلُ بْنُ الْحَسَنِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ مَطَرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**فِي الْمَوَاضِحِ خَمْسٌ خَمْسٌ مِنَ الإِبِلِ**».

20 ـ بابُ مَنْ عَضَّ رَجُلاً فَنَزَعَ يَدَهُ فَنَدَرَ ثَنَايَاهُ

2656 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ، عَنْ عَمَّيْهِ يَعْلَىٰ وَسَلَمَةَ ابْنَيْ أُمَيَّةَ، قَالاَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ. وَمَعَنَا صَاحِبٌ لَنَا. فَاقْتَتَلَ هُوَ وَرَجُلٌ آخَرُ وَنَحْنُ بِالطَّرِيقِ. قَالَ: فَعَضَّ الرَّجُلُ يَدَ صَاحِبِهِ. فَجَذَبَ صَاحِبُهُ يَدَهُ مِنْ فِيهِ. فَطَرَحَ ثَنِيَّتَهُ، فَأَتَىٰ رَسُولَ اللَّهِ ﷺ يَلْتَمِسُ عَقْلَ ثَنِيَّتِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**يَعْمِدُ أَحَدُكُمْ إِلَى أَخِيهِ فَيَعَضُّهُ كَعِضَاضِ الْفَحْلِ. ثُمَّ يَأْتِي يَلْتَمِسُ الْعَقْلَ لاَ عَقْلَ لَهَا**» قَالَ: فَأَبْطَلَهَا رَسُولُ اللَّهِ ﷺ.

this way, the Messenger of Allah "Allah's blessing and peace be upon him" nullified it.

2657- It is narrated on the authority of Imran Ibn Husain: A man bit the arm of somebody who pulled his hand out of his mouth by force, causing one of his incisor teeth to fall out. The case was filed to The Prophet "Allah's blessing and peace be upon him" who cancelled it and said: "One of you bites his brother as a male camel bites."

[21] No Muslim Should Be Killed For An Infidel

2658- It is narrated on the authority of Abu Juhaifah that he said: I asked Ali Ibn Abu Talib: "Do you have anything of knowledge beyond what the people have?" he said: "No, by Allah, we have but what the people have, except the understanding of the Holy Qur'an Allah endows a man with, and what this document contains: it has the blood-wets (written) from the Messenger of Allah "Allah's blessing and peace be upon him", and that no Muslim should be killed for an infidel."

2659- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim should be killed for an infidel."

2660- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim nor a non-Muslim having a pledge (of protection) should be killed for an infidel."

[22] No Father Should Be Killed For His Son

2661- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No father should be killed for his son."

2662- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that Umar Ibn Al-Khattab said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No father should be killed for a son."

[23] Should A Free Be Killed For A Slave

2663- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills his slave, we should kill him (in retaliation); and he who cuts the nose of his (slave), we should cut his nose (in implementation of the law of equality in wounds)."

2657 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ رَجُلاً عَضَّ رَجُلاً عَلَى ذِرَاعِهِ. فَنَزَعَ يَدَهُ، فَوَقَعَتْ ثَنِيَّتُهُ. فَرُفِعَ إِلَى النَّبِيِّ ﷺ. فَأَبْطَلَهَا وَقَالَ: «**يَقْضَمُ أَحَدُكُمْ كَمَا يَقْضَمُ الْفَحْلُ**».

21 ـ بابٌ «لا يُقْتَلُ مُسْلِمٌ بكَافِرٍ»

2658 ـ **حدّثنا** عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ؛ قَالَ: قُلْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الْعِلْمِ لَيْسَ عِنْدَ النَّاسِ؟ قَالَ: لاَ. وَاللَّهِ مَا عِنْدَنَا إِلاَّ مَا عِنْدَ النَّاسِ. إِلاَّ أَنْ يَرْزُقَ اللَّهُ رَجُلاً فَهْماً فِي الْقُرْآنِ. أَوْ مَا فِي هٰذِهِ الصَّحِيفَةِ. فِيهَا الدِّيَاتُ عَنْ رَسُولِ اللَّهِ ﷺ وَأَنْ لاَ يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

2659 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَيَّاشٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يُقْتَلُ مُسْلِمٌ بِكَافِرٍ**».

2660 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ. حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلاَ ذُو عَهْدٍ فِي عَهْدِهِ**».

22 ـ بابٌ «لا يُقْتَلُ الوَالِدُ بوَلَدِهِ»

2661 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يُقْتَلُ بِالْوَلَدِ الْوَالِدُ**».

2662 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يُقْتَلُ الْوَالِدُ بِالْوَلَدِ**».

23 ـ بابٌ هَلْ يُقْتَلُ الحُرُّ بالعَبْدِ؟

2663 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ. وَمَنْ جَدَعَهُ جَدَعْنَاهُ**».

2664- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Once, a man killed his slave intentionally, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" lashed him one hundred lashes, sentenced him to one-year exile, and erased his share from those of Muslims.

[24] The Killer Should Be Killed In The Same Way As He Kills

2665- It is narrated on the authority of Anas Ibn Malik that a Jew crushed the head of a woman between two stones, and killed her, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" crushed his head between two stones (and killed him).

2666- It is narrated on the authority of Anas Ibn Malik: A girl was killed (with a stone) by A Jew on account of (usurping) her ornaments. The Prophet "Allah's blessing and peace be upon him" asked her: "Did so-and-so kill you?" She nodded in the negative. He asked her for the second time, saying: "Did so-and-so kill you?" She nodded in the negative. He said for the third time, saying: "Did so-and-so kill you?" She nodded agreeing. then, The Messenger of Allah "Allah's blessing and peace be upon him" killed him between two stones.

[25] There Is No Retaliation To Be Exacted But With The Sword

2667- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no retaliation to be exacted but with the sword."

2668- It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no retaliation to be exacted but with the sword."

[26] No (Sin Of A) Crime Committed By Anyone Should Be Drawn Upon Another

2669- It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in the Farewell Hajj: "Beware! No criminal should draw (the sin of) his crime but upon himself: no father should draw (the sin of) his crime upon his son, nor should a son draw (the sin of) his crime upon his father."

2670- It is narrated on the authority of Tariq Al-Muharibi that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised his hands so much that I saw the whiteness of his armpits, and

2664 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ الطَّبَّاعِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ. وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَتَلَ رَجُلٌ عَبْدَهُ عَمْداً مُتَعَمِّداً. فَجَلَدَهُ رَسُولُ اللَّهِ ﷺ مِائَةً. وَنَفَاهُ سَنَةً. وَمَحَا سَهْمَهُ مِنَ الْمُسْلِمِينَ.

24 ـ بابٌ يُقْتَادُ مِنَ القَاتِلِ كَمَا قَتَلَ

2665 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هَمَّامِ بْنِ يَحْيَىٰ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ يَهُودِيًّا رَضَخَ رَأْسَ امْرَأَةٍ بَيْنَ حَجَرَيْنِ فَقَتَلَهَا. فَرَضَخَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ بَيْنَ حَجَرَيْنِ.

2666 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ لَهَا. فَقَالَ لَهَا: «**أَقَتَلَكِ فُلاَنٌ؟**» فَأَشَارَتْ بِرَأْسِهَا: أَنْ لاَ. ثُمَّ سَأَلَهَا الثَّانِيَةَ. فَأَشَارَتْ بِرَأْسِهَا: أَنْ لاَ. ثُمَّ سَأَلَهَا الثَّالِثَةَ. فَأَشَارَتْ بِرَأْسِهَا: أَنْ نَعَمْ. فَقَتَلَهُ رَسُولُ اللَّهِ ﷺ بَيْنَ حَجَرَيْنِ.

25 ـ بابٌ «لا قَوَدَ إلاّ بالسَّيْفِ»

2667 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْعُرُوقِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي عَازِبٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ قَوَدَ إِلاَّ بِالسَّيْفِ**».

2668 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ. حَدَّثَنَا الْحُرُّ بْنُ مَالِكٍ الْعَنْبَرِيُّ. حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ قَوَدَ إِلاَّ بِالسَّيْفِ**».

26 ـ بابٌ «لا يَجْنِي أَحَدٌ على أَحَدٍ»

2669 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، فِي حِجَّةِ الْوَدَاعِ: «**أَلاَ لاَ يَجْنِي جَانٍ إِلاَّ عَلَى نَفْسِهِ. لاَ يَجْنِي وَالِدٌ عَلَى وَلَدِهِ، وَلاَ مَوْلُودٌ عَلَى وَالِدِهِ**».

2670 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ. حَدَّثَنَا جَامِعُ بْنُ شَدَّادٍ، عَنْ طَارِقٍ الْمُحَارِبِيِّ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ

then he said: "Beware! No mother should bring (the sin of) her crime upon her son! No mother should bring (the sin of) her crime upon her son!"

2671- It is narrated on the authority of Al-Khashkhash Al-Anbari that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" having my son with me, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do not draw (the sin of) your crime upon your son, nor should he draw (the sin of) his crime upon you!"

2672- It is narrated on the authority of Usamah Ibn Sharik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no soul draws (the sin of) its crime upon another."

[27] When There Is No Recompense

2673- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No recompense is due upon the wound caused by an animal; and no recompense is due (when one is killed) because of working in mines; and there is no recompense due (when one is killed) because of (falling into) a well."

2674- It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf from his father from his grandfather that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No recompense is due for a wound caused by an animal; and no recompense is due (when one is killed) because of working in mines."

2675- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" judged that there is no recompense (to be given when one is killed) because of working in mines; and there is no compensation (to be paid when one is killed) because of (falling into) a well; and there is no remuneration (to be taken) for a wound caused by an animal belonging to the cattle: all of that is of the wastage, for which there is no recompense.

2676- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no recompense for (any damage caused by) the fire."

[28] Swearing (By Allah To Confirm Or Refute The Claim)

2677- It is narrated on the authority of Sahl Ibn Abu Hathmah from some great men of his tribe: Abdullah Ibn Sahl and Muhaiyyisah went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyyisah was informed that Abdullah Ibn Sahl had been killed

يَرْفَعُ يَدَيْهِ، حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ، يَقُولُ: «**أَلاَ لاَ تَجْنِي أُمٌّ عَلَى وَلَدٍ. أَلاَ لاَ تَجْنِي أُمٌّ عَلَى وَلَدٍ**».

2671 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ، عَنْ حُصَيْنِ بْنِ أَبِي الْحُرِّ، عَنِ الْخَشْخَاشِ الْعَنْبَرِيِّ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَمَعِي ابْنِي. فَقَالَ: «**لاَ تَجْنِي عَلَيْهِ، وَلاَ يَجْنِي عَلَيْكَ**».

2672 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ. حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ. حَدَّثَنَا أَبُو الْعَوَّامِ الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَجْنِي نَفْسٌ عَلَى أُخْرَى**».

27 ـ بابُ الجُبَارِ

2673 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْعَجْمَاءُ جَرْحُهَا جُبَارٌ. وَالْمَعْدِنُ جُبَارٌ. وَالْبِئْرُ جُبَارٌ**».

2674 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْعَجْمَاءُ جَرْحُهَا جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ**».

2675 ـ **حدّثنا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ. حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ. حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ. حَدَّثَنِي إِسْحَاقُ بْنُ يَحْيَىٰ بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ أَنَّ الْمَعْدِنَ جُبَارٌ، وَالْبِئْرَ جُبَارٌ، وَالْعَجْمَاءَ جَرْحُهَا جُبَارٌ.

وَالْعَجْمَاءُ الْبَهِيمَةُ مِنَ الأَنْعَامِ وَغَيْرِهَا. وَالْجُبَارُ هُوَ الْهَدْرُ الَّذِي لاَ يُغَرَّمُ.

2676 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**النَّارُ جُبَارٌ، وَالْبِئْرُ جُبَارٌ**».

28 ـ بابُ القَسَامَةِ

2677 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. سَمِعْتُ مَالِكَ بْنَ أَنَسٍ. حَدَّثَنِي أَبُو لَيْلَىٰ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُ أَخْبَرَهُ عَنْ رِجَالٍ مِنْ كُبَرَاءِ قَوْمِهِ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ، وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ. فَأُتِيَ مُحَيِّصَةُ فَأُخْبِرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَأُلْقِيَ فِي فَقِيرٍ أَوْ عَيْنٍ بِخَيْبَرَ. فَأَتَىٰ يَهُودَ، فَقَالَ: أَنْتُمْ، وَاللَّهِ قَتَلْتُمُوهُ.

and thrown in a pit or a spring of those of Khaibar. Muhaiyyisah went to the Jews and said: "By Allah, you have killed my companion." The Jews said: "By Allah, we have not killed him." Muhaiyyisah then came back to his people and told them the story. He, his elder brother Huwaiyyisah and Abd Ar-Rahman Ibn Sahl came (to the Messenger of Allah "Allah's blessing and peace be upon him") and Muhaiyyisah who had been at Khaibar, proceeded to speak, but The Prophet "Allah's blessing and peace be upon him" said to him: "The eldest! The eldest!" meaning: "Let the eldest of you speak." So Huwaiyyisah spoke first and then Muhaiyyisah did. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied that they had not killed him. Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyyisah, Muhaiyyisah, and Abd Ar-Rahman: "Can you take an oath by which you will have the right to take the blood money?" They said: "No." He said : "Shall we ask the Jews to take an oath (to deny the charge) before you?" They replied: "But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them the blood money from his own property. The Messenger of Allah "Allah's blessing and peace be upon him" sent to them one-hundred she-camels and they were made to enter the house. Sahl further said:, a red one of them kicked me.

2678- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that Huwaiyyisah and Muhaiyyisah, sons of Mas'ud, and Abd Ar-Rahman and Abdullah, sons of Sahl went to Khaibar in order to get provisions, thereupon Abdullah was attacked and killed. A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "Should you take an oath by which you will have the right (to get the blood money of your deceased companion)?" they said: "O Messenger of Allah! How should we take an oath since we saw nothing (with our eyes)?" he said: "Then, the Jews should acquit you (from your convicting them)." On that they said: "O Messenger of Allah! they then will ruin us (by their false oath)." On that the Messenger of Allah "Allah's blessing and peace be upon him" gave the blood-money for him from his own property.

قَالُوا: وَاللَّهِ مَا قَتَلْنَاهُ. ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ. فَذَكَرَ ذٰلِكَ لَهُمْ. ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ، وَهُوَ أَكْبَرُ مِنْهُ، وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ. فَذَهَبَ مُحَيِّصَةُ يَتَكَلَّمُ، وَهُوَ الَّذِي كَانَ بِخَيْبَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِمُحَيِّصَةَ: «**كَبِّرْ. كَبِّرْ**» يُرِيدُ السِّنَّ. فَتَكَلَّمَ حُوَيِّصَةُ. ثُمَّ تَكَلَّمَ مُحَيِّصَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِمَّا أَنْ يَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ**» فَكَتَبَ رَسُولُ اللَّهِ ﷺ فِي ذٰلِكَ. فَكَتَبُوا: إِنَّا، وَاللَّهِ مَا قَتَلْنَاهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «**تَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟**» قَالُوا: لاَ. قَالَ: «**فَتَحْلِفُ لَكُمْ يَهُودُ؟**» قَالُوا: لَيْسُوا بِمُسْلِمِينَ. فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ. فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مِائَةَ نَاقَةٍ. حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ.

فَقَالَ سَهْلٌ: فَلَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

2678 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ حُوَيِّصَةَ وَمُحَيِّصَةَ ابْنَيْ مَسْعُودٍ، وَعَبْدَ اللَّهِ وَعَبْدَ الرَّحْمٰنِ ابْنَيْ سَهْلٍ. خَرَجُوا يَمْتَارُونَ بِخَيْبَرَ. فَعُدِيَ عَلَى عَبْدِ اللَّهِ، فَقُتِلَ. فَذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «**تُقْسِمُونَ وَتَسْتَحِقُّونَ؟**» فَقَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نُقْسِمُ وَلَمْ نَشْهَدْ؟ قَالَ: «**فَتُبْرِئُكُمْ يَهُودُ؟**» قَالُوا: يَا رَسُولَ اللَّهِ إِذًا تَقْتُلُنَا. قَالَ: فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ.

[29] If One Mutilates The Body Of His Slave, He Becomes Free

2679- It is narrated on the authority of Sahl Ibn Rawh Ibn Zainab' from his father that he came to the Messenger of Allah "Allah's blessing and peace be upon him", and he had castrated a slave belonging to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" manumitted the slave in return for mutilating his body.

2680- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him", and he was screaming. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What is the matter with you?" he said: "My master saw me kissing one of his slave-girls, thereupon he removed my testicles." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring me the man!" he was pursued, but they failed to bring him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said (to the slave): Go: you are free." He said: "O Messenger of Allah! Upon whom is it incumbent to help me, in case my master enslaves me (once again)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your help is incumbent upon every faithful believer or Muslim."

[30] The Most Ready From Amongst All The People To Refrain From What Is Shameful In Killing Are The Men Of Faith

2681- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most ready from amongst all the people to refrain from what is shameful in killing are the men of faith."

2682- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most ready from amongst all the people to refrain from what is shameful in killing are the men of faith."

[31] All The Muslims Are Equal In Their Blood

2683- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All the Muslims are equal in their blood; and they should (intimately gather and help one another like the) one hand against their enemies; and even the one belonging to the lowest social status among them has the claim to give the right of protection (to whomever he likes, and it should be respected by all of them); and (a portion of the war booty) should be brought back to even the farthest among them (as well as the nearest among them to the battle)."

29 ـ بابٌ «مَنْ مَثَّلَ بعَبْدِهِ فهُوَ حُرٌّ»

2679 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ؛ قَالَ: حَدَّثَنَا عَبْدُ السَّلاَمِ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ، عَنْ سَلَمَةَ بْنِ رَوْحِ بْنِ زِنْبَاعٍ، عَنْ جَدِّهِ؛ أَنَّهُ قَدِمَ عَلَى النَّبِيِّ ﷺ وَقَدْ خَصَىٰ غُلاَماً لَهُ. فَأَعْتَقَهُ النَّبِيُّ ﷺ بِالْمُثْلَةِ.

2680 ـ **حدّثنا** رَجَاءُ بْنُ الْمُرَجَّى السَّمَرْقَنْدِيُّ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. حَدَّثَنَا أَبُو حَمْزَةَ الصَّيْرَفِيُّ. حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ صَارِخاً فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: **«مَا لَكَ؟»** قَالَ: سَيِّدِي رَآنِي أُقَبِّلُ جَارِيَةً لَهُ، فَجَبَّ مَذَاكِيرِي. فَقَالَ النَّبِيُّ ﷺ: **«عَلَيَّ بِالرَّجُلِ»** فَطُلِبَ فَلَمْ يُقْدَرْ عَلَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اذْهَبْ. فَأَنْتَ حُرٌّ»** قَالَ: عَلَى مَنْ نُصْرَتِي يَا رَسُولَ اللَّهِ قَالَ يَقُولُ: أَرَأَيْتَ إِنِ اسْتَرَقَّنِي مَوْلاَيَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«عَلَى كُلِّ مُؤْمِنٍ أَوْ مُسْلِمٍ»**.

30 ـ بابٌ «أَعَفُّ النَّاسِ قِتْلَةً، أَهْلُ الإِيمَانِ»

2681 ـ **حدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا هُشَيْمٌ عَنْ مُغِيرَةَ، عَنْ شِبَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ؛ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مِنْ أَعَفِّ النَّاسِ قِتْلَةً أَهْلَ الإِيمَانِ»**.

2682 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ شِبَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ هُنَيِّ بْنِ نُوَيْرَةَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَعَفَّ النَّاسِ قِتْلَةً، أَهْلُ الإِيمَانِ»**.

31 ـ بابٌ «المُسْلِمُونَ تتَكَافَأُ دِمَاؤُهُمْ»

2683 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ. وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ. يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ، وَيُرَدُّ عَلَى أَقْصَاهُمْ»**.

2684- It is narrated on the authority of Ma'qil Ibn Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All the Muslims and should (intimately gather and help one another like the) one hand against enemies; and they are equal in their blood."

2685- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of the Muslims should be against their enemies: they are equal in their blood and property; and the right of protection given by even the lowest of the Muslims (to whomever he likes) should be effective; and even the farthest among the Muslims (from the battlefield as well as the nearest among them) has (the right) to have (a share from the war booty)."

[32] What About Such As Kills A Non-Muslim Engaged In Covenant (With Muslims To Live In Terms Of The Right Of Safety)

2686- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a (non-Muslim who) has a pledge (of safety from the Muslims), will not smell the smell of the Garden, even though its smell will be detected from a distance (covered in) forty years."

2687- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a (non-Muslim who) has a pledge (of protection from the Muslims, according to which) he has the right of safety from Allah and His Messenger, will not smell the smell of the Garden, even though its smell will be detected from a distance (covered in) seventy years."

[33] When One Entrusts To Another To Protect Him, And He Kills Him

2688- It is narrated on the authority of Rifa'ah Ibn Shaddad Al-Qitbani that he said: Had it not been for a statement I heard from Amr Ibn Al-Hamiq Al-Khuza'i, surely, I would have parted the head of Al-Mukhtar from his body. I heard him having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who entrusts to a man to protect him, and he kills him, will carry a flag of treachery on the Day of Judgement."

2689- It is narrated on the authority of Rifa'ah Ibn Shaddad that he said: I entered upon Al-Mukhtar in his palace and he said: "Gabriel has just left me this hour." Nothing prevented me from chopping off his head but a narration I heard from Sulaiman Ibn Surd from the Messenger of Allah

2684 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، أَبُو حَمْزَةَ، عَنْ عَبْدِ السَّلاَمِ بْنِ أَبِي الْجَنُوبِ، عَنِ الْحَسَنِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُسْلِمُونَ يَدٌ عَلَى مَنْ سِوَاهُمْ. وَتَتَكَافَأُ دِمَاؤُهُمْ**».

2685 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَدُ الْمُسْلِمِينَ عَلَى مَنْ سِوَاهُمْ. تَتَكَافَأُ دِمَاؤُهُمْ وَأَمْوَالُهُمْ. وَيُجِيرُ عَلَى الْمُسْلِمِينَ أَدْنَاهُمْ، وَيَرُدُّ عَلَى الْمُسْلِمِينَ أَقْصَاهُمْ**».

32 ـ بابُ مَنْ قَتَلَ مُعَاهَداً

2686 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَتَلَ مُعَاهَداً، لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَاماً**».

2687 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مَعْدِيُّ بْنُ سُلَيْمَانَ. أَنْبَأَنَا ابْنُ عَجْلاَنَ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ قَتَلَ مُعَاهَداً، لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ. وَرِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ عَاماً**».

33 ـ بابُ مَنْ أَمِنَ رَجُلاً على دَمِهِ فَقَتَلَهُ

2688 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِفَاعَةَ بْنِ شَدَّادٍ الْقِتْبَانِيِّ؛ قَالَ: لَوْلاَ كَلِمَةٌ سَمِعْتُهَا مِنْ عَمْرِو بْنِ الْحَمِقِ الْخُزَاعِيِّ، لَمَشَيْتُ فِيمَا بَيْنَ رَأْسِ الْمُخْتَارِ وَجَسَدِهِ. سَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَمِنَ رَجُلاً عَلَى دَمِهِ فَقَتَلَهُ فَإِنَّهُ يَحْمِلُ لِوَاءَ غَدْرٍ يَوْمَ الْقِيَامَةِ**».

2689 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبُو لَيْلَىٰ عَنْ أَبِي عُكَّاشَةَ، عَنْ رِفَاعَةَ؛ قَالَ: دَخَلْتُ عَلَى الْمُخْتَارِ فِي قَصْرِهِ. فَقَالَ: قَامَ جِبْرَائِيلُ مِنْ عِنْدِي السَّاعَةَ. فَمَا مَنَعَنِي مِنْ ضَرْبِ عُنُقِهِ إِلاَّ حَدِيثٌ سَمِعْتُهُ مِنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**إِذَا أَمِنَكَ الرَّجُلُ عَلَى دَمِهِ، فَلاَ تَقْتُلْهُ**» فَذٰاكَ الَّذِي مَنَعَنِي مِنْهُ.

"Allah's blessing and peace be upon him" in which he said: "If a man places his confidence in you to keep him alive, do not kill him." This is what prevented me from killing him.

[34] When The Killer Is Forgiven

2690- It is narrated on the authority of Abu Hurairah that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man killed another, and he was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who gave him to the heir of the murdered person. The killer said: "By Allah, O Messenger of Allah, I've not intended to kill him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to the heir of the murdered person: "No doubt, if he is true in what he says, and you kill him, you will be admitted to the fire." He then released him. He was fastened by a leather strap, and when he came out, he was dragging it, thereupon he was called the man of the leather strap.

2691- It is narrated on the authority of Anas Ibn Malik that he said: An heir of a killed man brought the killer to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Forgive him." But he rejected. He further asked him to accept the blood-money, but he refused. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and kill him: indeed, (if you do so) you will be like him (in the sin of killing for the killer pretended he had no real intention to kill the deceased)." He (the heir of the deceased) was caught up with and it was said to him: The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and kill him: indeed, (if you do so) you will be like him (in the sin of killing)." Then, he released him. While he was going to his family, he was seen dragging a leather strap, with which the heir (of the deceased) was thought to have fastened him. According to the narration of Abu Umair, Abd Ar-Rahman Ibn Al-Qasim said: No one, after the Messenger of Allah "Allah's blessing and peace be upon him", has the right to say (to the claimant of the blood): "Kill him (the killer) (and if you do so) you will be like him."

[35] The Forgiveness Concerning The Retaliation

2692- It is narrated on the authority of Anas Ibn Malik that he said: No case pertaining to retaliation was brought to the Messenger of Allah "Allah's blessing and peace be upon him" but that he would exhort (the claimant) to forgive (the criminal).

34 ـ بابُ العَفْوِ عَنِ القَاتِلِ

2690 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَتَلَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ. فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ. فَقَالَ الْقَاتِلُ: يَا رَسُولَ اللَّهِ وَاللَّهِ مَا أَرَدْتُ قَتْلَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْوَلِيِّ: «**أَمَا إِنَّهُ إِنْ كَانَ صَادِقاً ثُمَّ قَتَلْتَهُ، دَخَلْتَ النَّارَ**» قَالَ: فَخَلَّىٰ سَبِيلَهُ. قَالَ: وَكَانَ مَكْتُوفاً بِنِسْعَةٍ. فَخَرَجَ يَجُرُّ نِسْعَتَهُ. فَسُمِّيَ ذَا النِّسْعَةِ.

2691 ـ حدّثنا أَبُو عُمَيْرٍ، عِيسَى بْنُ مُحَمَّدٍ النَّحَّاسُ، وَعِيسَى بْنُ يُونُسَ، وَالْحُسَيْنُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلاَنِيُّ، قَالُوا: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ، عَنِ ابْنِ شَوْذَبٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: أَتَىٰ رَجُلٌ بِقَاتِلِ وَلِيِّهِ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «**اعْفُ**» فَأَبَىٰ. فَقَالَ: «**خُذْ أَرْشَكَ**» فَأَبَىٰ. قَالَ: «**اذْهَبْ فَاقْتُلْهُ فَإِنَّكَ مِثْلُهُ**». قَالَ: فَلُحِقَ بِهِ. فَقِيلَ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ: «**اقْتُلْهُ فَإِنَّكَ مِثْلُهُ**» فَخَلَّىٰ سَبِيلَهُ.

قَالَ: فَرُؤِيَ يَجُرُّ نِسْعَتَهُ ذَاهِباً إِلَى أَهْلِهِ. قَالَ: كَأَنَّهُ قَدْ كَانَ أَوْثَقَهُ.

قَالَ أَبُو عُمَيْرٍ فِي حَدِيثِهِ: قَالَ ابْنُ شَوْذَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ: فَلَيْسَ لِأَحَدٍ بَعْدَ النَّبِيِّ ﷺ أَنْ يَقُولَ: «**اقْتُلْهُ فَإِنَّكَ مِثْلُهُ**».

قَالَ ابْنُ مَاجَةَ: هٰذَا حَدِيثُ الرَّمْلِيِّينَ، لَيْسَ إِلاَّ عِنْدَهُمْ.

35 ـ بابُ العَفْوِ في القِصَاصِ

2692 ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا حَبَّانُ بْنُ هِلاَلٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ الْمُزَنِيُّ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ (قَالَ: لاَ أَعْلَمُهُ إِلاَّ عَنْ أَنَسِ بْنِ مَالِكٍ) قَالَ: مَا رُفِعَ إِلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ فِيهِ الْقِصَاصُ، إِلاَّ أَمَرَ فِيهِ بِالْعَفْوِ.

2693- It is narrated on the authority of Abu Ad-Darda' that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No man is harmed in any part of his body (by anyone), which he gives in charity (by leaving retaliation) but that Allah elevates him a degree, and plots out a sin from him."

[36] The Murdering Pregnant Should Be Killed In Retaliation (Even Though After Her Delivery)

2694- It is narrated on the authority of Mu'adh Ibn Jabal, Abu Ubaidah Ibn Al-Jarrah, Ubadah Ibn As-Samit and Shaddad Ibn Aws that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman kills anyone intentionally, and she is pregnant, she should not be killed (in retaliation) until she delivers her burden and takes care of her babe; and if a (married) woman commits adultery and she is pregnant, she should not be stoned to death until she delivers her burden and takes care of her babe."

2693 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّفَرِ؛ قَالَ: قَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ مِنْ جَسَدِهِ، فَيَتَصَدَّقُ بِهِ، إِلاَّ رَفَعَهُ اللَّهُ بِهِ دَرَجَةً، أَوْ حَطَّ عَنْهُ بِهِ خَطِيئَةً**». سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي.

36 ـ بابُ الحَامِلِ يَجِبُ عَلَيْهَا القَوَدُ

2694 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو صَالِحٍ عَنِ ابْنِ لَهِيعَةَ، عَنِ ابْنِ أَنْعُمٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ. حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، وَعُبَادَةُ بْنُ الصَّامِتِ، وَشَدَّادُ بْنُ أَوْسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْمَرْأَةُ، إِذَا قَتَلَتْ عَمْداً، لاَ تُقْتَلُ حَتَّى تَضَعَ مَا فِي بَطْنِهَا، إِنْ كَانَتْ حَامِلاً، وَحَتَّى تُكَفِّلَ وَلَدَهَا. وَإِنْ زَنَتْ، لَمْ تُرْجَمْ حَتَّى تَضَعَ مَا فِي بَطْنِهَا، وَحَتَّى تُكَفِّلَ وَلَدَهَا**».

(22) THE BOOK OF BEQUESTS

[1] Did The Messenger Of Allah Make A Bequest

2695- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" left no Dinar nor Dirham nor sheep nor camel (i.e. nothing to be inherited), nor did he make a bequest (pertaining to property).

2696- It is narrated on the authority of Talhah Ibn Musarrif that he said: I asked Abdullah Ibn Abu Awfa: "Did the Messenger of Allah "Allah's blessing and peace be upon him" make a bequest pertaining to anything?" he answered in the negative, thereupon I asked him: "Then, how did he order the Muslims to make bequest?" he said: "He made a bequest to stick to Allah's Book (and his sunnah)."

It is further narrated on the authority of Talhah Ibn Musarrif: Al-Hudhail Ibn Shurahbil said: Was Abu Bakr to be a ruler over such as had a bequest from the Messenger of Allah "Allah's blessing and peace be upon him" (to become the ruler, i.e. Ali as the Rejecters alleged)? No doubt, had Abu Bakr found a pledge from the Messenger of Allah "Allah's blessing and peace be upon him" (to anyone that he should be the ruler), he would have followed him (like a camel which is driven by his lord).

2697- It is narrated on the authority of Anas Ibn Malik that he said: The general bequest of the Messenger of Allah "Allah's blessing and peace be upon him" when death approached him while he was gargling: "(I advise you to guard strictly) the prayer, and adhere to giving the right of your property and be kind to) such as your right hand possess."

2698- It is narrated on the authority of Ali Ibn Abu Talib that he said: The last statement which the Messenger of Allah "Allah's blessing and peace be upon him" said (pertaining to the commandments just before his death) was: "(I advise you to guard strictly) the prayer, and adhere to giving the right of your property and be kind to) such as your right hand possess."

[2] The Exhortation To Make Bequest

2699- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim who has got anything of which he should make a bequest, has the right to spend two successive nights without his bequest being written with him."

2700- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such

22 ـ كِتَابُ الوَصَايَا

1 ـ باب هَلْ أَوْصَى رَسُولُ الله ﷺ؟

2695 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ (قَالَ أَبُو بَكْرٍ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ) عَنِ الأَعْمَشِ عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَاراً وَلاَ دِرْهَماً، وَلاَ شَاةً وَلاَ بَعِيراً، وَلاَ أَوْصَىٰ بِشَيْءٍ.

2696 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ؛ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ: أَوْصَىٰ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ؟ قَالَ: لاَ. قُلْتُ: فَكَيْفَ أَمَرَ الْمُسْلِمِينَ بِالْوَصِيَّةِ؟ قَالَ: أَوْصَىٰ بِكِتَابِ اللَّهِ.

قَالَ مَالِكٌ: وَقَالَ طَلْحَةُ بْنُ مُصَرِّفٍ: قَالَ الْهُزَيْلُ بْنُ شُرَحْبِيلَ: أَبُو بَكْرٍ كَانَ يَتَأَمَّرُ عَلَى وَصِيِّ رَسُولِ اللَّهِ ﷺ؟ وَدَّ أَبُو بَكْرٍ أَنَّهُ وَجَدَ مِنْ رَسُولِ اللَّهِ ﷺ عَهْداً، فَخَزَمَ أَنْفَهُ بِخِزَامٍ.

2697 ـ **حدّثنا** أَحْمَدُ بْنُ الْمِقْدَامِ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَتْ عَامَّةُ وَصِيَّةِ رَسُولِ اللَّهِ ﷺ حِينَ حَضَرَتْهُ الْوَفَاةُ، وَهُوَ يُغَرْغِرُ بِنَفْسِهِ: «**الصَّلاَةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ**».

2698 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَىٰ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ آخِرَ كَلاَمِ النَّبِيِّ ﷺ: «**الصَّلاَةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ**».

2 ـ بابُ الحَثِّ على الوَصِيَّةِ

2699 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا حَقُّ امْرِىءٍ مُسْلِمٍ أَنْ يَبِيتَ لَيْلَتَيْنِ وَلَهُ شَيْءٌ يُوصِي فِيهِ، إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ**».

2700 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا دُرُسْتُ بْنُ زِيَادٍ. حَدَّثَنَا يَزِيدُ الرَّقَاشِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمَحْرُومُ مَنْ حُرِمَ وَصِيَّتَهُ**».

as forbidden (from attaining the degree of perfection) is the one, who is forbidden to make his bequest (before his death)."

2701- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies on a bequest (he makes before death) has, indeed, died on (the right) way and sunnah, and died in a state of piety and martyrdom, and died (with his sins) forgiven for him."

2702- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim who has got anything of which he should make a bequest, has the right to spend two successive nights without his bequest being written with him."

[3] What About The Unfairness In The Bequest

2703- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who flees from the heritage which his heir should receive (by forbidding it to him), Allah will deduct from him his heritage in the Garden on the Day of Judgement."

2704- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might do the doing of the people of goodness for (as long as) seventy years, and then, when he makes a bequest, in which he proves unfair, his deeds will be concluded with the most evil of them, therewith he will admitted to the fire (of Hell); and a man might do the doing of the people of evil for (as long as) seventy years, and when he proves fair in his bequest, his deeds will be concluded with the best of them all, therewith he will be admitted to the Garden."

2705- It is narrated on the authority of Mu'awiyah Ibn Qurrah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When death approaches anyone, and he makes a bequest in accordance with (the laws and commandments of) Allah's Book, it will act as expiation for whatever obligatory charity he has left during his life." Abu Hurairah said: Recite, if you so like, Allah's saying: "Those are limits set by Allah; those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (forever) and that will be the Supreme achievement. But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: and they shall have a humiliating punishment." (An-Nisa 13:14)

2701 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ يَزِيدَ بْنِ عَوْفٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ مَاتَ عَلَى وَصِيَّةٍ، مَاتَ عَلَى سَبِيلٍ وَسُنَّةٍ. وَمَاتَ عَلَى تُقًى وَشَهَادَةٍ. وَمَاتَ مَغْفُوراً لَهُ»**.

2702 ـ **حدّثنا** مُحَمَّدُ بْنُ مُعَمَّرٍ. حَدَّثَنَا رَوْحُ بْنُ عَوْفٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا حَقُّ امْرِىءٍ مُسْلِمٍ يَبِيتُ لَيْلَتَيْنِ، وَلَهُ شَيْءٌ يُوصِي بِهِ، إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ»**.

3 ـ بابُ الحَيْفِ في الوَصِيَّةِ

2703 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ فَرَّ مِنْ مِيرَاثِ وَارِثِهِ، قَطَعَ اللَّهُ مِيرَاثَهُ مِنَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ»**.

2704 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ. أَنْبَأَنَا مَعْمَرٌ عَنْ أَشْعَثَ بْنِ عَبْدِ اللَّهِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً. فَإِذَا أَوْصَىٰ حَافَ فِي وَصِيَّتِهِ. فَيُخْتَمُ لَهُ بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً. فَيَعْدِلُ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ، فَيَدْخُلُ الْجَنَّةَ»**.

قَالَ أَبُو هُرَيْرَةَ: اقْرَأُوا إِنْ شِئْتُمْ: ﴿تِلْكَ حُدُودُ ٱللَّهِ﴾ [النساء: 13] إِلَى قَوْلِهِ: ﴿عَذَابٌ مُّهِينٌ﴾ [النساء: 14].

2705 ـ **حدّثنا** يَحْيَىٰ بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ عَنْ أَبِي حَلْبَسٍ، عَنْ خُلَيدِ بْنِ أَبِي خُلَيدٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ حَضَرَتْهُ الْوَفَاةُ فَأَوْصَىٰ، وَكَانَتْ وَصِيَّتُهُ عَلَى كِتَابِ اللَّهِ، كَانَتْ كَفَّارَةً لِمَا تَرَكَ مِنْ زَكَاتِهِ فِي حَيَاتِهِ»**.

[4] It Is Forbidden To Withhold From Spending During One's Lifetime, And Spend Extravagantly At The Time Of Death

2706- It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Tell me: Who of the people has more right to have the best companionship of me?" he said: "Yes, by your father, you will be told (the truth): it is your mother." He asked: "Who is next?" he said: "Your mother." He asked: "Who is next?" he said: "Your mother." Then he asked: "Who is next?" he said: "Your father." Then, he said: "O Messenger of Allah! Tell me, how should I give in charity out of my property?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, by Allah, you will be told (the truth): If you give in charity while being healthy, thrifty, hoping for life (as long as you could) and fear poverty (to afflict you), and do not wait until your soul reach here (pointing to the throat at the moment of death) and then say: My property should be given to so and so, and so and so; and surely it will be for them (by way of inheritance) even though you dislike that."

2707- It is narrated on the authority of Busr Ibn Jahhash Al-Qurashi that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" spat in his palm, and then he put his index finger (on it) and said: Allah Almighty says: "How should you frustrate me, O son of Adam, since I created you from the like of that (water), and when your soul reaches here (and he pointed to his throat), you say: Let me give in charity! But how should the time of charity come?"

[5] The Bequest Should Be Made Of (No More Than) One-Third (The Property)

2708- It is narrated on the authority of Amir Ibn Sa'd from his father that he said: I fell sick in the year of the conquest (of Mecca), and I was at the brim of death; and when the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me and enquire about my health, I said to him: "O Messenger of Allah! I have much property, and I have no heir barring my daughter: should I give two-thirds my property in charity?" he said: "No." I said: "Then, the half (of it)." He said: "No." I said: "Then, one-third (my property)." On that he said: "Let be one-third (your property), even though one-third is so much. Indeed, to leave your heirs free of want is much better than to leave them poor, begging the people."

2709- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No

4 ـ بابُ النَّهْيِ عَنِ الإمْسَاكِ في الحَيَاةِ والتَّبْذِيرِ عِنْدَ المَوْتِ

2706 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرُمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ نَبِّئْنِي. مَا حَقُّ النَّاسِ مِنِّي بِحُسْنِ الصُّحْبَةِ؟ فَقَالَ: «**نَعَمْ، وَأَبِيكَ لَتُنَبَّأَنَّ! أُمُّكَ**» قَالَ: ثُمَّ مَنْ؟ قَالَ: «**ثُمَّ أُمُّكَ**» قَالَ: ثُمَّ مَنْ؟ قَالَ: «**ثُمَّ أُمُّكَ**» قَالَ: ثُمَّ مَنْ؟ قَالَ: «**ثُمَّ أَبُوكَ**» قَالَ: نَبِّئْنِي يَا رَسُولَ اللَّهِ عَنْ مَالِي كَيْفَ أَتَصَدَّقُ فِيهِ؟ قَالَ: «**نَعَمْ، وَاللَّهِ لَتُنَبَّأَنَّ! أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ. تَأْمُلُ الْعَيْشَ وَتَخَافُ الْفَقْرَ. وَلاَ تُمْهِلْ. حَتَّى إِذَا بَلَغَتْ نَفْسُكَ هٰهُنَا، قُلْتَ: مَالِي لِفُلاَنٍ، وَمَالِي لِفُلاَنٍ. وَهُوَ لَهُمْ، وَإِنْ كَرِهْتَ**».

2707 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَرِيزُ بْنُ عُثْمَانَ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مَيْسَرَةَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ بُسْرِ بْنِ جَحَّاشٍ الْقُرَشِيِّ؛ قَالَ: بَزَقَ النَّبِيُّ ﷺ فِي كَفِّهِ. ثُمَّ وَضَعَ أُصْبُعَهُ السَّبَّابَةَ وَقَالَ: «**يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَّى تُعْجِزُنِي، ابْنَ آدَمَ وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هٰذِهِ. فَإِذَا بَلَغَتْ نَفْسُكَ هٰذِهِ**» وَأَشَارَ إِلَى حَلْقِهِ «**قُلْتَ: أَتَصَدَّقُ. وَأَنَّى أَوَانُ الصَّدَقَةِ؟**».

5 ـ بابُ الوَصِيَّةِ بالثُّلُثِ

2708 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَالْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ، وَسَهْلٌ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ قَالَ: مَرِضْتُ عَامَ الْفَتْحِ حَتَّى أَشْفَيْتُ عَلَى الْمَوْتِ. فَعَادَنِي رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: أَيْ رَسُولَ اللَّهِ إِنَّ لِي مَالاً كَثِيراً. وَلَيْسَ يَرِثُنِي إِلاَّ ابْنَةٌ لِي. أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: «**لاَ**» قُلْتُ: فَالشَّطْرُ؟ قَالَ: «**لاَ**» قُلْتُ: فَالثُّلُثُ؟ قَالَ: «**الثُّلُثُ. وَالثُّلُثُ كَثِيرٌ. أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ**».

2709 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ طَلْحَةَ بْنِ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ تَصَدَّقَ عَلَيْكُمْ، عِنْدَ وَفَاتِكُمْ، بِثُلُثِ أَمْوَالِكُمْ، زِيَادَةً لَكُمْ فِي أَعْمَالِكُمْ**».

doubt, Allah gives you at your death (out of His Bounty) in charity (the freedom to dispose of) one-third of your property (even though against the will of the heirs), by way of increasing your (good) deeds."

2710- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Allah says) O son of Adam! There are two (things), and you are not worthy of anyone of them (except by Allah's Mercy): when I take up your soul (by death) I assign to you a portion of your property (i.e. one-third the property to dispose of it however and wherever you are), therewith to cleanse you (from sins) and purify you; and the prayer of My servants upon you after the conclusion of your term (i.e. after your death)."

2711- It is narrated on the authority of Ibn Abbas that he said: Would that the people should cut down the one-third (pertaining to the bequest) to one-fourth, for the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one-third (is possible) even though the one-third is so much."

[6] There Is No Bequest (Of Inheritance) For An Heir

2712- It is narrated on the authority of Amr Ibn Kharijah that the Messenger of Allah "Allah's blessing and peace be upon him" addressed them while being on his mount, and his mount was taking the bit (of its rein) out of its mouth, and its saliva was flowing on between my shoulders, saying: "No doubt, Allah has assigned to every heir his portion of the heritage; and it is for this that it is impermissible to make a bequest for an heir. Furthermore, the child (born out of illegal sexual intercourse) should go to the (owner of the) bed (on which he is born), and disappointment and depravation should be the portion of the prostitute (who gives birth to him). Whoever claims to belong to anyone other than his real father, or claims to belong to a people other than his real people, has incurred upon himself the Curse of Allah, the angels and all the people, and no ransom nor repentance, or no repentance nor ransom will be accepted from him."

2713- It is narrated on the authority of Abu Umamah Al-Bahili that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said in the year of the Farewell Hajj: "No doubt, Allah has given such (of the heirs) as has a right (of heritage) his own right. For this reason, there is no bequest (to be made) for an heir."

2714- It is narrated on the authority of Anas Ibn Malik that he said: I was underneath the she-camel of the Messenger of Allah "Allah's blessing and peace be upon him", and its saliva was flowing over me, when I heard

2710 ـ **حدّثنا** صَالِحُ بْنُ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ سَعِيدٍ الْقَطَّانِ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ. أَنْبَأَنَا مُبَارَكُ بْنُ حَسَّانَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا ابْنَ آدَمَ اثْنَتَانِ لَمْ تَكُنْ لَكَ وَاحِدَةٌ مِنْهُمَا: جَعَلْتُ لَكَ نَصِيباً مِنْ مَالِكَ حِينَ أَخَذْتُ بِكَظَمِكَ، لأُطَهِّرَكَ بِهِ وَأُزَكِّيَكَ. وَصَلاَةُ عِبَادِي عَلَيْكَ، بَعْدَ انْقِضَاءِ أَجَلِكَ**».

2711 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: وَدِدْتُ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ. لِأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الثُّلُثُ كَبِيرٌ (أَوْ كَثِيرٌ)**».

6 ـ بابٌ «لا وَصِيَّةَ لِوَارِثٍ»

2712 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ عَمْرِو بْنِ خَارِجَةَ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَهُمْ وَهُوَ عَلَى رَاحِلَتِهِ. وَإِنَّ رَاحِلَتَهُ لَتَقْصَعُ بِجِرَّتِهَا. وَإِنَّ لُغَامَهَا لَيَسِيلُ بَيْنَ كَتِفَيَّ؛ قَالَ: «**إِنَّ اللَّهَ قَسَمَ لِكُلِّ وَارِثٍ نَصِيبَهُ مِنَ الْمِيرَاثِ. فَلاَ يَجُوزُ لِوَارِثٍ وَصِيَّةٌ. الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ. وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ. لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ**» أَوْ قَالَ: «**عَدْلٌ وَلاَ صَرْفٌ**».

2713 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا شُرَحْبِيلُ بْنُ مُسْلِمٍ الْخَوْلاَنِيُّ. سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي خُطْبَتِهِ، عَامَ حَجَّةِ الْوَدَاعِ: «**إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ. فَلاَ وَصِيَّةَ لِوَارِثٍ**».

2714 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: إِنِّي لَتَحْتَ نَاقَةِ رَسُولِ اللَّهِ ﷺ يَسِيلُ عَلَيَّ لُعَابُهَا. فَسَمِعْتُهُ يَقُولُ: «**إِنَّ اللَّهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ. أَلاَ لاَ وَصِيَّةَ لِوَارِثٍ**».

him having said: "No doubt, Allah has given such (of the heirs) as has a right (of heritage) his own right. For this reason, there is no bequest (to be made) for an heir."

[7] The Debt Should Be Fulfilled Before Carrying Out The Bequest

2715- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" judged that the debt should be fulfilled before carrying out the bequest, even though you recite it (in the Qur'an): "(The distribution in all cases is) after the payment of legacies and debts." Furthermore, the full brothers (from the same father and mother) should inherit one another on the exclusion of the half brothers from (one father and) different mothers.

[8] If One Dies Without Making A Legacy: Is It Necessary To Give In Charity On His Behalf

2716- It is narrated on the authority of Abu Hurairah that he said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him": "My father died, and made no bequest: if I give in charity on behalf of him, would it act as expiation for that?" the Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative.

2717- It is narrated on the authority of A'ishah that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother was struck by a sudden death without making a bequest; and I think that had she been able to speak, surely, she would have given in charity: if I give in charity on her behalf, would both she and I receive a reward for that?" the Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative.

[9] His Saying: "But If He Is Poor, Let Him Have For Himself What Is Just And Reasonable"

2718- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" said: "I have nothing (to spend), and I have no property, but there is an orphan having property under my guardianship (what should I do?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat of the property of the orphan under your guardianship, but reasonably and fairly, without the intention of getting wealthy from it." I think he further said: "And without the intention of saving your own property on the exclusion of his property."

7 ـ بابُ الدَّيْنِ قَبْلَ الوَصِيَّةِ

2715 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحـرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ. وَأَنْتُمْ تَقْرَؤُونَهَا: ﴿مِنۢ بَعۡدِ وَصِيَّةٖ يُوصِينَ بِهَآ أَوۡ دَيۡنٖۚ﴾ [النساء: 12] وَإِنَّ أَعْيَانَ بَنِي الأُمِّ لَيَتَوَارَثُونَ دُونَ بَنِي الْعَلاَّتِ.

8 ـ بابُ مَنْ مَاتَ ولم يُوصِ هَلْ يُتَصَدَّقُ عَنْهُ؟

2716 ـ **حدّثنا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ أَبِي مَاتَ وَتَرَكَ مَالاً. وَلَمْ يُوصِ. فَهَلْ يُكَفِّرُ عَنْهُ أَنْ تَصَدَّقْتُ عَنْهُ؟ قَالَ: «**نَعَمْ**».

2717 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَجُلاً أَتَىٰ النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسَهَا. وَلَمْ تُوصِ. وَإِنِّي أَظُنُّهَا لَوْ تَكَلَّمَتْ لَتَصَدَّقَتْ. فَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا، وَلِيَ أَجْرٌ؟ فَقَالَ: «**نَعَمْ**».

9 ـ بابُ قَوْلِهِ ﴿وَمَن كَانَ فَقِيرٗا فَلۡيَأۡكُلۡ بِٱلۡمَعۡرُوفِۚ﴾ [النساء: ٦]

2718 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: لاَ أَجِدُ شَيْئاً. وَلَيْسَ لِي مَالٌ. وَلِي يَتِيمٌ لَهُ مَالٌ. قَالَ: «**كُلْ مِنْ مَالِ يَتِيمِكَ. غَيْرَ مُسْرِفٍ وَلاَ مُتَأَثِّلٍ مَالاً**». قَالَ وَأَحْسِبُهُ قَالَ: «**وَلاَ تَقِي مَالَكَ بِمَالِهِ**».

(23) THE BOOK OF THE OBLIGATORY SHARES OF INHERITANCE

[1] You Should Learn The Obligatory Shares Of Inheritance

2719- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah! You should learn the obligatory shares of inheritance, and instruct others in them, for (learning them) constitutes half the knowledge, and it is inclined to be forgotten, and it will be the first (portion of knowledge) to be taken away from my nation."

[2] The Obligatory Shares Of The Offspring

2720- It is narrated on the authority of Jabir Ibn Abdullah that he said: The wife of Sa'd Ibn Ar-Rabie brought his two daughters to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Both are the daughters of Sa'd, who was killed when he was fighting beside you in (the holy battle of) Uhud; and their uncle usurped all that has been left by their father, and a woman would not be married (in most cases) but on account of her property." The Messenger of Allah "Allah's blessing and peace be upon him" gave her no reply until the Holy Verse of the inheritance, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" invited the brother of Sa'd Ibn Ar-Rabie and said to him: "Give the daughters of Sa'd two-thirds his property, his wife one-eighth, and take the remaining portion."

2721- It is narrated on the authority of Al- Huzail Ibn Shurahbil: A man came to both Abu Musa and Salman Ibn Rabie'ah and asked them about (the inheritance of) a daughter, a son's daughter, and a full sister. He said: "The daughter will take a half and the sister will take the other half. If you go to Ibn Mas'ud, he will tell you the same." The man went to Ibn Mas'ud and told him of what he (Abu Musa) had said. On that Ibn Mas'ud said: "If I give the same verdict, I will go astray and will not be of the rightly-guided people. The verdict I will give in this case, will be the same as The Prophet "Allah's blessing and peace be upon him" did. That is, One-half is for the daughter, and one-sixth for the son's daughter, with the result that Both shares make two-thirds of the total property; and the rest is for the sister."

[3] The Obligatory Shares Of The Grandfather

2722- It is narrated on the authority of Ma'qil Ibn Yasar that he said: I

23 ـ كِتَابُ الفَرَائِضِ

1 ـ بابُ الحثِّ على تَعْلِيمِ الفَرائِضِ

2719 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ بْنِ أَبِي الْعِطَافِ. حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَا أَبَا هُرَيْرَةَ تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوهَا فَإِنَّهُ نِصْفُ الْعِلْمِ. وَهُوَ يُنْسَىٰ. وَهُوَ أَوَّلُ شَيْءٍ يُنْزَعُ مِنْ أُمَّتِي»**.

2 ـ بابُ فَرائِضِ الصُّلْبِ

2720 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: جَاءَتِ امْرَأَةُ سَعْدِ بْنِ الرَّبِيعِ بِابْنَتَيْ سَعْدٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ هَاتَانَ ابْنَتَا سَعْدٍ. قُتِلَ، مَعَكَ، يَوْمَ أُحُدٍ. وَإِنَّ عَمَّهُمَا أَخَذَ جَمِيعَ مَا تَرَكَ أَبُوهُمَا. وَإِنَّ الْمَرْأَةَ لاَ تُنْكَحُ إِلاَّ عَلَى مَالِهَا. فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى أُنْزِلَتْ آيَةُ الْمِيرَاثِ. فَدَعَا رَسُولُ اللَّهِ ﷺ أَخَا سَعْدِ بْنِ الرَّبِيعِ. فَقَالَ: **«أَعْطِ ابْنَتَيْ سَعْدٍ ثُلُثَيْ مَالِهِ. وَأَعْطِ امْرَأَتَهُ الثُّمُنَ. وَخُذْ أَنْتَ مَا بَقِيَ»**.

2721 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، عَنِ الْهُزَيْلِ بْنِ شُرَحْبِيلَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى الأَشْعَرِيِّ وَسَلْمَانَ بْنِ رَبِيعَةَ الْبَاهِلِيِّ. فَسَأَلَهُمَا عَنِ ابْنَةٍ، وَابْنَةِ ابْنٍ، وَأُخْتٍ لِأَبٍ وَأُمٍّ. فَقَالاَ: لِلابْنَةِ النِّصْفُ. وَمَا بَقِيَ، فَلِلأُخْتِ. وَائْتِ ابْنَ مَسْعُودٍ، فَسَيُتَابِعُنَا. فَأَتَىٰ الرَّجُلُ ابْنَ مَسْعُودٍ فَسَأَلَهُ، وَأَخْبَرَهُ بِمَا قَالاَ. فَقَالَ عَبْدُ اللَّهِ: قَدْ ضَلَلْتُ إِذاً وَمَا أَنَا مِنَ الْمُهْتَدِينَ. وَلٰكِنِّي سَأَقْضِي بِمَا قَضَى بِهِ رَسُولُ اللَّهِ ﷺ. لِلابْنَةِ النِّصْفُ. وَلِابْنَةِ الابْنِ السُّدُسُ. تَكْمِلَةَ الثُّلُثَيْنِ. وَمَا بَقِيَ فَلِلأُخْتِ.

3 ـ بابُ فَرائِضِ الجَدِّ

2722 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مَعْقِلِ بْنِ يَسَارٍ الْمُزَنِيِّ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ أُتِيَ بِفَرِيضَةٍ فِيهَا جَدٌّ. فَأَعْطَاهُ ثُلُثاً، أَوْ سُدُساً.

heard the Messenger of Allah "Allah's blessing and peace be upon him", when an obligation (of heritage) including a grandfather was brought to him, having given him one-third or one-sixth.

2723- It is narrated on the authority of Ma'qil Ibn Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave a judgement of one-sixth (the property) to be given to a grandfather who was (one of the heirs) among us.

[4] The Heritage Of The Grandmother

2724- It is narrated on the authority of Qabisah Ibn Dhu'aib that he said: A grandmother came to Abu Bakr to ask for her heritage, thereupon he said: "Nothing is fixed for you (to inherit) in Allah's Book, nor have I known that there is anything for you in the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him": so, go back (and give me respite) until I ask the people (about that)." When he asked the people, Al-Mughirah Ibn Shu'bah said: "I was attendant when the Messenger of Allah "Allah's blessing and peace be upon him" gave her one-sixth (the property)." Abu Bakr said: "Do you have another (to support your witness)?" Muhammad Ibn Maslamah Al-Ansari got up and said the same as Al-Mughirah Ibn Shu'bah had said, thereupon Abu Bakr decided it for her. Then, the other grandmother from the side of the father came to Umar to ask him for her heritage, thereupon he said: "I have no knowledge that you have anything (to inherit) in Allah's Book, and the judgement that was passed earlier was but in favour of another grandmother (from the side of the mother), and I'm not to add anything to the obligatory shares of inheritance. But, here it is the one-sixth: if you both join in it, let it be divided between you, and if anyone of you takes it alone, it will be for her."

2725- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" made a grandmother inherit one-six (the property).

[5] The One Who Leaves No Descendants Nor Ascendants

2726- It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that Umar Ibn Al-Khattab got up and addressed the people on Friday, or he delivered a sermon on Friday, in which he praised Allah and lauded Him. Then he said: "By Allah, I never leave anything after me more important than the (matter of) the deceased person, who leaves neither ascendants nor descendants as heirs. I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he (the Prophet) never showed annoyance to me on anything more than he did on this, to the

2723 ـ حدّثنا أَبُو حَاتِمٍ. حَدَّثَنَا ابْنُ الطَّبَّاعِ. حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ فِي جَدٍّ، كَانَ فِينَا، بِالسُّدُسِ.

4 ـ بابُ مِيرَاثِ الجَدَّةِ

2724 ـ حدّثنا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ. حَدَّثَهُ عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ. ح وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُثْمَانَ بْنِ إِسْحَاقَ بْنِ خَرَشَةَ، عَنِ ابْنِ ذُؤَيْبٍ؛ قَالَ: جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ، تَسْأَلُهُ مِيرَاثَهَا. فَقَالَ لَهَا أَبُو بَكْرٍ: مَا لَكِ فِي كِتَابِ اللَّهِ شَيْءٌ. وَمَا عَلِمْتُ لَكِ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ شَيْئاً. فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ. فَسَأَلَ النَّاسَ. فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ. أَعْطَاهَا السُّدُسَ. فَقَالَ أَبُو بَكْرٍ: هَلْ مَعَكَ غَيْرُكَ؟ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ الأَنْصَارِيُّ. فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ. فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ.

ثُمَّ جَاءَتِ الْجَدَّةُ الأُخْرَىٰ، مِنْ قِبَلِ الأَبِ، إِلَى عُمَرَ، تَسْأَلُهُ مِيرَاثَهَا. فَقَالَ: مَا لَكِ فِي كِتَابِ اللَّهِ شَيْءٌ. وَمَا كَانَ الْقَضَاءُ الَّذِي قُضِيَ بِهِ إِلاَّ لِغَيْرِكِ. وَمَا أَنَا بِزَائِدٍ فِي الْفَرَائِضِ شَيْئاً. وَلٰكِنْ هُوَ ذَاكِ السُّدُسُ. فَإِنِ اجْتَمَعْتُمَا فِيهِ، فَهُوَ بَيْنَكُمَا. وَأَيَّتُكُمَا خَلَتْ بِهِ، فَهُوَ لَهَا.

2725 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ وَرَّثَ جَدَّةً سُدُساً.

5 ـ بابُ الكَلالَةِ

2726 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ خَطِيباً يَوْمَ الْجُمُعَةِ. أَوْ خَطَبَهُمْ يَوْمَ الْجُمُعَةِ. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ وَقَالَ: إِنِّي، وَاللَّهِ مَا أَدَعُ بَعْدِي شَيْئاً هُوَ أَهَمُّ إِلَيَّ مِنْ أَمْرِ الْكَلاَلَةِ. وَقَدْ سَأَلْتُ رَسُولَ اللَّهِ ﷺ. فَمَا أَغْلَظَ لِي فِي شَيْءٍ، مَا أَغْلَظَ لِي فِيهَا. حَتَّى طَعَنَ بِإِصْبَعِهِ فِي جَنْبِي، أَوْ فِي صَدْرِي. ثُمَّ قَالَ: «**يَا عُمَرُ تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي نَزَلَتْ فِي آخِرِ سُورَةِ النِّسَاءِ**».

extent that he struck his fingers on my flank or on my chest and said to me: "O Umar! Does this Holy Verse, at the end of The Surah of Women, revealed in the summer, not suffice you (to make clear the matter)?""

2727- It is narrated on the authority of Murrah Ibn Sharahil that Umar Ibn Al-Khattab said: There are three (things), and had the Messenger of Allah "Allah's blessing and peace be upon him" showed them clearly, it would have been much dearer to me than the world and what it contains: the deceased who has neither ascendants nor descendants (to inherit him), the usury, and the (matter of) caliphate.

2728- It is narrated on the authority of Jabir Ibn Abdullah that he said: I fell ill, and the Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr came on foot to pay me a visit; and I was unconscious, so the Prophet "Allah's blessing and peace be upon him" asked for water from which he performed ablution and sprinkled some water over me. I came to my senses and said: "O Allah's Apostle! What do (you order me) to do? How do I dispose of my wealth?" So there was revealed at the conclusion of (the Surah of) Women: " They ask you for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs."

[6] The Heritage Of Muslims From The Pagans

2729- It is narrated on the authority of Usamah Ibn Zaid, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No Muslim should inherit (the property of) an infidel, nor should an infidel inherit (the property of) a Muslim."

2730- It is narrated on the authority of Usamah Ibn Zaid that he asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Are you going to descend at your dwelling place in Mecca?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Has Aqil left any houses or homes for us (to descend in them)?" both Aqil and Talib inherited the property of Abu Talib on the exclusion of Ja'far and Ali, for both were Muslims, while Aqil and Talib were pagans. For this reason, Umar used to say: "No believer should inherit (the property of) an infidel." Usamah told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim should inherit (the property of) an infidel, nor should an infidel inherit (the property of) a Muslim."

2731- It is narrated on the authority of Amr Ibn Shu'aib from his father

2727 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ. حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ مُرَّةَ بْنِ شَرَاحِيلَ؛ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: ثَلاَثٌ، لأَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ بَيَّنَهُنَّ، أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا: الْكَلاَلَةُ وَالرِّبَا وَالْخِلاَفَةُ.

2728 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي هُوَ وَأَبُو بَكْرٍ مَعَهُ. وَهُمَا مَاشِيَانِ. وَقَدْ أُغْمِيَ عَلَيَّ. فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ؟ كَيْفَ أَقْضِي فِي مَالِي؟ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ، فِي آخِرِ النِّسَاءِ: ﴿**وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً**﴾ [النساء: 12] الآيَةَ. ﴿**يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ**﴾ [النساء: 176] الآيَةَ.

6 ـ بابُ مِيرَاثِ أَهْلِ الإِسْلامِ مِنْ أَهْلِ الشِّرْكِ

2729 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، رَفَعَهُ إِلَى النَّبِيِّ ﷺ. قَالَ: «**لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلاَ الْكَافِرُ الْمُسْلِمَ**».

2730 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ؛ أَنَّهُ حَدَّثَهُ أَنَّ عَمْرَو بْنَ عُثْمَانَ أَخْبَرَهُ عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ أَتَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ قَالَ: «**وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ؟**».

وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ، هُوَ وَطَالِبٌ. وَلَمْ يَرِثْ جَعْفَرٌ وَلاَ عَلِيٌّ شَيْئاً. لأَنَّهُمَا كَانَا مُسْلِمَيْنِ. وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ.

فَكَانَ عُمَرُ، مِنْ أَجْلِ ذٰلِكَ، يَقُولُ: لاَ يَرِثُ الْمُؤْمِنُ الْكَافِرَ.

وَقَالَ أُسَامَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلاَ الْكَافِرُ الْمُسْلِمَ**».

2731 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا ابْنُ لَهِيعَةَ عَنْ خَالِدِ بْنِ زَيْدٍ أَنَّ الْمُثَنَّى بْنَ الصَّبَّاحِ أَخْبَرَهُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ**».

from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No people belonging to different religions should inherit (the property of) one another."

[7] The Heritage Settled On Account Of Allegiance

2732- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Rabab Ibn Hudhaifah Ibn Sa'id Ibn Sahm got married to Umm Wa'il Bint Ma'mar Al-Jumahiyyah, and she gave birth to three children for him, and when she died, her sons inherited her property and the allegiance of her allies. Then, Amr Ibn Al-As accompanied him to Sham, where they died among those who died because of the plague of Amwas; and he inherited them, and he was their closest relative from the side of their father. When Amr Ibn Al-As returned (to Medina) the sons of Ma'mar carried on a lawsuit against him before Umar Ibn Al-Khattab over the allegiance of their sister (which he inherited from their sons), thereupon Umar said: I'm going to decide between you with what I heard from the Messenger of Allah "Allah's blessing and peace be upon him": No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whatever both the son and the father gain should go to their closest relative from the side of the father." He then gave a judgement in our favour, and wrote to us a document, having the witness of Abd Ar-Rahman Ibn Awf, Zaid Ibn Thabit, and a third one. when Abd Al-Malik Ibn Marwan became the caliph, one of her (Umm Wa'il's) allegiants died, and left two thousand Dinars. I then was reported that the judgement (given by Umar) was changed, thereupon they brought the case to Hisham Ibn Isma'il, who raised it up to Abd Al-Malik, to whom we brought the document of Umar. On that he said: "I think this is of the judgements in which there should be no doubt, and I do not think that the inhabitants of Medina would go as far as to have doubt in that judgement." Thus, he gave a judgement in our favour concerning it; and we still get benefit from it.

2733- It is narrated on the authority of A'ishah that an allegiant to the Messenger of Allah "Allah's blessing and peace be upon him" fell down from a date-palm and died; and he had property, but there was no heir nor relative belonging to him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give his heritage to one of the inhabitants of his village."

2734- It is narrated on the authority of the daughter of Hamzah, the sister of Shaddad Ibn Aws from the side of his mother that she said: my adherent died, and he left a daughter, thereupon the Messenger of Allah "Allah's

7 ـ بابُ مِيرَاثِ الوَلاءِ

2732 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: تَزَوَّجَ رِبَابُ بْنُ حُذَيْفَةَ بْنِ سَعِيدِ بْنِ سَهْمٍ، أُمَّ وَائِلٍ، بِنْتَ مَعْمَرٍ الْجُمَحِيَّةَ. فَوَلَدَتْ لَهُ ثَلاَثَةً. فَتُوُفِّيَتْ أُمُّهُمْ. فَوَرِثَهَا بَنُوهَا، رِبَاعاً وَوَلاَءَ مَوَالِيهَا. فَخَرَجَ بِهِمْ عَمْرُو بْنُ الْعَاصِ إِلَى الشَّامِ. فَمَاتُوا فِي طَاعُونِ عَمْوَاسٍ. فَوَرِثَهُمْ عَمْرُو، وَكَانَ عَصَبَتَهُمْ. فَلَمَّا رَجَعَ عَمْرُو بْنُ الْعَاصِ، جَاءَ بَنُو مَعْمَرٍ، يُخَاصِمُونَهُ فِي وَلاَءِ أُخْتِهِمْ، إِلَى عُمَرَ. فَقَالَ عُمَرُ: أَقْضِي بَيْنَكُمْ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُهُ يَقُولُ: «**مَا أَحْرَزَ الْوَلَدُ وَالْوَالِدُ فَهُوَ لِعَصَبَتِهِ، مَنْ كَانَ**» قَالَ: فَقَضَىٰ لَنَا بِهِ. وَكَتَبَ لَنَا بِهِ كِتَاباً، فِيهِ شَهَادَةُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، وَزَيْدِ بْنِ ثَابِتٍ وَآخَرَ. حَتَّى إِذَا اسْتُخْلِفَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ، تُوُفِّيَ مَوْلًى لَهَا. وَتَرَكَ أَلْفَيْ دِينَارٍ. فَبَلَغَنِي أَنَّ ذٰلِكَ الْقَضَاءَ قَدْ غُيِّرَ. فَخَاصَمُوا إِلَى هِشَامِ بْنِ إِسْمَاعِيلَ. فَرَفَعَنَا إِلَى عَبْدِ الْمَلِكِ. فَأَتَيْنَاهُ بِكِتَابِ عُمَرَ. فَقَالَ: إِنْ كُنْتُ لأَرَى أَنَّ هٰذَا مِنَ الْقَضَاءِ الَّذِي لاَ يُشَكُّ فِيهِ. وَمَا كُنْتُ أَرَى أَنَّ أَمْرَ أَهْلِ الْمَدِينَةِ بَلَغَ هٰذَا. أَنْ يَشُكُّوا فِي هٰذَا الْقَضَاءِ.

فَقَضَىٰ لَنَا فِيهِ. فَلَمْ نَزَلْ فِيهِ بَعْدُ.

2733 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهَانِيِّ، عَنْ مُجَاهِدِ بْنِ وَرْدَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ مَوْلًى لِلنَّبِيِّ ﷺ وَقَعَ مِنْ نَخْلَةٍ. فَمَاتَ. وَتَرَكَ مَالاً وَلَمْ يَتْرُكْ وَلَداً وَلاَ حَمِيماً. فَقَالَ النَّبِيُّ ﷺ: «**أَعْطُوا مِيرَاثَهُ رَجُلاً مِنْ أَهْلِ قَرْيَتِهِ**».

2734 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ بِنْتِ حَمْزَةَ (قَالَ مُحَمَّدٌ، يَعْنِي ابْنَ أَبِي لَيْلَىٰ: وَهِيَ أُخْتُ ابْنِ شَدَّادٍ، لِأُمِّهِ) قَالَتْ: مَاتَ مَوْلاَيَ وَتَرَكَ ابْنَةً. فَقَسَمَ رَسُولُ اللَّهِ ﷺ مَالَهُ بَيْنِي وَبَيْنَ ابْنَتِهِ. فَجَعَلَ لِيَ النِّصْفَ، وَلَهَا النِّصْفَ.

blessing and peace be upon him" divided his property into two halves between me and his daughter.

[8] The Inheritance Of The Killer

2735- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The killer never inherits."

2736- It is narrated on the authority of Amr Ibn Shu'aib: My father told me from my grandfather Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" got up on the day of the conquest of Mecca and said: "The woman should inherit (her portion) from the blood-money and property of her husband, as well as the man should inherit (his portion) from the blood-money and property of his wife, unless anyone of them killed the other: if anyone of them kills the other intentionally, he should inherit nothing from his blood-money and property; and if anyone of them kills the other by mistake, he should inherit (his portion) from his property but not from his blood-money."

[9] The Blood-Relations

2737- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that a man arched another with an arrow and killed him, and he had no heir barring his maternal uncle. Abu Ubaidah Ibn Al-Jarrah wrote to Umar concerning that matter, and Umar wrote to him that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah and His Messenger are the devotee of such as no devotee; and one's maternal uncle is the heir of such as no heir (from the side of his father)."

2738- It is narrated on the authority of Al-Miqdam: Abu Karimah, a man from the inhabitants of Sham, and he was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him", that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who left property, it should go to his heirs; and he, who left dependents (or debts to be fulfilled), it should be referred to us (or to Allah and His Messenger to fulfill);and I'm the heir of such as no heir, to give the blood-wet on his behalf (if he has to give it), and inherit his property (if he dies); and the maternal uncle is the heir of such as no heir, to give the blood-wet on his behalf (if he has to give it), and inherit his property (if he dies)."

8 ـ بابُ مِيرَاثِ القَاتِلِ

2735 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**الْقَاتِلُ لاَ يَرِثُ**».

2736 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ.

وَقَالَ مُحَمَّدُ بْنُ يَحْيَىٰ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ، يَوْمَ فَتْحِ مَكَّةَ، فَقَالَ: «**الْمَرْأَةُ تَرِثُ مِنْ دِيَةِ زَوْجِهَا وَمَالِهِ. وَهُوَ يَرِثُ مِنْ دِيَتِهَا وَمَالِهَا. مَا لَمْ يَقْتُلْ أَحَدُهُمَا صَاحِبَهُ. فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ عَمْداً، لَمْ يَرِثْ مِنْ دِيَتِهِ وَمَالِهِ شَيْئاً. وَإِنْ قَتَلَ أَحَدُهُمَا صَاحِبَهُ خَطَأً، وَرِثَ مِنْ مَالِهِ، وَلَمْ يَرِثْ مِنْ دِيَتِهِ**».

9 ـ بابُ ذَوِي الأَرْحَامِ

2737 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ الزُّرَقِيِّ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الأَنْصَارِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ؛ أَنَّ رَجُلاً رَمَى رَجُلاً بِسَهْمٍ فَقَتَلَهُ. وَلَيْسَ لَهُ وَارِثٌ إِلاَّ خَالٌ. فَكَتَبَ فِي ذٰلِكَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ إِلَى عُمَرَ. فَكَتَبَ إِلَيْهِ عُمَرُ أَنَّ النَّبِيَّ ﷺ قَالَ: «**اللَّهُ وَرَسُولُهُ مَوْلَى مَنْ لاَ مَوْلَى لَهُ. وَالْخَالُ وَارِثُ مَنْ لاَ وَارِثَ لَهُ**».

2738 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي بُدَيْلُ بْنُ مَيْسَرَةَ الْعُقَيْلِيُّ عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي عَامِرٍ الْهَوْزَنِيِّ، عَنِ الْمِقْدَامِ أَبِي كَرِيمَةَ، رَجُلٍ مِنْ أَهْلِ الشَّامِ، مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَرَكَ مَالاً، فَلِوَرَثَتِهِ. وَمَنْ تَرَكَ كَلاًّ، فَإِلَيْنَا (وَرُبَّمَا قَالَ: فَإِلَى اللَّهِ وَإِلَى رَسُولِهِ) وَأَنَا وَارِثُ مَنْ لاَ وَارِثَ لَهُ. أَعْقِلُ عَنْهُ وَأَرِثُهُ. وَالْخَالُ وَارِثُ مَنْ لاَ وَارِثَ لَهُ. يَعْقِلُ عَنْهُ وَيَرِثُهُ**».

[10] The Heritage Of The Closest Relative From The Side Of The Father

2739- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" judged that the full brothers (from the same father and mother) inherit one another on the exclusion of the half brothers (from different mothers): a man inherits (the property of) his full brother from his father and mother, on the exclusion of his half brothers from his father.

2740- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Distribute the property (of the deceased) among the holders of the obligatory shares of inheritance, and what remains after the obligatory shares should be given to the next of kin from amongst the men."

[11] Who had heir

2741- It is narrated on the authority of Ibn Abbas that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man died, and he had no heir barring a slave whom he had emancipated, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave his heritage to him.

[12] The Woman Combines Heritage From Three Persons

2742- It is narrated on the authority of Wathilah Ibn Al-Asqa' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman combines heritage from three persons: the slave whom she emancipates, the foundling whom she picks up (and raises), and her child, in connection with whom she is (convicted by her husband of committing adultery and thus she is) involved in invoking Allah's Curse upon the liar of both." Muhammad Ibn Yazid said: None other than Hisham narrates this Hadith.

[13] When One Denies His Child

2743-It is narrated on the authority of Abu Hurairah that when the Holy Verse of carrying out the measures of invoking Allah's Curse upon the liar of the couple (when the husband accuses his wife of committing adultery), the Messenger of Allah "Allah's blessing and peace be upon him" said: "Any woman joins to a people such as does not belong to them is far from (the Mercy of) Allah, and He will never admit her to His Garden; and any man denies his son, even though he knows he (is his son), Allah will screen that from him, and put him to shame before the witnesses on the Day of Judgement."

10 ـ بابُ مِيرَاثِ العَصَبَةِ

2739 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو بَحْرٍ الْبَكْرَاوِيُّ. حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنِ الْحرثِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ أَنَّ أَعْيَانَ بَنِي الأُمِّ يَتَوَارَثُونَ، دُونَ بَنِي الْعَلاَّتِ. يَرِثُ الرَّجُلُ أَخَاهُ، لِأَبِيهِ وَأُمِّهِ. دُونَ إِخْوَتِهِ لِأَبِيهِ.

2740 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ، عَلَى كِتَابِ اللَّهِ. فَمَا تَرَكَتِ الْفَرَائِضُ، فَلأَوْلَى رَجُلٍ ذَكَرٍ**».

11 ـ بابُ مَنْ لا وَارِثَ لَهُ

2741 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَىٰ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَوْسَجَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَاتَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. وَلَمْ يَدَعْ لَهُ وَارِثاً، إِلاَّ عَبْداً، هُوَ أَعْتَقَهُ. فَدَفَعَ النَّبِيُّ ﷺ مِيرَاثَهُ إِلَيْهِ.

12 ـ بابٌ تَحُوزُ الْمَرْأَةُ ثَلاثَ مَوَارِيثَ

2742 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ. حَدَّثَنَا عُمَرُ بْنُ رُؤْبَةَ التَّغْلِبِيُّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ النَّصْرِيِّ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمَرْأَةُ تَحُوزُ ثَلاثَ مَوَارِيثَ: عَتِيقِهَا، وَلَقِيطِهَا، وَوَلَدِهَا الَّذِي لاعَنَتْ عَلَيْهِ**».

قَالَ مُحَمَّدُ بْنُ يَزِيدَ: مَا رَوَىٰ هٰذَا الْحَدِيثَ غَيْرُ هِشَامٍ.

13 ـ بابُ مَنْ أَنْكَرَ وَلَدَهُ

2743 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُوسَىٰ بْنِ عُبَيْدَةَ. حَدَّثَنِي يَحْيَىٰ بْنُ حَرْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: لَمَّا نَزَلَتْ آيَةُ اللِّعَانِ، قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّمَا امْرَأَةٍ أَلْحَقَتْ بِقَوْمٍ مَنْ لَيْسَ مِنْهُمْ، فَلَيْسَتْ مِنَ اللَّهِ فِي شَيْءٍ. وَلَنْ يُدْخِلَهَا جَنَّتَهُ. وَأَيُّمَا رَجُلٍ أَنْكَرَ وَلَدَهُ، وَقَدْ عَرَفَهُ، احْتَجَبَ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ، وَفَضَحَهُ عَلَى رُؤُوسِ الأَشْهَادِ**».

2744- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of ungratefulness to claim or refuse ancestry which one does not know, no matter difficult it seems (upon him to know)."

[14] When One Has Claim Over A Child

2745- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who commits adultery with a slave-girl or a free woman, their child becomes illegal, who should neither inherit (his property) nor should his property be inherited (by him)."

2746- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone over whom the heirs have claim after the death of his father to whom he belongs should adhere to such (of the heirs) as has claim over him." He judged that whoever is begotten from a slave-girl who was in his (the father's) possession when he had sexual relation with her, the child then would be joined to such as has claim over him, and he has no portion of the heritage that was distributed earlier (before his being claimed); and he should have portion from whatever heritage he caught up with which has not yet been distributed; but if his father to whom he belongs denies him, he should not be joined (to such of heirs as has claim over him); and in case he (the child) is born from a slave-girl who was not in his (the father's) possession when he had sexual relation with her, or from a free woman with whom he (the father) committed adultery, he should not be joined, nor should he (inherited nor) be inherited; and if he, to whom he belongs, has claim over him, he should be regarded as illegal child, who should belong to the family of his mother, be she free or slave-girl. Muhammad Ibn Rashid said: He refers to what was distributed in the pre-Islamic period of ignorance.

[15] It Is Forbidden To Sell Or Give The (Right Of) Allegiance As Gift

2747- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling or giving as gift the (right of) allegiance (resulting from emancipation).

2748- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade

2744 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**كُفْرٌ بِامْرِىءٍ ادِّعَاءُ نَسَبٍ لاَ يَعْرِفُهُ، أَوْ جَحْدُهُ، وَإِنْ دَقَّ**».

14 ـ بابٌ في ادِّعَاءِ الوَلَدِ

2745 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا يَحْيَىٰ بْنُ الْيَمَانِ عَنِ الْمُثَنَّى بْنِ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ عَاهَرَ أَمَةً أَوْ حُرَّةً، فَوَلَدُهُ وَلَدُ زِناً. لاَ يَرِثُ وَلاَ يُورَثُ**».

2746 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ بِلاَلٍ الدِّمَشْقِيُّ. أَنْبَأَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَىٰ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كُلُّ مُسْتَلْحَقٍ اسْتُلْحِقَ بَعْدَ أَبِيهِ، الَّذِي يُدْعَى لَهُ، ادَّعَاهُ وَرَثَتُهُ مِنْ بَعْدِهِ، فَقَضَىٰ أَنَّ مَنْ كَانَ مِنْ أَمَةٍ يَمْلِكُهَا يَوْمَ أَصَابَهَا، فَقَدْ لَحِقَ بِمَنِ اسْتَلْحَقَهُ. وَلَيْسَ لَهُ فِيمَا قُسِمَ قَبْلَهُ مِنَ الْمِيرَاثِ شَيْءٌ. وَمَا أَدْرَكَ مِنْ مِيرَاثٍ لَمْ يُقْسَمْ، فَلَهُ نَصِيبُهُ. وَلاَ يَلْحَقُ إِذَا كَانَ أَبُوهُ الَّذِي يُدْعَى لَهُ أَنْكَرَهُ. وَإِنْ كَانَ مِنْ أَمَةٍ لاَ يَمْلِكُهَا. أَوْ مِنْ حُرَّةٍ عَاهَرَ بِهَا، فَإِنَّهُ لاَ يَلْحَقُ وَلاَ يُورَثُ. وَإِنْ كَانَ الَّذِي يُدْعَى لَهُ هُوَ ادَّعَاهُ، فَهُوَ وَلَدُ زِناً. لِأَهْلِ أُمِّهِ مَنْ كَانُوا. حُرَّةً أَوْ أَمَةً**».

قَالَ مُحَمَّدُ بْنُ رَاشِدٍ: يَعْنِي بِذٰلِكَ مَا قُسِمَ فِي الْجَاهِلِيَّةِ قَبْلَ الإِسْلاَمِ.

15 ـ بابُ النَّهْيِ عَنْ بَيْعِ الوَلاَءِ وَعَنْ هِبَتِهِ

2747 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةُ وَسُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ.

2748 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ.

selling or giving as gift the (right of) allegiance (resulting from emancipation).

[16] The Distribution Of The Heritage

2749- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whatever heritage was distributed during the period of ignorance (before Islam) should remain on the way of its distribution during the period of ignorance; and whatever heritage is caught up by Islam should be dealt with according to the way of distribution set by Islam."

[17] If A Babe Cries At His Birth, The Right Of Inheritance Is Assured To Him

2750- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a babe cries at his birth (i.e. he is born alive), the (funeral) prayer should be offered for him (if he dies) and the right of inheritance is assured to him."

2751- It is narrated on the authority of both Jabir Ibn Abdullah and Al-Miswar Ibn Makhramah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The babe does not have (the right of) inheritance unless he cries at birth, i.e. to weep and scream, or sneeze."

[18] When A Man Embraces Islam At The Hands Of Another

2752- It is narrated on the authority of Tamim Ad-Dari that he said: I said: "O Messenger of Allah! What is the commandment pertaining to a man who embraces Islam at the hands of another?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He is the closest to him during his life (by supporting and helping him), and at hid death (by inheriting his property if he has no heir, or offering funeral prayer for him according to another interpretation)."

16 ـ بابُ قِسْمَةِ المَوَارِيثِ

2749 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ، عَنْ عَقِيلٍ؛ أَنَّهُ سَمِعَ نَافِعاً يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا كَانَ مِنْ مِيرَاثٍ قُسِمَ فِي الْجَاهِلِيَّةِ، فَهُوَ عَلَى قِسْمَةِ الْجَاهِلِيَّةِ. وَمَا كَانَ مِنْ مِيرَاثٍ أَدْرَكَهُ الإِسْلاَمُ، فَهُوَ عَلَى قِسْمَةِ الإِسْلاَمِ**».

17 ـ بابٌ إذا اسْتَهَلَّ المَوْلُودُ وَرِثَ

2750 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ. حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا اسْتَهَلَّ الصَّبِيُّ صُلِّيَ عَلَيْهِ، وَوَرِثَ**».

2751 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ. حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ؛ قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَرِثُ الصَّبِيُّ حَتَّى يَسْتَهِلَّ صَارِخاً**».

قَالَ: وَاسْتِهْلاَلُهُ، أَنْ يَبْكِيَ وَيَصِيحَ أَوْ يَعْطِسَ.

18 ـ بابُ الرَّجُلِ يُسْلِمُ على يَدَيِ الرَّجُلِ

2752 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ؛ قَالَ: سَمِعْتُ تَمِيماً الدَّارِيَّ يَقُولُ: قُلْتُ يَا رَسُولَ اللَّهِ! مَا السُّنَّةُ فِي الرَّجُلِ مِنْ أَهْلِ الْكِتَابِ، يُسْلِمُ عَلَى يَدَيِ الرَّجُلِ؟ قَالَ: «**هُوَ أَوْلَىٰ النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ**».

(24) THE BOOK OF JIHAD

[1] The Superiority Of Jihad In The Cause Of Allah

2753- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has prepared (a great reward) for such as sets out in His Cause (He Almighty says) "and nothing causes him to set out but for Jihad in My Cause, and out of faith in Me, and belief in My Messengers, I assure to admit him to the Garden or bring him back to his house, from which he set out, with whatever reward or war booty he gains."" Then, he (the Prophet) said: "By Him, in Whose Hand is my soul! But for fear that I would make things difficult for the Muslims, I would never have remained behind any detachment setting out in the Cause of Allah, but I have no convenience to afford for carrying them, and they have no convenience to follow me, and they will not be pleased to remain behind me. By Him in Whose Hand is the soul of Muhammad! I like to fight in the Way of Allah and then be killed; and then (be brought to life to) fight (in the Way of Allah once again) and be killed; and then (be brought to life to) fight and be killed (on account of the superiority of the martyrdom in Allah's Cause)."

2754- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah assures to the fighter in His Cause either to join him to His Forgiveness and Mercy or bring him back with reward and booty; and the example of such as fights in the Way of Allah is like a fasting person who is standing (for supererogatory prayer at night), who remains constant until he returns (after finishing)."

[2] The Superiority Of Setting Out In The Morning And In The Evening In The Way Of Allah Almighty

2755- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To set out in the morning or in the evening in the Cause of Allah is much better than this world and what it contains."

2756- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To set out in the morning or in the evening in the Cause of Allah is much better than this world and what it contains."

2757- It is narrated on the authority of Anas Ibn Malik that he said: The

24 ـ كِتَابُ الجِهَادِ

1 ـ بابُ فَضْلِ الجِهَادِ في سَبِيلِ الله

2753 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَعَدَّ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ إِلاَّ جِهَادٌ فِي سَبِيلِي، وَإِيمَانٌ بِي، وَتَصْدِيقٌ بِرُسُلِي. فَهُوَ عَلَيَّ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلاً مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ**» ثُمَّ قَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ لَوْلاَ أَنْ أَشُقَّ عَلَى الْمُسْلِمِينَ، مَا قَعَدْتُ خِلاَفَ سَرِيَّةٍ تَخْرُجُ فِي سَبِيلِ اللَّهِ أَبَداً. وَلٰكِنْ لاَ أَجِدُ سَعَةً فَأَحْمِلَهُمْ. وَلاَ يَجِدُونَ سَعَةً فَيَتَّبِعُونِي. وَلاَ تَطِيبُ أَنْفُسُهُمْ فَيَتَخَلَّفُونَ بَعْدِي. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَدِدْتُ أَنْ أَغْزُوَ فِي سَبِيلِ اللَّهِ فَأُقْتَلَ، ثُمَّ أَغْزُوَ فَأُقْتَلَ، ثُمَّ أَغْزُوَ فَأُقْتَلَ**».

2754 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ مَضْمُونٌ عَلَى اللَّهِ. إِمَّا أَنْ يَكْفِتَهُ إِلَى مَغْفِرَتِهِ وَرَحْمَتِهِ، وَإِمَّا أَنْ يَرْجِعَهُ بِأَجْرٍ وَغَنِيمَةٍ. وَمَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ، الَّذِي لاَ يَفْتُرُ، حَتَّى يَرْجِعَ**».

2 ـ بابُ فَضْلِ الغَدْوَةِ والرَّوْحَةِ في سَبِيلِ الله عزّ وجلّ

2755 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**غَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا**».

2756 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ. حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**غَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا**».

2757 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ. حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

Messenger of Allah "Allah's blessing and peace be upon him" said: "To set out in the morning or in the evening in the Cause of Allah is much better than this world and what it contains."

[3] What About Such As Prepares A Fighter (In Allah's Way)

2758- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who prepares a fighter in Allah's Way until he makes him independent, will have the like of his reward until he dies (as a martyr) or returns (from the battlefield)."

2759- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prepares a fighter in Allah's Way will have the like of his reward, without reducing anything from the reward of the fighter."

[4] The Excellence Of Spending In Allah's Way

2760- It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best Dinar one ever spends is that which he spends on his dependents, and that which he spends on a horse (to be used for fighting) in the Cause of Allah, and that which he spends on his companions in Allah's Way."

2761- It is narrated on the authority of Ali Ibn Abu Talib, Abu Ad-Darda', Abu Hurairah, Abu Umamah Al-Bahili, Abdullah Ibn Umar, Abdullah Ibn Amr, Jabir Ibn Abdullah and Imran Ibn Al-Husain that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sends expenditure to be spent in the Cause of Allah and he remains in his house, will have by each Dirham seven hundred Dirhams; and he, who fights by himself in the Cause of Allah, and he further spends for that purpose, will have by each Dirham seven thousand hundred Dirhams." Then, he recited the following Holy Statement: "Allah giveth manifold increase to whom He pleaseth: and Allah careth for all and He knoweth all things." (Al-Baqarah 261)

[5] The Severe Punishment Of Leaving Jihad

2762- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not fight or prepares a fighter in the Cause of Allah, or he who does not act as a good successor of a fighter in the Cause of Allah in (the service of) his family, Allah Almighty will befall him with a calamity before the coming of the Day of Judgement."

«لَغَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

3 ـ بابُ مَنْ جَهَّزَ غَازِياً

2758 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ جَهَّزَ غَازِياً فِي سَبِيلِ اللَّهِ حَتَّى يَسْتَقِلَّ، كَانَ لَهُ مِثْلُ أَجْرِهِ، حَتَّى يَمُوتَ أَوْ يَرْجِعَ»**.

2759 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ جَهَّزَ غَازِياً فِي سَبِيلِ اللَّهِ، كَانَ لَهُ مِثْلُ أَجْرِهِ. مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِ الْغَازِي شَيْئاً»**.

4 ـ بابُ فَضْلِ النَّفَقَةِ فِي سَبِيلِ الله تعالى

2760 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ، دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ. وَدِينَارٌ يُنْفِقُهُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ. وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ»**.

2761 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الْخَلِيلِ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَأَبِي الدَّرْدَاءِ، وَأَبِي هُرَيْرَةَ، وَأَبِي أُمَامَةَ الْبَاهِلِيِّ، وَعَبْدِ اللَّهِ بْنِ عُمَرَ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، وَجَابِرِ بْنِ عَبْدِ اللَّهِ، وَعِمْرَانَ بْنِ الْحُصَيْنِ؛ كُلُّهُمْ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«مَنْ أَرْسَلَ بِنَفَقَةٍ فِي سَبِيلِ اللَّهِ، وَأَقَامَ فِي بَيْتِهِ، فَلَهُ بِكُلِّ دِرْهَمٍ سَبْعُمِائَةِ دِرْهَمٍ. وَمَنْ غَزَا بِنَفْسِهِ فِي سَبِيلِ اللَّهِ، وَأَنْفَقَ فِي وَجْهِ ذٰلِكَ، فَلَهُ بِكُلِّ دِرْهَمٍ سَبْعُمِائَةِ أَلْفِ دِرْهَمٍ»** ثُمَّ تَلَا هٰذِهِ الآيَةَ: ﴿وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ﴾ [البقرة: 261].

5 ـ بابُ التَّغْلِيظِ فِي تَرْكِ الجِهَادِ

2762 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا يَحْيَىٰ بْنُ الْحٰرِثِ الذِّمَارِيُّ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ لَمْ يَغْزُ أَوْ يُجَهِّزْ غَازِياً أَوْ يَخْلُفْ غَازِياً فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللَّهُ سُبْحَانَهُ بِقَارِعَةٍ، قَبْلَ يَوْمِ الْقِيَامَةِ»**.

2763- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who meets Allah while leaving no (positive) effect in the Cause of Allah (through fighting, preparing fighters, etc), will meet Allah with defect."

[6] What About Such As Detained From Jihad By A Legal Excuse

2764- It is narrated on the authority of Anas Ibn Malik that he said: When the Messenger of Allah was on his way of return from the holy battle of Tabuk, and he became near Medina, he said: "No doubt, in Medina, there are a people(who had the intention of Jihad) that you did not proceed nor did you cover a valley (in Allah's Cause) but that they were with you." They said: "O Messenger of Allah! Even though they are in Medina?" he said: "Yes, for they have been detained by legal excuse."

2765- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In Medina, there are a people, and you did not cover a valley nor did you follow a way that they shared the reward with you; and they have been detained (from setting out for Jihad) by legal excuse." Abu Abd Allah said: Or he said similar words: I wrote it in words

[7] The Excellence Of Guarding The Openings Of The Borders In The Cause Of Allah

2766- It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: Uthman Ibn Affan addressed the people and said: O people! I heard a narration from the Messenger of Allah "Allah's blessing and peace be upon him", and nothing prevented me from relating it to you but my eagerness not to leave you and your companionship. So, let everyone choose (what he likes) for himself, or let (what he likes to let). I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who stands for guarding the openings of the borders in the Cause of Allah Almighty for even one night, it is equal (in reward) to the fasts and standing (for supererogatory prayer at night) for one thousand nights."

2767- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies while standing firmly in his position to guard the openings of the borders in Allah's Cause, will keep receiving the reward of his good deeds which he used to do earlier, his sustenance will be given to him consistently, and he will be secure from the affliction of the grave, and Allah will raise him on the Day of Judgement, safe from terror."

2763 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا أَبُو رَافِعٍ (هُوَ إِسْمَاعِيلُ بْنُ رَافِعٍ) عَنْ سُمَيٍّ، مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَقِيَ اللَّهَ وَلَيْسَ لَهُ أَثَرٌ فِي سَبِيلِ اللَّهِ، لَقِيَ اللَّهَ وَفِيهِ ثُلْمَةٌ**».

6 ـ بابُ مَنْ حَبَسَهُ العُذْرُ عَنِ الجِهَادِ

2764 ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَةِ تَبُوكَ، فَدَنَا مِنَ الْمَدِينَةِ، قَالَ: «**إِنَّ بِالْمَدِينَةِ لَقَوْماً، مَا سِرْتُمْ مِنْ مَسِيرٍ، وَلاَ قَطَعْتُمْ وَادِياً، إِلاَّ كَانُوا مَعَكُمْ فِيهِ**» قَالُوا: يَا رَسُولَ اللَّهِ وَهُمْ بِالْمَدِينَةِ؟ قَالَ: «**وَهُمْ بِالْمَدِينَةِ. حَبَسَهُمُ الْعُذْرُ**».

2765 ـ حدّثنا أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ بِالْمَدِينَةِ رِجَالاً، مَا قَطَعْتُمْ وَادِياً، وَلاَ سَلَكْتُمْ طَرِيقاً، إِلاَّ شَرِكُوكُمْ فِي الأَجْرِ. حَبَسَهُمُ الْعُذْرُ**».

قَالَ أَبُو عَبْدِ اللَّهِ ابْنُ مَاجَةَ: أَوْ كَمَا قَالَ؛ كَتَبْتُهُ لَفْظاً.

7 ـ بابُ فَضْلِ الرِّبَاطِ في سَبِيلِ الله

2766 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ قَالَ: خَطَبَ عُثْمَانُ بْنُ عَفَّانَ النَّاسَ، فَقَالَ: يَا أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ حَدِيثاً مِنْ رَسُولِ اللَّهِ ﷺ. لَمْ يَمْنَعْنِي أَنْ أُحَدِّثَكُمْ بِهِ إِلاَّ الضِّنُّ بِكُمْ وَبِصَحَابَتِكُمْ. فَلْيَخْتَرْ مُخْتَارٌ لِنَفْسِهِ أَوْ لِيَدَعْ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ رَابَطَ لَيْلَةً فِي سَبِيلِ اللَّهِ سُبْحَانَهُ، كَانَتْ كَأَلْفِ لَيْلَةٍ، صِيَامِهَا وَقِيَامِهَا**».

2767 ـ حدّثنا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي اللَّيْثُ عَنْ زُهْرَةَ بْنِ مَعْبَدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَنْ مَاتَ مُرَابِطاً فِي سَبِيلِ اللَّهِ أَجْرَى عَلَيْهِ أَجْرَ عَمَلِهِ الصَّالِحِ الَّذِي كَانَ يَعْمَلُ، وَأَجْرَى عَلَيْهِ رِزْقَهُ، وَأَمِنَ مِنَ الْفَتَّانِ، وَبَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ آمِناً مِنَ الْفَزَعِ**».

2768- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Standing firmly for guarding the openings of the borders, to protect the backs of the Muslims in the Cause of Allah, for even one night other than the month of Ramadan, expecting the reward (from Allah Almighty) is much better in the Sight of Allah than the service of one hundred years, with its fasts and standing (for the night prayers); and standing (for prayer at night); and Standing firmly for guarding the openings of the borders, to protect the backs of the Muslims in the Cause of Allah, for even one night in the month of Ramadan, expecting the reward (from Allah Almighty) is much better in the Sight of Allah than the service of (I think he said) one thousand years, with its fasts and standing (for prayer at night); and if Allah brings him back to his family peacefully, no evil deed will be written for him for (as long as) one thousand years, during which good deeds instead will be written for him, and he will keep receiving the reward of such standing to guard the borders (as of that night) constantly until the Day of Judgement."

[8] The Excellence Of Guarding And Magnifying (Allah Almighty)

2769- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon the guard of guards (who safeguards the Muslims from their enemies)."

2770- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "To stand for guard for even a single night in Allah's Cause is much better than one-thousand fasts and standing (for the night prayer) of a man who stays with his family, (keeping in consideration that) the year consists of three hundred and sixty days, and the day is (in reward) like one thousand years."

2771- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "I advise you to (ward off evil and) fear Allah, and to magnify Allah on (ascending) every height."

[9] Going Forth Among The Troops

2772- It is narrated on the authority of Anas Ibn Malik that a mention was made of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: He was the best of people, the most generous of them all, and the bravest and the most courageous of them. One night, the

2768 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَىٰ السَّلَمِيُّ. حَدَّثَنَا عُمَرُ بْنُ صُبَيْحٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو، عَنْ مَكْحُولٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَرِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ، مِنْ وَرَاءِ عَوْرَةِ الْمُسْلِمِينَ، مُحْتَسِباً، مِنْ غَيْرِ شَهْرِ رَمَضَانَ، أَعْظَمُ أَجْراً مِنْ عِبَادَةِ مِائَةِ سَنَةٍ، صِيَامِهَا وَقِيَامِهَا. وَرِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ، مِنْ وَرَاءِ عَوْرَةِ الْمُسْلِمِينَ، مُحْتَسِباً، مِنْ شَهْرِ رَمَضَانَ، أَفْضَلُ عِنْدَ اللَّهِ وَأَعْظَمُ أَجْراً** (أُرَاهُ قَالَ) **مِنْ عِبَادَةِ أَلْفِ سَنَةٍ، صِيَامِهَا وَقِيَامِهَا. فَإِنْ رَدَّهُ اللَّهُ إِلَى أَهْلِهِ سَالِماً، لَمْ تُكْتَبْ عَلَيْهِ سَيِّئَةٌ أَلْفَ سَنَةٍ. وَتُكْتَبُ لَهُ الْحَسَنَاتُ، وَيُجْرَى لَهُ أَجْرُ الرِّبَاطِ إِلَى يَوْمِ الْقِيَامَةِ**».

8 ـ بابُ فَضْلِ الحَرَسِ والتَّكْبِيرِ في سَبِيلِ الله

2769 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ مُحَمَّدِ بْنِ زَائِدَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**رَحِمَ اللَّهُ حَارِسَ الْحَرَسِ**».

2770 ـ **حدّثنا** عِيسَىٰ بْنُ يُونُسَ الرَّمْلِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ، عَنْ سَعِيدِ بْنِ خَالِدِ بْنِ أَبِي الطَّوِيلِ؛ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**حَرَسُ لَيْلَةٍ فِي سَبِيلِ اللَّهِ، أَفْضَلُ مِنْ صِيَامِ رَجُلٍ وَقِيَامِهِ، فِي أَهْلِهِ، أَلْفَ سَنَةٍ: السَّنَةُ ثَلاثُمِائَةٍ وَسِتُّونَ يَوْماً. وَالْيَوْمُ كَأَلْفِ سَنَةٍ**».

2771 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ: «**أُوصِيكَ بِتَقْوَىٰ اللَّهِ، وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ**».

9 ـ بابُ الخُرُوجِ في النَّفِيرِ

2772 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: ذُكِرَ النَّبِيُّ ﷺ فَقَالَ: كَانَ أَحْسَنَ النَّاسِ. وَكَانَ أَجْوَدَ النَّاسِ. وَكَانَ أَشْجَعَ النَّاسِ. وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ لَيْلَةً. فَانْطَلَقُوا قِبَلَ الصَّوْتِ. فَتَلَقَّاهُمْ رَسُولُ اللَّهِ ﷺ وَقَدْ سَبَقَهُمْ إِلَى الصَّوْتِ. وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ، عُرْيٍ. مَا عَلَيْهِ

inhabitants of Medina were scared (by a loud voice) and when they went towards the (source of the) sound, the Messenger of Allah "Allah's blessing and peace be upon him" met them and he had preceded them towards the direction of the sound, while riding a horse belonging to Abu Talhah, with no saddle, having the sword hung in his neck, and he was saying (by way of removing terror from them and) bringing them back : "O people! Do not worry!" then, he said about the horse: "We have found it (as energetic and inexhaustible as) the sea." According to Thabit and others, it was a horse belonging to Abu Talhah, and it was regarded as slow; but after that day, no horse was seen as faster than it.

2773- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you asked to go forth (in Allah's Cause), you should go forth."

2774- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dust raised (by horses) in Allah's Cause and the smoke of (the fire of) Hell could not gather inside the same Muslim servant."

2775- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sets out in the evening in Allah's Cause, will have on the Day of Judgement as much musk as the dust he receives."

[10] The Excellence Of The Naval War

2776- It is narrated on the authority of Anas Ibn Malik from his maternal aunt Umm Haram Bint Milhan that she said: One day The Messenger of Allah "Allah's blessing and peace be upon him" slept (at a place) near me. He woke up smiling. I said: "O Messenger of Allah! What makes you laugh?" He said: "Some people from my followers were presented to me. They were sailing on the surface of the sea (looking) like kings (sitting) on their thrones." I said: "Invoke Allah for me to be among them." He invoked (Allah for her to be among them). He had another nap, after which he (woke up and) did the same, and when she raised the same question, he gave her the same answer. I said: "Invoke Allah for me to be among them." He said: "You are among the first patch." She set out in the company of her husband Ubadah Ibn As-Samit in the first naval expedition made by the Muslims under the leadership of Mu'awiyah Ibn Abu Sufyan. When they finished from fighting, and on their return they descended in Sham, a mule was brought for her to ride, thereupon it caused her to fall dead.

سَرْجٌ. فِي عُنُقِهِ السَّيْفُ. وَهُوَ يَقُولُ: «**يَا أَيُّهَا النَّاسُ لَنْ تُرَاعُوا**» يَرُدُّهُمْ. ثُمَّ قَالَ، لِلْفَرَسِ: «**وَجَدْنَاهُ بَحْراً**» أَوْ «**إِنَّهُ لَبَحْرٌ**».

قَالَ حَمَّادٌ: وَحَدَّثَنِي ثَابِتٌ أَوْ غَيْرُهُ قَالَ: كَانَ فَرَساً لِأَبِي طَلْحَةَ يُبَطَّأُ. فَمَا سُبِقَ بَعْدَ ذٰلِكَ الْيَوْمِ.

2773 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ بَكَّارِ بْنِ عَبْدِ الْمَلِكِ بْنِ الْوَلِيدِ بْنِ بُسْرِ بْنِ أَبِي أَرْطَاةَ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنِي شَيْبَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا**».

2774 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، مَوْلَى آلِ طَلْحَةَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ، وَدُخَانُ جَهَنَّمَ، فِي جَوْفِ عَبْدٍ مُسْلِمٍ**».

2775 ـ **حدّثنا** مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ شَبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ رَاحَ رَوْحَةً فِي سَبِيلِ اللَّهِ، كَانَ لَهُ بِمِثْلِ مَا أَصَابَهُ مِنَ الْغُبَارِ، مِسْكاً يَوْمَ الْقِيَامَةِ**».

10 ـ بابُ فَضْلِ غَزْوِ الْبَحْرِ

2776 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنِ ابْنِ حَبَّانَ، هُوَ مُحَمَّدُ بْنُ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ؛ أَنَّهَا قَالَتْ: نَامَ رَسُولُ اللَّهِ ﷺ يَوْماً قَرِيباً مِنِّي. ثُمَّ اسْتَيْقَظَ يَبْتَسِمُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا أَضْحَكَكَ؟ قَالَ: «**نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ يَرْكَبُونَ ظَهْرَ هٰذَا الْبَحْرِ، كَالْمُلُوكِ عَلَى الأَسِرَّةِ**» قَالَتْ: فَادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: فَدَعَا لَهَا. ثُمَّ نَامَ الثَّانِيَةَ. فَفَعَلَ مِثْلَهَا. ثُمَّ قَالَتْ مِثْلَ قَوْلِهَا. فَأَجَابَهَا مِثْلَ جَوَابِهِ الأَوَّلِ. قَالَتْ: فَادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «**أَنْتِ مِنَ الأَوَّلِينَ**».

قَالَ فَخَرَجَتْ مَعَ زَوْجِهَا، عُبَادَةَ بْنِ الصَّامِتِ، غَازِيَةً، أَوَّلَ مَا رَكِبَ الْمُسْلِمُونَ الْبَحْرَ مَعَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ. فَلَمَّا انْصَرَفُوا مِنْ غَزَاتِهِمْ قَافِلِينَ، فَنَزَلُوا الشَّامَ، فَقُرِّبَتْ إِلَيْهَا دَابَّةٌ لِتَرْكَبَ، فَصَرَعَتْهَا فَمَاتَتْ.

2777- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A naval expedition is (in reward) like ten expeditions in the land; and such as affected by seasickness is like him, who is adulated in his blood (in the land) in the Way of Allah Almighty."

2778- It is narrated on the authority of Abu Umamah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The martyr in the sea is (in reward) like two martyrs in the land, and such as affected by seasickness is like him, who is adulated in his blood in the land; and such as covers (a distance in the sea) between two barriers is like him who covers the (whole) world in obedience of Allah Almighty. No doubt, Allah Almighty has entrusted to the angel of death to take up the souls (of all the people) barring the martyrs of the sea, whose souls He Almighty takes up by Himself; and He further forgives for the martyr in the land all of his sins except (his keeping from fulfilling) the debt, and He Almighty forgives for the martyr of the sea all of his sins, even though (he did not fulfill) the debt."

[11] What About Dailam And The Excellence Of Qazwin

2779- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had there not remained but one day from (the days of) this world, Allah Almighty would have made it long until one of my family would have power, i.e. would have power over the mountain of Dailam and Constantinople."

2780- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (different) ends (of this world) will be opened for you, and a city called as Qazwin will be opened for you, and whoever stands for guard in it for (no more than) forty days or nights, he will have in the Garden a pillar of gold, having a green aquamarine on it, over which there will be a tent made of red pearl, having seventy thousand doors of gold, at each of which there will be a wife from amongst those beautiful girls of big lustrious eyes."

[12] When A Man Sets Out For Fight, And He Has His Parents

2781- It is narrated on the authority of Mu'awiyah Ibn Jahemah As-Sulami that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I like to take part in Jihad with you, seeking Allah's Countenance and the (permanent life of the) hereafter." He said: "Woe to you! Is your mother still alive?" I

2777 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا بَقِيَّةُ عَنْ مُعَاوِيَةَ بْنِ يَحْيَىٰ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ يَحْيَىٰ بْنِ عَبَّادٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**غَزْوَةٌ فِي الْبَحْرِ مِثْلُ عَشْرِ غَزَوَاتٍ فِي الْبَرِّ. وَالَّذِي يَسْدَرُ فِي الْبَحْرِ، كَالْمُتَشَحِّطِ فِي دَمِهِ، فِي سَبِيلِ اللَّهِ سُبْحَانَهُ**».

2778 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ. حَدَّثَنَا قَيْسُ بْنُ مُحَمَّدٍ الْكِنْدِيُّ. حَدَّثَنَا عُفَيْرُ بْنُ مَعْدَانَ الشَّامِيُّ، عَنْ سُلَيْمِ بْنِ عَامِرٍ؛ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**شَهِيدُ الْبَحْرِ مِثْلُ شَهِيدَيِ الْبَرِّ. وَالْمَائِدُ فِي الْبَحْرِ كَالْمُتَشَحِّطِ فِي دَمِهِ فِي الْبَرِّ. وَمَا بَيْنَ الْمَوْجَتَيْنِ كَقَاطِعِ الدُّنْيَا فِي طَاعَةِ اللَّهِ. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَكَلَ مَلَكَ الْمَوْتِ بِقَبْضِ الأَرْوَاحِ. إِلاَّ شَهِيدَ الْبَحْرِ، فَإِنَّهُ يَتَوَلَّى قَبْضَ أَرْوَاحِهِمْ. وَيَغْفِرُ لِشَهِيدِ الْبَرِّ الذُّنُوبَ كُلَّهَا، إِلاَّ الدَّيْنَ. وَلِشَهِيدِ الْبَحْرِ، الذُّنُوبَ وَالدَّيْنَ**».

11 ـ بابُ ذِكْرِ الدَّيْلَمِ وفَضْلِ قَزْوِينَ

2779 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو دَاوُدَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْوَاسِطِيُّ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ كُلُّهُمْ عَنْ قَيْسٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلاَّ يَوْمٌ، لَطَوَّلَهُ اللَّهُ عَزَّ وَجَلَّ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يَمْلِكُ جَبَلَ الدَّيْلَمِ وَالْقُسْطَنْطِينِيَّةَ**».

2780 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ أَسَدٍ. حَدَّثَنَا دَاوُدُ بْنُ الْمُحَبَّرِ. أَنْبَأَنَا الرَّبِيعُ بْنُ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَتُفْتَحُ عَلَيْكُمُ الآفَاقُ، وَسَتُفْتَحُ عَلَيْكُمْ مَدِينَةٌ يُقَالُ لَهَا قَزْوِينُ. مَنْ رَابَطَ فِيهَا أَرْبَعِينَ يَوْماً أَوْ أَرْبَعِينَ لَيْلَةً، كَانَ لَهُ فِي الْجَنَّةِ عَمُودٌ مِنْ ذَهَبٍ. عَلَيْهِ زَبَرْجَدَةٌ خَضْرَاءُ. عَلَيْهَا قُبَّةٌ مِنْ يَاقُوتَةٍ حَمْرَاءَ. لَهَا سَبْعُونَ أَلْفَ مِصْرَاعٍ مِنْ ذَهَبٍ عَلَى كُلِّ مِصْرَاعٍ زَوْجَةٌ مِنَ الْحُورِ الْعِينِ**».

12 ـ بابُ الرَّجُلِ يَغْزُو ولَهُ أَبَوَانِ

2781 ـ **حدّثنا** أَبُو يُوسُفَ مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السَّلَمِيِّ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَرَدْتُ الْجِهَادَ مَعَكَ، أَبْتَغِي بِذٰلِكَ وَجْهَ اللَّهِ، وَالدَّارَ الآخِرَةَ.

answered in the affirmative, thereupon he said: "Return to your mother, and be kind and dutiful to her." Then, I came to him from the other side and said: "O Messenger of Allah! I like to take part in Jihad with you, seeking Allah's Countenance and the (permanent life of the) hereafter." He said: "Woe to you! Is your mother still alive?" I answered in the affirmative, thereupon he said: "Return to your mother, and be kind and dutiful to her." Then, I came to him from his front and said: "O Messenger of Allah! I like to take part in Jihad with you, seeking Allah's Countenance and the (permanent life of the) hereafter." He said: "Woe to you! Is your mother still alive?" I answered in the affirmative, thereupon he said: "Stick to her foot (i.e. devote yourself to her service), for this leads to the Garden."

(...) It is narrated on the authority of Mu'awiyah Ibn Jahemah As-Sulami that Jahemah came to the Messenger of Allah "Allah's blessing and peace be upon him"...and he mentioned the same. Ibn Majah says: This is Jahemah Ibn Abbas Ibn Mirdas As-Sulami, who blamed the Messenger of Allah "Allah's blessing and peace be upon him" on the day of (the holy battle of) Hunain.

2782- It is narrated on the authority of Abdullah Ibn Amr that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've come to participate in Jihad with you, seeking with that Allah's Countenance and the (permanent life of the) hereafter, and I've come while my parents were weeping (for leaving them)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, return to them, and make them smile as well as you have made them weep."

[13] The Intention In Jihad

2783- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about a man who might fight out of brave, who might fight out of fanaticism, and who might fight in order to be seen of men (which of them does fight in Allah's Cause?). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fights in order that Allah's Word should prevail indeed (fights) in Allah's Cause."

2784- It is narrated on the authority of Abu Uqbah, and he was a Persian freed slave, that he said: I attended with the Messenger of Allah "Allah's blessing and peace be upon him" the day of (the holy battle of) Uhud, and I struck a man from amongst the pagans, saying: "Take this (strike) from me, and I'm the Persian young man!" when the news of that reached the

قَالَ: «**وَيحَكَ أَحيَّةٌ أُمُّكَ؟**» قُلْتُ: نَعَمْ. قَالَ: «**ارْجِعْ فَبَرَّهَا**» ثُمَّ أَتَيْتُهُ مِنَ الْجَانِبِ الآخَرِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَرَدْتُ الْجِهَادَ مَعَكَ. أَبْتَغِي بِذٰلِكَ وَجْهَ اللَّهِ، وَالدَّارَ الآخِرَةَ. قَالَ: «**وَيحَكَ أَحيَّةٌ أُمُّكَ؟**» قُلْتُ: نَعَمْ. يَا رَسُولَ اللَّهِ قَالَ: «**فَارْجِعْ إِلَيْهَا فَبَرَّهَا**» ثُمَّ أَتَيْتُهُ مِنْ أَمَامِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَرَدْتُ الْجِهَادَ مَعَكَ. أَبْتَغِي بِذٰلِكَ وَجْهَ اللَّهِ وَالدَّارَ الآخِرَةَ. قَالَ: «**وَيحَكَ أَحيَّةٌ أُمُّكَ؟**» قُلْتُ: نَعَمْ. يَا رَسُولَ اللَّهِ قَالَ: «**وَيحَكَ الْزَمْ رِجْلَهَا. فَثَمَّ الْجَنَّةُ**».

حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. حَدَّثَنَا جُرَيْجٌ. أَخْبَرَنِي مُحَمَّدُ بْنُ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أَبِيهِ طَلْحَةَ، عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السَّلمِيِّ؛ أَنَّ جَاهِمَةَ أَتَىٰ النَّبِيَّ ﷺ. فَذَكَرَ نَحْوَهُ.

قَالَ أَبُو عَبْدِ اللَّهِ ابْنُ مَاجَةَ: هٰذَا جَاهِمَةُ بْنُ عَبَّاسِ بْنِ مِرْدَاسٍ السَّلَمِيُّ، الَّذِي عَاتَبَ النَّبِيَّ ﷺ يَوْمَ حُنَيْنٍ.

2782 ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا الْمُحَارِبِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: أَتَىٰ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ أُرِيدُ الْجِهَادَ مَعَكَ، أَبْتَغِي وَجْهَ اللَّهِ وَالدَّارَ الآخِرَةَ. وَلَقَدْ أَتَيْتُ، وَإِنَّ وَالِدَيَّ لَيَبْكِيَانِ. قَالَ: «**فَارْجِعْ إِلَيْهِمَا، فَأَضْحِكْهُمَا كَمَا أَبْكَيْتَهُمَا**».

13 ـ بابُ النِّيَّةِ في القِتَالِ

2783 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسٰى؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ**».

2784 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمِ بْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عُقْبَةَ، عَنْ أَبِي عُقْبَةَ، وَكَانَ مَوْلًى لأَهْلِ فَارِسَ؛ قَالَ: شَهِدْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ. فَضَرَبْتُ رَجُلاً مِنَ الْمُشْرِكِينَ، فَقُلْتُ: خُذْهَا مِنِّي، وَأَنَا الْغُلاَمُ الْفَارِسِيُّ. فَبَلَغَتِ

Messenger of Allah "Allah's blessing and peace be upon him" he said: "Why have you not said: Take it from me, and I'm the Ansari young man?"

2785- It is narrated on the authority of Abdullah Ibn Amr that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no fighters fight in the Cause of Allah, get war booty but that they will have hastened to take two-thirds their reward; and if they get no booty, they will receive their reward in full."

[14] Keeping Horses In The Cause Of Allah

2786- It is narrated on the authority of Urwah Al-Bariqi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good is stuck to the forelocks of the horses to the Day of Judgement."

2787- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The horses have the good in their forelocks to the Day of Judgement."

2788- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "Horses have the good in their forelocks" or he said: "Horses have the goodness tied in their forelocks (Suhail said: I have doubt) to the Day of Judgement. (Keeping) horses is for three (purposes): they may be a source of reward to somebody, a shelter to another (as Means of earning one's living), or a burden to a third. He to whom they will be a source of reward is the one who keeps them in Allah's Cause and prepares them (for holy war) and they never get anything in their bellies but that a reward will be written for him in return for it and if he grazes them in a pasture, they never eat anything but that a reward will be written for him in return for it,, and if he waters them from a flowing river, then in return for every drop of water they get in their bellies a reward will be written for him (and he also made a mention of the reward their owner will receive in their urine and dung); and if they cover one or two hills, for every step they take, a reward will be written for him. As for him, to whom horses are a shelter from poverty it is him, who keeps them for earning his living so as not to ask others, and at the same time he does not forget the right due upon their backs and bellies, at both times of adversity and prosperity. As for him to whom they are (a cause of) burden it is that who keeps horses just out of arrogance, pride, luxury and to be seen of men: it is he, to whom they are (a cause of) sin to him.

2789- It is narrated on the authority of Abu Qatadah Al-Ansari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The

النَّبِيَّ ﷺ فَقَالَ: «**أَلاَ قُلْتَ: خُذْهَا مِنِّي وَأَنَا الْغُلاَمُ الأَنْصَارِيُّ!؟**».

2785 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ. حَدَّثَنَا حَيْوَةُ. أَخْبَرَنِي أَبُو هَانِىءٍ؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يَقُولُ: إِنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللَّهِ، فَيُصِيبُوا غَنِيمَةً، إِلاَّ تَعَجَّلُوا ثُلُثَيْ أَجْرِهِمْ. فَإِنْ لَمْ يُصِيبُوا غَنِيمَةً، تَمَّ لَهُمْ أَجْرُهُمْ**».

14 ـ بابُ ارْتِبَاطِ الخَيْلِ في سَبِيلِ الله

2786 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْخَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ**».

2787 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ**».

2788 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ. أَوْ قَالَ: الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ**» قَالَ سُهَيْلٌ: أَنَا أَشُكُّ الْخَيْرُ «**إِلَى يَوْمِ الْقِيَامَةِ. الْخَيْلُ ثَلاَثَةٌ: فَهِيَ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ. فَأَمَّا الَّذِي هِيَ لَهُ أَجْرٌ، فَالرَّجُلُ يَتَّخِذُهَا فِي سَبِيلِ اللَّهِ، وَيُعِدُّهَا. فَلاَ تُغَيِّبُ شَيْئاً فِي بُطُونِهَا إِلاَّ كُتِبَ لَهُ أَجْرٌ. وَلَوْ رَعَاهَا فِي مَرْجٍ، مَا أَكَلَتْ شَيْئاً إِلاَّ كُتِبَ لَهُ بِهَا أَجْرٌ. وَلَوْ سَقَاهَا مِنْ نَهْرٍ جَارٍ كَانَ لَهُ بِكُلِّ قَطْرَةٍ تُغَيِّبُهَا فِي بُطُونِهَا أَجْرٌ**». حَتَّى ذَكَرَ الأَجْرَ فِي أَبْوَالِهَا وَأَرْوَاثِهَا «**وَلَوِ اسْتَنَّتْ شَرَفاً أَوْ شَرَفَيْنِ، كُتِبَ لَهُ بِكُلِّ خُطْوَةٍ تَخْطُوهَا أَجْرٌ. وَأَمَّا الَّذِي هِيَ لَهُ سِتْرٌ، فَالرَّجُلُ يَتَّخِذُهَا تَكَرُّماً وَتَجَمُّلاً وَلاَ يَنْسَىٰ حَقَّ ظُهُورِهَا وَبُطُونِهَا، فِي عُسْرِهَا وَيُسْرِهَا. وَأَمَّا الَّذِي هِيَ عَلَيْهِ وِزْرٌ، فَالَّذِي يَتَّخِذُهَا أَشَراً وَبَطَراً وَبَذَخاً وَرِيَاءً لِلنَّاسِ، فَذٰلِكَ الَّذِي هِيَ عَلَيْهِ وِزْرٌ**».

2789 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عُلَيِّ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**خَيْرُ الْخَيْلِ الأَدْهَمُ، الأَقْرَحُ، الْمُحَجَّلُ، الأَرْثَمُ، طَلْقُ الْيَدِ الْيُمْنَىٰ. فَإِنْ لَمْ يَكُنْ أَدْهَمَ، فَكُمَيْتٌ. عَلَى هٰذِهِ الشِّيَةِ**».

best of horses is the black, of white forehead, the white-footed, which has whiteness in its nose and upper lip, whose right hand is free (from whiteness); and if the black is not (available), let it be auburn having this difference of colour."

2790- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to dislike such of horses as has only three white feet and the fourth is free from whiteness.

2791- It is narrated on the authority of Tamim Ad-Dari that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who keeps a horse in the Cause of Allah, whose fodder he prepares with his own hand, he will receive a good deed for every grain (of it)."

[15] Fighting In The Cause Of Allah Almighty

2792- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among the Muslims fights in the Cause of Allah for even (a period as short as is equal to) milking a she-camel, the Garden becomes assured to him."

2793- It is narrated on the authority of Anas Ibn Malik that he said: I attended a battle, in which Abdullah Ibn Rawahah said: "O my soul! Why do I see that you dislike (death because of which you will be admitted to) the Garden? I swear by Allah: either you should taste it (death) in willing obedience or you will be forced to receive it under compulsion."

2794- It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him: "O Messenger of Allah! Which (type of) Jihad is best?" he said: "It is that, in which one (strives with main and might until his) blood is shed, and his horse is slain."

2795- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one is wounded in Allah's Cause, and Allah knows best who is wounded in His Cause, but that on the Day of Judgement he will come with his wound in the very state (of flowing blood) it was on the day he was wounded, having the colour of blood, and the smell of musk."

2796- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

2790 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سَلْمِ بْنِ عَبْدِ الرَّحْمٰنِ النَّخَعِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَكْرَهُ الشِّكَالَ مِنَ الْخَيْلِ.

2791 ـ **حدّثنا** أَبُو عُمَيْرٍ عِيسٰى بْنُ مُحَمَّدٍ الرَّمْلِيُّ. حَدَّثَنَا أَحْمَدُ بْنُ يَزِيدَ بْنِ رَوْحٍ الدَّارِمِيُّ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ الْقَاضِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ تَمِيمٍ الدَّارِيِّ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنِ ارْتَبَطَ فَرَساً فِي سَبِيلِ اللَّهِ، ثُمَّ عَالَجَ عَلَفَهُ بِيَدِهِ، كَانَ لَهُ بِكُلِّ حَبَّةٍ حَسَنَةٌ**».

15 ـ بابُ القِتَالِ في سَبِيلِ الله سُبْحَانَهُ وتَعَالَى

2792 ـ **حدّثنا** بِشْرُ بْنُ آدَمَ. حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسٰى. حَدَّثَنَا مَالِكُ بْنُ يُخَامِرَ. حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، مِنْ رَجُلٍ مُسْلِمٍ، فُوَاقَ نَاقَةٍ، وَجَبَتْ لَهُ الْجَنَّةُ**».

2793 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا دَيْلَمُ بْنُ غَزْوَانَ. حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: حَضَرْتُ حَرْباً. فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ:

يَا نَفْسِ أَلاَ أَرَاكِ تَكْرَهِينَ الْجَنَّهْ ... أَحْلِفُ بِاللَّهِ لَتَنْزِلِنَّهْ

طَائِعَةً أَوْ لَتُكْرَهِنَّهْ

2794 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَعْلَىٰ بْنُ عُبَيْدٍ. حَدَّثَنَا حَجَّاجُ بْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ ذَكْوَانَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَمْرِو بْنِ عَبَسَةَ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «**مَنْ أُهَرِيقَ دَمُهُ، وَعُقِرَ جَوَادُهُ**».

2795 ـ **حدّثنا** بِشْرُ بْنُ آدَمَ وَأَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ، قَالاَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسٰى. حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ مَجْرُوحٍ يُجْرَحُ فِي سَبِيلِ اللَّهِ، وَاللَّهُ أَعْلَمُ بِمَنْ يُجْرَحُ فِي سَبِيلِهِ، إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ، وَجُرْحُهُ كَهَيْئَتِهِ يَوْمَ جُرِحَ. اللَّوْنُ لَوْنُ دَمٍ، وَالرِّيحُ رِيحُ مِسْكٍ**».

2796 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يَعْلَىٰ بْنُ عُبَيْدٍ. حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الأَحْزَابِ فَقَالَ: «**اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الأَحْزَابَ. اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ**».

invoked against the confederates (of pagans) saying: "O Allah, Who has revealed the Book, Who is swift in taking account: defeat the confederates! O Allah! Defeat and shake them (severely)!"

2797- It is narrated on the authority of Sahl Ibn Abu Umamah Ibn Sahl Ibn Hunaif from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who asks Allah for martyrdom sincerely and faithfully, Allah Almighty makes him attain the positions of the martyrs, even though he dies on his bed."

[16] The Superiority Of Martyrdom In Allah's Cause

2798- It is narrated on the authority of Abu Hurairah that he said: A mention of the martyrs was made to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "The earth does not drain of the blood of a martyr before his two wives (from amongst those of the Garden) hasten to receive him (as kindly and compassionately) as if they are antelopes shading their babes in a space of land, while each of them having a suit in her hand, much better than the world and what it contains."

2799- It is narrated on the authority of Al-Miqdam Ibn Ma'di-karib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the martyr will receive six good things, (which he will find) with Allah: he will have (his sins) forgiven for him just with the first quantity of his blood flowing from him; he will be made to see his seat in the Garden; he will be delivered from the torture of the grave; he will be saved from the great terror; he will be adorned with the suit of faith; he will get married to the prettiest women of big lustrious eyes; and he will be permitted to intercede for seventy men of his kith and kin."

2800- It is narrated on the authority of Talhah Ibn Khirash: I heard Jabir Ibn Abdullah having said: When Abdullah Ibn Amr Ibn Haram (Jabir's father) was killed on the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" met me and said: "O Jabir! Would I not tell you what Allah said to your father?" I said: "Yes, O Messenger of Allah (tell me)!" he said: "Never has Allah spoken to anyone (in the world) but from behind a screen; and He spoke direct to your father. He said: "O my servant! Ask for (whatever you like) so that I would give it to you." He said: "O Lord! Bring me to life so that I would be killed in Your Cause once again." The Lord Almighty said: "It has been decreed earlier by Me that to it (the life of world) those (who die) never return." He

2797 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ الْمِصْرِيَّانِ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنِي أَبُو شُرَيْحٍ عَبْدُ الرَّحْمٰنِ بْنُ شُرَيْحٍ؛ أَنَّ سَهْلَ بْنَ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ مِنْ قَلْبِهِ، بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ»**.

16 ـ بابُ فَضْلِ الشَّهَادَةِ في سَبِيلِ الله

2798 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ هِلاَلِ بْنِ أَبِي زَيْنَبَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ذُكِرَ الشُّهَدَاءُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: **«لاَ تَجِفُّ الأَرْضُ مِنْ دَمِ الشَّهِيدِ حَتَّى تَبْتَدِرَهُ زَوْجَتَاهُ. كَأَنَّهُمَا ظِئْرَانِ أَضَلَّتَا فَصِيلَيْهِمَا فِي بَرَاحٍ مِنَ الأَرْضِ. وَفِي يَدِ كُلِّ وَاحِدَةٍ مِنْهُمَا حُلَّةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»**.

2799 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنِي بَحِيرُ بْنُ سَعِيدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ: يَغْفِرُ لَهُ فِي أَوَّلِ دُفْعَةٍ مِنْ دَمِهِ، وَيُرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ، وَيَأْمَنُ مِنَ الْفَزَعِ الأَكْبَرِ، وَيُحَلَّى حُلَّةَ الإِيمَانِ، وَيُزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيُشَفَّعُ فِي سَبْعِينَ إِنْسَاناً مِنْ أَقَارِبِهِ»**.

2800 ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ الْحِزَامِيُّ الأَنْصَارِيُّ. سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ. سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا قُتِلَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَرَامٍ، يَوْمَ أُحُدٍ، قَالَ رَسُولُ اللَّهِ ﷺ: **«يَا جَابِرُ أَلاَ أُخْبِرُكَ مَا قَالَ اللَّهُ عَزَّ وَجَلَّ لأَبِيكَ؟»** قُلْتُ: بَلَىٰ. قَالَ: **«مَا كَلَّمَ اللَّهُ أَحَداً إِلاَّ مِنْ وَرَاءِ حِجَابٍ. وَكَلَّمَ أَبَاكَ كِفَاحاً. فَقَالَ: يَا عَبْدِي تَمَنَّ عَلَيَّ أُعْطِكَ. قَالَ: يَا رَبِّ تُحْيِينِي فَأُقْتَلُ فِيكَ ثَانِيَةً. قَالَ: إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لاَ يُرْجَعُونَ، قَالَ: يَا رَبِّ فَأَبْلِغْ مَنْ وَرَائِي»**. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هٰذِهِ الآيَةَ: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًا﴾ [آل عمران: 169] الآيَةَ كُلَّهَا.

said: "O Lord! Tell those behind me (from amongst the living, how happy and blessed we are, so that they would be prompted to sacrifice their own souls in Your Cause)." On that Allah revealed: "Think not of those who are slain in Allah's Way as dead. Nay, they live, finding their sustenance in the Presence of their Lord." (Al Imran 169)

2801- It is narrated on the authority of Masruq from Abdullah (Ibn Mas'ud) that he said concerning Allah's saying: "Think not of those who are slain in Allah's way as dead. Nay, they are living, given their sustenance in the presence of their Lord": We asked (The Prophet) about that; and he said: "The souls of them (the martyrs) are like green birds. They eat the fruits of Paradise from wherever they like and then nestle in chandeliers hung to the Throne (of Allah Almighty). While being in such a state, their Lord cast a glance at them and said: "Ask me for whatever you like (so that I would give it to you)." They said: "What more shall we ask You for? We eat the fruits of Paradise from wherever we like." When they saw that they (will remain to be asked and) not be left (without answering His question), they said: "O Lord, we wish that You might return our souls to our bodies to (return to) the world, so that we may be slain in Your Cause once again." When He saw that they had nothing to ask for other than that, they were left (to their bliss)."

2802- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whatever (pain) the martyr feels from killing is no more than what he feels from a clinch."

[17] What About Such As In Which Martyrdom Is Expected

2803- It is narrated on the authority of Abdullah Ibn Abdullah Ibn Jabr Ibn Atik from his father from his grandfather that he fell ill, and the Messenger of Allah "Allah's blessing and peace be upon him" came to visit him and enquire about his health. One of his family said: "We hoped he would die because of killing as a martyr in the Cause of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, (if martyrdom comes only from killing in wars) the martyrs of my nation would be very little in number! being killed in Allah's Cause is martyrdom; (the death because of) plague is martyrdom; the death of a woman with what is her womb i.e. the pregnant (or as being virgin) is martyrdom, the (death because of) drowning, burning, or pleurisy is martyrdom."

2804- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What

2801 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ﴾ [آل عمران: 169] قَالَ: أَمَا إِنَّا سَأَلْنَا عَنْ ذٰلِكَ، فَقَالَ: «**أَرْوَاحُهُمْ كَطَيْرٍ خُضْرٍ تَسْرَحُ فِي الْجَنَّةِ فِي أَيِّهَا شَاءَتْ. ثُمَّ تَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ. فَبَيْنَمَا هُمْ كَذٰلِكَ. إِذِ اطَّلَعَ عَلَيْهِمْ رَبُّكَ اطِّلاَعَةً. فَيَقُولُ: سَلُونِي مَا شِئْتُمْ. قَالُوا: رَبَّنَا وَمَاذَا نَسْأَلُكَ، وَنَحْنُ نَسْرَحُ فِي الْجَنَّةِ فِي أَيِّهَا شِئْنَا؟ فَلَمَّا رَأَوْا أَنَّهُمْ لاَ يُتْرَكُونَ مِنْ أَنْ يَسْأَلُوا، قَالُوا: نَسْأَلُكَ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا إِلَى الدُّنْيَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ. فَلَمَّا رَأَىٰ أَنَّهُمْ لاَ يَسْأَلُونَ إِلاَّ ذٰلِكَ، تُرِكُوا**».

2802 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، وَبِشْرُ بْنُ آدَمَ، قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ عِيسٰى. أَنْبَأَنَا مُحَمَّدُ بْنُ عَجْلاَنَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا يَجِدُ الشَّهِيدُ مِنَ الْقَتْلِ إِلاَّ كَمَا يَجِدُ أَحَدُكُمْ مِنَ الْقَرْصَةِ**».

17 ـ بابُ ما يُرْجَى فِيهِ الشَّهَادَةُ

2803 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أَبِي الْعُمَيْسِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّهُ مَرِضَ فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ. فَقَالَ قَائِلٌ مِنْ أَهْلِهِ: إِنْ كُنَّا لَنَرْجُو أَنْ تَكُونَ وَفَاتُهُ قَتْلَ شَهَادَةٍ فِي سَبِيلِ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ شُهَدَاءَ أُمَّتِي إِذاً لَقَلِيلٌ. الْقَتْلُ فِي سَبِيلِ اللَّهِ شَهَادَةٌ. وَالْمَطْعُونُ شَهَادَةٌ. وَالْمَرْأَةُ تَمُوتُ بِجُمْعٍ شَهَادَةٌ**» يَعْنِي الْحَامِلَ «**وَالْغَرِقُ وَالْحَرِقُ وَالْمَجْنُوبُ (يَعْنِي ذَاتَ الْجَنْبِ) شَهَادَةٌ**».

2804 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**مَا تَقُولُونَ فِي الشَّهِيدِ فِيكُمْ؟**» قَالُوا: الْقَتْلُ فِي سَبِيلِ اللَّهِ. قَالَ: «**إِنَّ شُهَدَاءَ**

is your concept of the martyr among you?" they said: "It is (resulting from) being killed in the Cause of Allah." He said: "Then (according to this narrow concept) the martyrs of my nation would be very little in number. Whoever is killed in Allah's Cause is a martyr; whoever dies in Allah's Way is a martyr; whoever (dies because of) a fatal abdomen disease is a martyr; whoever (dies because of) plague is a martyr; (and Abu Salih added in his narration) and whoever (dies because of) sinking is a martyr."

[18] What About The Weapon

2805- It is narrated on he authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca on the day of the conquest, having the helmet on his head.

2806- It is narrated on the authority of Yazid Ibn As-Sa'ib, Allah Willing that on the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" put on two armours, and he seemed to have combined them.

2807- It is narrated on the authority of Sulaiman Ibn Habib that he said: We visited Abu Umamah who saw ornaments of silver in our swords thereupon he grew angry and said: "No doubt, the conquests were achieved by a people (i.e. the companions of the Prophet), the ornament of whose swords was neither of gold nor of silver, but it was of lead, iron and (they would be straightened to) the whithers."

2808- It is narrated on the authority of Ibn Abbas that the Messenger of Allah got his sword Dhul-Faqar from the war spoils on the day of (the holy battle of) Badr.

2809- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever Al-Mughirah Ibn Shu'bah took part with the Messenger of Allah "Allah's blessing and peace be upon him" in fighting, he would carry a spear with him, and whenever he returned, he would leave it, so that it would be brought for him. Ali said to him: I would make a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who said to him (Al-Mughirah): "Do not do so once again, for if you do so, nothing lost by you would be brought for you."

2810- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had an Arab bow in his hand, and he saw a man carrying a Persian bow in his hand, thereupon he said: "What is that? Throw it, and I advise you to use such (as in my hand) and it like, in addition to the spears, for with the help of both, Allah

أُمَّتِي إِذاً لَقَلِيلٌ. مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ، فَهُوَ شَهِيدٌ. وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ، فَهُوَ شَهِيدٌ. وَالْمَبْطُونُ شَهِيدٌ. وَالْمَطْعُونُ شَهِيدٌ».

قَالَ سُهَيْلٌ: وَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ عَنْ أَبِي صَالِحٍ، وَزَادَ فِيهِ: «**وَالْغَرِقُ شَهِيدٌ**».

18 ـ بَابُ السِّلَاحِ

2805 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَسُوَيْدُ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي الزُّهْرِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ.

2806 ـ **حدّثنا** هِشَامُ بْنُ سَوَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَزِيدَ بْنِ خَصِيفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ إِنْ شَاءَ اللَّهُ تَعَالَىٰ أَنَّ النَّبِيَّ ﷺ، يَوْمَ أُحُدٍ، أَخَذَ دِرْعَيْنِ، كَأَنَّهُ ظَاهَرَ بَيْنَهُمَا.

2807 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ؛ قَالَ: دَخَلْنَا عَلَى أَبِي أُمَامَةَ. فَرَأَى فِي سُيُوفِنَا شَيْئاً مِنْ حِلْيَةِ فِضَّةٍ. فَغَضِبَ وَقَالَ: لَقَدْ فَتَحَ الْفُتُوحَ قَوْمٌ، مَا كَانَ حِلْيَةُ سُيُوفِهِمْ مِنَ الذَّهَبِ وَالْفِضَّةِ. وَلٰكِنِ الآنُكُ وَالْحَدِيدُ وَالْعَلاَبِيُّ.

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: الْعَلاَبِيُّ الْعَصَبُ.

2808 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا ابْنُ الصَّلْتِ عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَنَفَّلَ سَيْفَهُ ذَا الْفَقَارِ، يَوْمَ بَدْرٍ.

2809 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. أَنْبَأَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: كَانَ الْمُغِيرَةُ بْنُ شُعْبَةَ، إِذَا غَزَا مَعَ النَّبِيِّ ﷺ، حَمَلَ مَعَهُ رُمْحاً. فَإِذَا رَجَعَ طَرَحَ رُمْحَهُ حَتَّى يُحْمَلَ لَهُ. فَقَالَ لَهُ عَلِيٌّ: لأَذْكُرَنَّ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «**لاَ تَفْعَلْ. فَإِنَّكَ إِنْ فَعَلْتَ لَمْ تُرْفَعْ ضَالَّةٌ**».

2810 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ عَنْ أَشْعَثَ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بِشْرٍ، عَنْ أَبِي رَاشِدٍ، عَنْ عَلِيٍّ؛ قَالَ: كَانَتْ بِيَدِ رَسُولِ اللَّهِ ﷺ قَوْسٌ عَرَبِيَّةٌ. فَرَأَىٰ رَجُلاً بِيَدِهِ قَوْسٌ فَارِسِيَّةٌ. فَقَالَ: «**مَا هٰذِهِ؟ أَلْقِهَا. وَعَلَيْكُمْ بِهٰذِهِ وَأَشْبَاهِهَا، وَرِمَاحِ الْقَنَا. فَإِنَّهُمَا يَزِيدُ اللَّهُ لَكُمْ بِهِمَا فِي الدِّينِ. وَيُمَكِّنُ لَكُمْ فِي الْبِلاَدِ**».

advances you in religion, and makes you well-established in power in more countries."

[19] The Archery In Allah's Cause

2811- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah admits three persons to the Garden because of a single arrow: such as makes it, when he expects the good (of using it against the enemy); such as shoots it; and such as provides the archer with it." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Practice archery and riding (horses), even though to practice archery is much dearer to me than to ride (horses). No doubt, all with which a Muslim amuses himself is false except his shooting his bow, bringing up his horse, and fondling his wife.: those (three) belong to the truth (for which one receives reward)"

2812- It is narrated on the authority of Amr Ibn Abasah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who shoots an arrow towards the enemy, and his arrow reaches the enemy, no matter it succeeds or fails (to score the goal), he receives (as much reward) as the emancipation of a slave."

2813- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having recited while being on the pulpit: "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies." (Al-Anfal 60) "Beware! The strength (which you should make ready against the enemy) lies in the archery" (He said that) thrice.

2814- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who learns archery and then leaves it, has, indeed, disobeyed me."

2815- It is narrated on the authority of Ibn Abbas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a people who were practicing archery, thereupon he said: "Stick to archery, O sons of Ishmael! Indeed, your father was (the best of) archers."

[20] What About The Flags And Banners

2816- It is narrated on the authority of Al-Harith Ibn Hassan that he said: I came to Medina and I saw the Messenger of Allah "Allah's blessing and

19 ـ بابُ الرَّمْيِ في سَبِيلِ الله

2811 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلاَّمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الأَزْرَقِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ لَيُدْخِلُ بِالسَّهْمِ الْوَاحِدِ، الثَّلاَثَةَ، الْجَنَّةَ: صَانِعَهُ، يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ. وَالرَّامِيَ بِهِ. وَالْمُمِدَّ بِهِ**» وَقَالَ رَسُولُ اللَّهِ ﷺ: «**ارْمُوا وَارْكَبُوا. وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا. وَكُلُّ مَا يَلْهُو بِهِ الْمَرْءُ الْمُسْلِمُ بَاطِلٌ، إِلاَّ رَمْيَهُ بِقَوْسِهِ، وَتَأْدِيبَهُ فَرَسَهُ، وَمُلاَعَبَتَهُ امْرَأَتَهُ. فَإِنَّهُنَّ مِنَ الْحَقِّ**».

2812 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحٰرِثِ، عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمٰنِ الْقُرَشِيِّ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرِو بْنِ عَبَسَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ رَمَىٰ الْعَدُوَّ بِسَهْمٍ، فَبَلَغَ سَهْمُهُ الْعَدُوَّ، أَصَابَ أَوْ أَخْطَأَ، فَيَعْدِلُ رَقَبَةً**».

2813 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحٰرِثِ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ؛ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ: «﴿وَأَعِدُّواْ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ﴾ [الأنفال: 60] **أَلاَ وَإِنَّ الْقُوَّةَ الرَّمْيُ**». ثَلاَثَ مَرَّاتٍ.

2814 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ الْمِصْرِيُّ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ عُثْمَانَ بْنِ نُعَيْمٍ الرُّعَيْنِيِّ، عَنِ الْمُغِيرَةِ بْنِ نَهِيكٍ؛ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ تَعَلَّمَ الرَّمْيَ ثُمَّ تَرَكَهُ، فَقَدْ عَصَانِي**».

2815 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَرَّ النَّبِيُّ ﷺ بِنَفَرٍ يَرْمُونَ. فَقَالَ: «**رَمْياً بَنِي إِسْمَاعِيلَ. فَإِنَّ أَبَاكُمْ كَانَ رَامِياً**».

20 ـ بابُ الرَّايَاتِ والأَلْوِيَةِ

2816 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنِ الْحٰرِثِ بْنِ حَسَّانٍ؛ قَالَ: قَدِمْتُ الْمَدِينَةَ. فَرَأَيْتُ النَّبِيَّ ﷺ قَائِماً عَلَى الْمِنْبَرِ،

peace be upon him" standing on the pulpit, and Bilal was standing in his front, carrying a sword, and behold! There was a black flag! I asked: "Who is that?" it was said: "It is Amr Ibn Al-As, who has just returned from a holy battle (which he was leading)."

2817- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca on the day of the conquest, and his banner was white.

2818- It is narrated on the authority of Ibn Abbas that the flag of the Messenger of Allah "Allah's blessing and peace be upon him" was black, and his banner was white.

[21] Wearing Silk At War

2819- It is narrated on the authority of Asma' Bint Abu Bakr that she brought out a cloak adorned with buttons made of heavy brocade, and said that the Messenger of Allah "Allah's blessing and peace be upon him" used to wear it whenever he met the enemy (in war).

2820- It is narrated on the authority of Umar that he forbade wearing both silk and heavy brocade unless it was as such, and he beckoned with his finger, then the second, then the third, and then the fourth (finger), and said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to get it. (i.e. it is forbidden to use silk unless it is as little as no more than four fingers).

[22] Wearing Turbans In War

2821- It is narrated on the authority of Amr Ibn Huraith from his father that he said: As if I'm looking at the Messenger of Allah "Allah's blessing and peace be upon him" having a black turban over his head, letting its both ends fall between his shoulders.

2822- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca while having a black turban over his head.

[23] What About Transaction During The War

2823- It is narrated on the authority of Zaid Ibn Kharijah that he said: A man asked my father about (the commandment pertaining to) one who might be engaged in transactions during the battle (would his reward for the battle be cancelled?), thereupon my father said to him: We were in the company of the Messenger of Allah "Allah's blessing and peace be upon him" in (the holy battle of) Tabuk, being engaged in transactions, and even

وَبِلاَلٌ قَائِمٌ بَيْنَ يَدَيْهِ، مُتَقَلِّدٌ سَيْفاً. وَإِذَا رَايَةٌ سَوْدَاءُ. فَقُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذَا عَمْرُو بْنُ الْعَاصِ، قَدِمَ مِنْ غَزَاةٍ.

2817 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ، وَعَبْدَةُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا شَرِيكٌ عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ، يَوْمَ الْفَتْحِ، وَلِوَاؤُهُ أَبْيَضُ.

2818 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْوَاسِطِيُّ النَّاقِدُ. حَدَّثَنَا يَحْيَىٰ بْنُ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ حَيَّانَ: سَمِعْتُ أَبَا مِجْلَزٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَايَةَ رَسُولِ اللَّهِ ﷺ كَانَتْ سَوْدَاءَ، وَلِوَاؤُهُ أَبْيَضُ.

21 ـ بابُ لُبْسِ الحَرِيرِ والدِّيبَاجِ في الحَرْبِ

2819 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَجَّاجٍ، عَنْ أَبِي عُمَرَ، مَوْلَى أَسْمَاءَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّهَا أَخْرَجَتْ جُبَّةً مُزَرَّرَةً بِالدِّيبَاجِ. فَقَالَتْ: كَانَ النَّبِيُّ ﷺ يَلْبَسُ هٰذِهِ، إِذَا لَقِيَ الْعَدُوَّ.

2820 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ عُمَرَ؛ أَنَّهُ كَانَ يَنْهَىٰ عَنِ الْحَرِيرِ وَالدِّيبَاجِ إِلاَّ مَا كَانَ هٰكَذَا. ثُمَّ أَشَارَ بِإِصْبَعِهِ ثُمَّ الثَّانِيَةِ، ثُمَّ الثَّالِثَةِ، ثُمَّ الرَّابِعَةِ. وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا عَنْهُ.

22 ـ بابُ لُبْسِ العَمَائِمِ في الحَرْبِ

2821 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرٍ. حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ؛ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ.

2822 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

23 ـ بابُ الشِّرَاءِ والبَيْعِ في الغَزْوِ

2823 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ. حَدَّثَنَا سُنَيْدُ بْنُ دَاوُدَ، عَنْ خَالِدِ بْنِ حَيَّانَ الرَّقِّيِّ. أَنْبَأَنَا عَلِيُّ بْنُ عُرْوَةَ الْبَارِقِيُّ. حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ، عَنْ أَبِي الزِّنَادِ، عَنْ خَارِجَةَ بْنِ زَيْدٍ؛ قَالَ: رَأَيْتُ رَجُلاً يَسْأَلُ أَبِي عَنِ الرَّجُلِ يَغْزُو فَيَشْتَرِي وَيَبِيعُ وَيَتَّجِرُ فِي غَزْوَتِهِ؟ فَقَالَ لَهُ أَبِي: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِتَبُوكَ، نَشْتَرِي وَنَبِيعُ، وَهُوَ يَرَانَا وَلاَ يَنْهَانَا.

though the Messenger of Allah "Allah's blessing and peace be upon him" saw us, he did not forbid us to do so.

[24] Accompanying And Bidding Farewell To The Fighters

2824- It is narrated on the authority of Mu'adh Ibn Anas from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "To accompany a fighter in the Cause of Allah, and suffice him (the matter of taking care of) his saddlebag in the morning or in the evening is much dearer to me than the world and what it contains."

2825- It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" bade farewell to me saying: "I leave you with Allah, with Whom trusts are never lost."

2826- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" cast a glimpse of the (members of the) detachments (by way of bidding farewell to them), he would say to the gazers (to him): "I entrust to Allah (to make good) your religion, honesty, and the conclusion of your deeds."

[25] What About Military Expeditions

2827- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Aktham Ibn Al-Jawn Al-Khuza'i: "O Aktham! Take part in fighting with a people other than your own folk, perchance your manners would become better, and you would become more honoured in the sight of your companions. O Aktham! The best (group of) companions (in number) is of (no less than) four; the best of detachments (in number) is of (no less than) four hundred; and the best of armies (in number) is (no less than) four thousand; and (in case it is of twelve thousand, you should know that) twelve thousand are not too few (in number) to be defeated."

2828- It is narrated on the authority of Al-Bara' Ibn Azib that he said: We used to say that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" who were with him on the day of (the holy battle of) Badr were over three hundred and ten, the same number as of those of Talut, who crossed the river with him, and none but a believer crossed it with him.

2829- It is narrated on the authority of Abu Al-Ward, the companion of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: Beware of (taking part with) the detachment (of soldiers) which, in

24 ـ بابُ تَشْيِيعِ الغُزَاةِ ووَدَاعِهِمْ

2824 ـ **حدّثنا** جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا أَبُو الأَسْوَدِ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**لأَنْ أُشَيِّعَ مُجَاهِداً فِي سَبِيلِ اللَّهِ فَأَكُفَّهُ عَلَى رَحْلِهِ، غَدْوَةً أَوْ رَوْحَةً، أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا**».

2825 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ عَنِ الْحَسَنِ بْنِ ثَوْبَانَ، عَنْ مُوسَىٰ بْنِ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: وَدَّعَنِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «**أَسْتَوْدِعُكَ اللَّهَ الَّذِي لاَ تَضِيعُ وَدَائِعُهُ**».

2826 ـ **حدّثنا** عَبَّادُ بْنُ الْوَلِيدِ. حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ. حَدَّثَنَا ابْنُ مُحَيْصِنٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَشْخَصَ السَّرَايَا يَقُولُ لِلشَّاخِصِ: «**أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ**».

25 ـ بابُ السَّرَايَا

2827 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ. حَدَّثَنَا أَبُو سَلَمَةَ الْعَامِلِيُّ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَكْثَمَ بْنِ الْجَوْنِ الْخُزَاعِيِّ: «**يَا أَكْثَمُ اغْزُ مَعَ غَيْرِ قَوْمِكَ يَحْسُنْ خُلُقُكَ، وَتَكْرُمْ عَلَى رُفَقَائِكَ. يَا أَكْثَمُ خَيْرُ الرُّفَقَاءِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلاَفٍ. وَلَنْ يُغْلَبَ اثْنَا عَشَرَ أَلْفاً مِنْ قِلَّةٍ**».

2828 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ كَانُوا، يَوْمَ بَدْرٍ، ثَلاَثَمِائَةٍ وَبِضْعَةَ عَشَرَ. عَلَى عِدَّةِ أَصْحَابِ طَالُوتَ. مَنْ جَازَ مَعَهُ النَّهَرَ. وَمَا جَازَ مَعَهُ إِلاَّ مُؤْمِنٌ.

2829 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنِ ابْنِ لَهِيعَةَ. أَخْبَرَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ لَهِيعَةَ بْنِ عُقْبَةَ؛ قَالَ: سَمِعْتُ أَبَا الْوَرْدِ، صَاحِبَ النَّبِيِّ ﷺ يَقُولُ: إِيَّاكُمْ وَالسَّرِيَّةَ الَّتِي إِنْ لَقِيَتْ فَرَّتْ، وَإِنْ غَنِمَتْ غَلَّتْ.

case it faces (the enemies) it will flee away, and in case it gains the booty (without war), it will misappropriate (from it).

[26] Eating In The Vessels Of The Pagans

2830- It is narrated on the authority of Qabisah Ibn Hulb from his father that he asked the Messenger of Allah "Allah's blessing and peace be upon him" about the food of the Christians, thereupon he said: "Let not yourself be disturbed by a (kind of) food, in which you (feel you) are similar to the Christians."

2831- It is narrated on the authority of Abu Tha'labah Al-Khushni that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him: "O Messenger of Allah! Would we cook (our food) in the vessels of the pagans?" he said: "Do not cook (your food) in them)as long as you have yours)." I said: "But, if we are in need of them, in such a way that we could find but them (what should we do?)" on that he said: "In this case, wash them perfectly, and then cook (your food) and eat (in them)."

[27] Seeking Help From The Pagans

2832- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Muslims) never seek help from a pagan."

[28] What About Guile In War

2833- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "War is guile."

2834- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "War is guile."

[29] What About Swordfight And Belongings

2835- It is narrated on the authority of Abu Dharr that he took an oath that the following Holy Verse was revealed in connection with those six (persons from among the Muslims and pagans, who were engaged in swordfight): "These two antagonists dispute with each other about their Lord: but those who deny (their Lord), for them will be cut out a garment of Fire: over their heads will be poured out boiling water." (Al-Hajj 19) they were: Hamzah Ibn Abd Al-Muttalib, Ali Ibn Abu Talib, and Ubaidah Ibn Al-Harith, Utbah Ibn Rabie'ah, Shaibah Ibn Rabie'ah, and Al-Walid Ibn Utbah: they disputed over the reasons (i.e. Islam, swords and spears).

26 ـ بابُ الأَكْلِ في قُدُورِ المُشْرِكِينَ

2830 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ طَعَامِ النَّصَارَىٰ. فَقَالَ: «**لاَ يَخْتَلِجَنَّ فِي صَدْرِكَ طَعَامٌ ضَارَعْتَ فِيهِ نَصْرَانِيَّةً**».

2831 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنِي أَبُو فَرْوَةَ يَزِيدُ بْنُ سِنَانٍ. حَدَّثَنِي عُرْوَةُ بْنُ رُوَيْمٍ اللَّخْمِيُّ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ (قَالَ وَلَقِيَهُ وَكَلَّمَهُ) قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ قُدُورُ الْمُشْرِكِينَ نَطْبُخُ فِيهَا؟ قَالَ: «**لاَ تَطْبُخُوا فِيهَا**» قُلْتُ: فَإِنِ احْتَجْنَا إِلَيْهَا، فَلَمْ نَجِدْ مِنْهَا بُدًّا؟ قَالَ: «**فَارْحَضُوهَا رَحْضاً حَسَناً. ثُمَّ اطْبُخُوا وَكُلُوا**».

27 ـ بابُ الاسْتِعَانَةِ بالمُشْرِكِينَ

2832 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ دِينَارٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّا لاَ نَسْتَعِينُ بِمُشْرِكٍ**».

قَالَ عَلِيٌّ: فِي حَدِيثِهِ: عَبْدُ اللَّهِ بْنُ يَزِيدَ أَوْ زَيْدٍ.

28 ـ بابُ الخَدِيعَةِ في الحَرْبِ

2833 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْحَرْبُ خَدْعَةٌ**».

2834 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مَطَرِ بْنِ مَيْمُونٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْحَرْبُ خَدْعَةٌ**».

29 ـ بابُ المُبَارَزَةِ والسَّلَبِ

2835 ـ حدّثنا يَحْيَىٰ بْنُ حَكِيمٍ وَحَفْصُ بْنُ عَمْرٍو، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ. أَنْبَأَنَا وَكِيعٌ، قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ (قَالَ أَبُو عَبْدِ اللَّهِ: هُوَ يَحْيَىٰ بْنُ الأَسْوَدِ) عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ؛ قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُقْسِمُ: لَنَزَلَتْ هٰذِهِ الآيَةُ فِي هٰؤُلاَءِ الرَّهْطِ السِّتَّةِ يَوْمَ بَدْرٍ: ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ [الحج: 19] إِلَى قَوْلِهِ: ﴿إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ﴾[1] [الحج: 14] فِي حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ، وَعَلِيِّ بْنِ أَبِي طَالِبٍ، وَعُبَيْدَةَ بْنِ الْحٰرِثِ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ. اخْتَصَمُوا فِي الْحُجَجِ، يَوْمَ بَدْرٍ.

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(1) لعلّ في هذا الحديث خطأ ما؛ فلا يعقل أن يبدأ بجزء من الآية 19 ثم يقول: إلى قوله: ﴿إن الله يفعل ما يريد﴾ وهي قبلها في الآية 14؛ والأرجح أن الصواب: إلى قوله: ﴿نذقه من عذاب أليم﴾ آخر الآية 25؛ أو لعلّ ذكر الآيتين جاء معكوساً فتكون الأولى الآية 14 والثانية الآية 19. والله أعلم.

2836- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that he said: I dueled with a man and I killed him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave me his belongings.

2837- It is narrated on the authority of Abu Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" gave him the belongings of a man whom he killed on the day of (the holy battle of) Hunain.

2838- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills (a ma of the enemy) has (the right to get) his belongings.

[30] What About Attacking The Enemies At Night, And Killing Women And Children

2839- It is narrated on the authority of Ibn Abbas that he said: As-Sa'b Ibn Jaththamah told that that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the inhabitants of the town from amongst the pagans, when they are attacked at night, with the women and children killed (unintentionally), thereupon he said: "They belong to those (pagans, whose killing leads to no sin provided that it is done unintentionally)."

2840- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that he said: We fought the tribe of Hawazin beside Abu Bakr during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and we came upon a (well of) water belonging to Banu Fazarah, where we spent the night, and when it was morning, we attacked them, and we came upon a people near (a well of) water, whom we attacked at night, and killed them all, and they were of nine or seven homes.

2841- It is narrated on the authority of Ibn Umar that once the Messenger of Allah "Allah's blessing and peace be upon him" saw a killed women on the road (belonging to the enemies), thereupon he forbade killing women and children (of the enemies intentionally with no necessity).

2842- It is narrated on the authority of Hanzalah Al-Katib that he said: We took part in a holy battle under the leadership of the Messenger of Allah "Allah's blessing and peace be upon him", and we came upon a killed woman on the way, near whom some people were gathering. They dispersed on seeing him, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (woman) was not from among those who were fighting." Then, he said to a man: "Go to Khalid Ibn Al-Walid

2836 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبُو الْعُمَيْسِ وَعِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: بَارَزْتُ رَجُلاً فَقَتَلْتُهُ. فَنَفَّلَنِي رَسُولُ اللَّهِ ﷺ سَلَبَهُ.

2837 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَفَّلَهُ سَلَبَ قَتِيلٍ، قَتَلَهُ يَوْمَ حُنَيْنٍ.

2838 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنِ ابْنِ سَمُرَةَ بْنِ جُنْدَبٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَتَلَ فَلَهُ السَّلَبُ**».

30 ـ بابُ الغَارَةِ والبَيَاتِ وقَتْلِ النِّسَاءِ والصِّبْيَانِ

2839 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: حَدَّثَنَا الصَّعْبُ بْنُ جَثَّامَةَ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَهْلِ الدَّارِ مِنَ الْمُشْرِكِينَ يُبَيَّتُونَ، فَيُصَابُ النِّسَاءُ وَالصِّبْيَانُ؟ قَالَ: «**هُمْ مِنْهُمْ**».

2840 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ. أَنْبَأَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: غَزَوْنَا، مَعَ أَبِي بَكْرٍ، هَوَازِنَ، عَلَى عَهْدِ النَّبِيِّ ﷺ. فَأَتَيْنَا مَاءً لِبَنِي فَزَارَةَ فَعَرَّسْنَا. حَتَّى إِذَا كَانَ عِنْدَ الصُّبْحِ شَنَنَّاهَا عَلَيْهِمْ غَارَةً. فَأَتَيْنَا أَهْلَ مَاءٍ فَبَيَّتْنَاهُمْ، فَقَتَلْنَاهُمْ. تِسْعَةَ أَوْ سَبْعَةَ أَبْيَاتٍ.

2841 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ امْرَأَةً مَقْتُولَةً فِي بَعْضِ الطَّرِيقِ. فَنَهَىٰ عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

2842 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْمُرَقَّعِ بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ حَنْظَلَةَ الْكَاتِبِ؛ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَمَرَرْنَا عَلَى امْرَأَةٍ مَقْتُولَةٍ قَدِ اجْتَمَعَ عَلَيْهَا النَّاسُ. فَأَفْرَجُوا لَهُ. فَقَالَ: «**مَا كَانَتْ هٰذِهِ تُقَاتِلُ فِيمَنْ يُقَاتِلُ**» ثُمَّ قَالَ لِرَجُلٍ: «**انْطَلِقْ إِلَى خَالِدِ بْنِ الْوَلِيدِ، فَقُلْ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ، يَقُولُ: لاَ تَقْتُلَنَّ ذُرِّيَّةً وَلاَ عَسِيفاً**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا قُتَيْبَةُ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْمُرَقَّعِ عَنْ جَدِّهِ رَبَاحِ بْنِ الرَّبِيعِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: يُخْطِىءُ الثَّوْرِيُّ فِيهِ.

and say to him that the Messenger of Allah "Allah's blessing and peace be upon him" order you not to kill offspring nor hireling (employed for things far from war)."

(...) The same is narrated on the authority of Ar-Rabah Ibn Ar-Rabie, from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[31] What About Burning The Homes Of The Enemy

2843- It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to a village known as Ubnah, and said to me: "Come to (the village of) Ubnah in the morning, and then burn (their homes and crops)."

2844- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" burned and cut down the date-palms of Banu An-Nadir, known as Al-Buwairah, thereupon Allah Almighty revealed: "Whether you cut down (O you Muslims!) the tender palm-trees, or you left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgressors." (Al-Hashr 5)

2845- It is narrated on the authority of Nafi from Ibn Umar that the Prophet "Allah's blessing and peace be upon him" had the date-palm trees of Banu An-Nadir burnt and cut down. Regarding this case, the poet said: "the terrible burning of Al-Buwairah has been received uninterestedly by the chiefs of Banu Lu'ai (from Quraish)."

[32] Giving Ransom For The Captives

2846- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that he said: We fought (the tribe of) Hawazin with Abu Bakr during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and he gave me a girl, and she was one of the most beautiful girls from amongst the Arabs. She was wearing a leather coat, and I did not disrupt her until I came to Medina, where the Messenger of Allah "Allah's blessing and peace be upon him" met me in the market and said to me: "I beseech you by Allah to grant her to me." I granted her to him, thereupon he sent her as a ransom for some Muslim captives who were in Mecca.

[33] When an Enemy Gets Something Which a Muslim Restores

2847- It is narrated on the authority of Ibn Umar that a horse belonging to him was lost, and then it was taken by the enemy, and when the Muslims

31 ـ بابُ التَّحْرِيقِ بأَرْضِ العَدُوِّ

2843 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. حَدَّثَنَا وَكِيعٌ عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى قَرْيَةٍ يُقَالُ لَهَا أُبْنَىٰ. فَقَالَ: «**ائْتِ أُبْنَىٰ صَبَاحاً. ثُمَّ حَرِّقْ**».

2844 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ، وَقَطَعَ. وَهِيَ الْبُوَيْرَةُ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً﴾ [الحشر: 5] الآيَةَ.

2845 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ، وَقَطَعَ. وَفِيهِ يَقُولُ شَاعِرُهُمْ:

فَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ ... حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرُ

32 ـ بابُ فِدَاءِ الأُسَارَى

2846 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: غَزَوْنَا، مَعَ أَبِي بَكْرٍ، هَوَازِنَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَنَفَّلَنِي جَارِيَةً مِنْ بَنِي فَزَارَةَ، مِنْ أَجْمَلِ الْعَرَبِ. عَلَيْهَا قِشْعٌ لَهَا. فَمَا كَشَفْتُ لَهَا عَنْ ثَوْبٍ حَتَّى أَتَيْتُ الْمَدِينَةَ. فَلَقِيَنِي النَّبِيُّ ﷺ فِي السُّوقِ، فَقَالَ: «**لِلَّهِ أَبُوكَ هَبْهَا لِي**» فَوَهَبْتُهَا لَهُ. فَبَعَثَ بِهَا، فَفَادَى بِهَا أُسَارَىٰ مِنْ أُسَارَىٰ الْمُسْلِمِينَ، كَانُوا بِمَكَّةَ.

33 ـ بابُ ما أَحْرَزَ العَدُوُّ ثم ظَهَرَ عَلَيْهِ المُسْلِمُونَ

2847 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ؛ قَالَ: ذَهَبَتْ فَرَسٌ لَهُ. فَأَخَذَهَا الْعَدُوُّ. فَظَهَرَ عَلَيْهِمُ

emerged victorious over them, it was brought back to him during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and a slave belonging to him fled away and joined the Romans, and when the Muslims emerged victorious over them, it was brought back to him by Khalid Ibn Al-Walid after the death of the Messenger of Allah "Allah's blessing and peace be upon him".

[34] What About Misappropriation

2848- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: A man from Ashja' in Khaibar died, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer the funeral prayer for your companion." On that the people disapproved of that, and (the colour of) their faces changed (out of estrangement). When he saw that, he said: "Indeed, your companion has misappropriated (while he was fighting) in Allah's Cause." Zaid said: They searched in his luggage, and found some beads from those of the Jews, at a value of less than two Dirhams.

2849- It is narrated on the authority of Abdullah Ibn Amr: There was a man called Karkarah, who looked after the family and the belongings of The Prophet "Allah's blessing and peace be upon him". The man died and Allah's Apostle "Allah's blessing and peace be upon him" said: "He is in the (Hell) Fire." The people then went to look at him. They found on him a garment or a cloak he had misappropriated (from the war booty).

2850- It is narrated on the authority of Ubadah Ibn As-Samit that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer facing (the Qiblah, and there was in front of him) a camel from those of the war booty. When he finished he got up, took hold of something from the camel, from which he picked up a hair which he grasped with his fingertips and then said: "No doubt, this (single hair) is a part of your war booty. So, you should fulfill whatever (booty you have, even though) a needle and a string, and what is more or lesser (in value). Do not misappropriate anything, for the misappropriation is a (cause of) shame and dishonour in the world, and in the hereafter, (it leads one to the) fire (of Hell)."

[35] Giving Something Besides One's Share From The War Spoils

2851- It is narrated on the authority of Habib Ibn Maslamah that the Messenger of Allah "Allah's blessing and peace be upon him" gave one-third (the war spoils to the soldiers) after (giving) the one-fifth.

2852- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" gave one

الْمُسْلِمُونَ. فَرُدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللّهِ ﷺ.

قَالَ: وَأَبَقَ عَبْدٌ لَهُ. فَلَحِقَ بِالرُّومِ. فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ. فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ، بَعْدَ وَفَاةِ رَسُولِ اللّهِ ﷺ.

34 ـ بابُ الغُلُولِ

2848 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَـىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَـىٰ بْنِ حَبَّانَ، عَنِ ابْنِ أَبِي عَمْرَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ قَالَ: تُوُفِّيَ رَجُلٌ مِنْ أَشْجَعَ بِخَيْبَرَ. فَقَالَ النَّبِيُّ ﷺ: «**صَلُّوا عَلَى صَاحِبِكُمْ**» فَأَنْكَرَ النَّاسُ ذٰلِكَ، وَتَغَيَّرَتْ لَهُ وُجُوهُهُمْ. فَلَمَّا رَأَىٰ ذٰلِكَ قَالَ: «**إِنَّ صَاحِبَكُمْ غَلَّ فِي سَبِيلِ اللّهِ**».

قَالَ زَيْدٌ: فَالْتَمَسُوا فِي مَتَاعِهِ، فَإِذَا خَرَزَاتٌ مِنْ خَرَزِ يَهُودَ، مَا تُسَاوِي دِرْهَمَيْنِ.

2849 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللّهِ بْنِ عَمْرٍو؛ قَالَ: كَانَ عَلَى ثَقَلِ النَّبِيِّ ﷺ رَجُلٌ يُقَالُ لَهُ كِرْكِرَةُ فَمَاتَ. فَقَالَ النَّبِيُّ ﷺ: «**هُوَ فِي النَّارِ**» فَذَهَبُوا يَنْظُرُونَ. فَوَجَدُوا عَلَيْهِ كِسَاءً أَوْ عَبَاءَةً، قَدْ غَلَّهَا.

2850 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي سِنَانٍ عِيسَىٰ بْنِ سِنَانٍ، عَنْ يَعْلَىٰ بْنِ شَدَّادٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللّهِ ﷺ يَوْمَ حُنَيْنٍ، إِلَى جَنْبِ بَعِيرٍ مِنَ الْمَقَاسِمِ. ثُمَّ تَنَاوَلَ شَيْئاً مِنَ الْبَعِيرِ. فَأَخَذَ مِنْهُ قَرَدَةً. يَعْنِي وَبَرَةً. فَجَعَلَ بَيْنَ إِصْبَعَيْهِ. ثُمَّ قَالَ: «**يَا أَيُّهَا النَّاسُ إِنَّ هٰذَا مِنْ غَنَائِمِكُمْ. أَدُّوا الْخَيْطَ وَالْمِخْيَطَ، فَمَا فَوْقَ ذٰلِكَ، فَمَا دُونَ ذٰلِكَ. فَإِنَّ الْغُلُولَ عَارٌ عَلَى أَهْلِهِ يَوْمَ الْقِيَامَةِ. وَشَنَارٌ وَنَارٌ**».

35 ـ بابُ النَّفْلِ

2851 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ، عَنْ زَيْدِ بْنِ جَارِيَةَ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ نَفَّلَ الثُّلُثَ بَعْدَ الْخُمُسِ.

2852 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ الزُّرَقِيِّ، عَنْ سُلَيْمَانَ بْنِ مُوسَىٰ، عَنْ مَكْحُولٍ، عَنْ أَبِي سَلاَّمٍ الأَعْرَجِ، عَنْ أَبِي أُمَامَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ النَّبِيَّ ﷺ نَفَّلَ، فِي الْبَدْأَةِ، الرُّبُعَ وَفِي الرَّجْعَةِ، الثُّلُثَ.

fourth (the war spoils to the soldiers) in the first portion of the battle, and then he raised that to one-third on their return.

2853- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: There is no giving beyond one's share after the Messenger of Allah "Allah's blessing and peace be upon him", for the strongest among Muslims should make the weakest among them share the war spoils with them.

It is narrated on the authority of Raja' that he said: I heard Sulaiman Ibn Musa having said to him (Amr): Makhul related to me from Habib Ibn Maslamah that the Messenger of Allah "Allah's blessing and peace be upon him" gave one-fourth (the war spoils to the soldiers) in the first portion of the battle, and then the one-third on their return. On that Amr said to him: Do I relate to you from my father from my grandfather, and you relate to me from Makhul?

[36] Distributing The War Booty

2854- It is narrated on the authority of Ibn Umar that on the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" gave the horseman three shares: two on account of the horse, and one to the man.

[37] The Slaves And Women Attend The Fight With Muslims

2855- It is narrated on the authority of Umair, the freed slave of such as used not to eat meat that he said: I took part in the holy battle of Khaibar with my master, who gave me no share from the war booty; and I was given from the furniture a sword, which I used to drag (on the ground) whenever I carried it (in view of my shortness and youngness).

2856- It is narrated on the authority of Umm Atiyyah Al-Ansariyyah that she said: I took part in seven holy battles with the Messenger of Allah "Allah's blessing and peace be upon him", during which I would look after their luggage (in their absence), prepare food for them, treat the wounded among them, and take care of the patients.

[38] The Recommendation Of The Imam

2857- It is narrated on the authority of Safwan Ibn Assal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in a detachment and he said to us (by way of instruction): "Proceed in the Name of Allah, and in the Cause of Allah, fight such as has no faith in Allah; and do not mutilate (the bodies), nor prove treacherous, nor misappropriate (anything from the war booty), nor kill a child."

2853 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ. أَنْبَأَنَا رَجَاءُ بْنُ أَبِي سَلَمَةَ. حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: لاَ نَفَلَ بَعْدَ رَسُولِ اللَّهِ ﷺ. يَرُدُّ الْمُسْلِمُونَ قَوِيُّهُمْ عَلَى ضَعِيفِهِمْ.

قَالَ رَجَاءٌ: فَسَمِعْتُ سُلَيْمَانَ بْنَ مُوسَى يَقُولُ لَهُ: حَدَّثَنِي مَكْحُولٌ عَنْ حَبِيبِ بْنِ مَسْلَمَةَ أَنَّ النَّبِيَّ ﷺ نَفَّلَ، فِي الْبَدْأَةِ، الرُّبُعَ وَحِينَ قَفَلَ، الثُّلُثَ. فَقَالَ عَمْرٌو: أُحَدِّثُكَ عَنْ أَبِي عَنْ جَدِّي، وَتُحَدِّثُنِي عَنْ مَكْحُولٍ؟

36 ـ بابُ قِسْمَةِ الغَنَائِمِ

2854 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ أَسْهَمَ، يَوْمَ خَيْبَرَ، لِلْفَارِسِ ثَلاَثَةَ أَسْهُمٍ: لِلْفَرَسِ سَهْمَانِ، وَلِلرَّجُلِ سَهْمٌ.

37 ـ بابُ العَبِيدِ والنِّسَاءِ يَشْهَدُونَ مَعَ المُسْلِمِينَ

2855 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ مُهَاجِرِ بْنِ قُنْفُذٍ؛ قَالَ: سَمِعْتُ عُمَيْراً، مَوْلَىٰ آبِي اللَّحْمِ (قَالَ وَكِيعٌ: كَانَ لاَ يَأْكُلُ اللَّحْمَ) قَالَ: غَزَوْتُ مَعَ مَوْلاَيَ، يَوْمَ خَيْبَرَ، وَأَنَا مَمْلُوكٌ. فَلَمْ يَقْسِمْ لِي مِنَ الْغَنِيمَةِ. وَأُعْطِيتُ، مِنْ خُرْثِيِّ الْمَتَاعِ، سَيْفاً. وَكُنْتُ أَجُرُّهُ إِذَا تَقَلَّدْتُهُ.

2856 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ؛ قَالَتْ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ. أَخْلُفُهُمْ فِي رِحَالِهِمْ. وَأَصْنَعُ لَهُمُ الطَّعَامَ. وَأُدَاوِي الْجَرْحَىٰ. وَأَقُومُ عَلَى الْمَرْضَىٰ.

38 ـ بابُ وَصِيَّةِ الإِمَامِ

2857 ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنِي عَطِيَّةُ بْنُ الْحٰرِثِ أَبُو رَوْقٍ الْهَمْدَانِيُّ. حَدَّثَنِي أَبُو الْغَرِيفِ عُبَيْدُ اللَّهِ بْنُ خَلِيفَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ؛ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ. فَقَالَ: «**سِيرُوا بِاسْمِ اللَّهِ، وَفِي سَبِيلِ اللَّهِ. قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ. وَلاَ تَمْثُلُوا، وَلاَ تَغْدِرُوا، وَلاَ تَغُلُّوا، وَلاَ تَقْتُلُوا وَلِيداً**».

2858- It is narrated on the authority of Ibn Buraidah from his father: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" appointed anyone as leader of an army or detachment, he would privately urge him to fear Allah and to be good to the Muslims who were with him. He would say: "Fight in the name of Allah and in the cause of Allah. Fight against those who disbelieve in Allah. Fight and do not misappropriate (the spoils). You should neither break your pledge, nor should you mutilate (the dead) bodies. You should not also kill the children. When you meet your enemies from amongst the pagans, call them to three things. If they respond to any one of them, you should accept it and keep yourself from causing any harm to them. Call them to (embrace) Islam. If they respond to you, you should accept it from them and withhold yourself from fighting them. Then call them to emigrate from their land to the land of the Emigrants, and tell them that if they do that, they will have all the privileges and obligations of the Emigrants. If they refuse to emigrate (from their land), inform them that they will become as the Bedouin Muslims and will be subject to the orders of Allah like other believers, but they will not share the spoils of war or booty with them unless they take part with the Muslims in fighting (the unbelievers). If they refuse to embrace Islam, ask them to give Jizyah. If they agree to give it, accept it from them and keep yourself from (fighting) them. If they refuse to give Jizyah, seek for Allah's help and fight them. When you besiege a fort whose people appeal to you for protection granted in the name of Allah and His Messenger, do not give them the guarantee of Allah and His Messenger, but give them your own guarantee and that of your father and companions, for in case (it happens that) the protection given by you, or your fathers is disregarded, it will be a lesser sin than that (you will commit) in case the protection guaranteed in the name of Allah and His Messenger is disregarded. If you besiege a fort whose people ask you to let them out according to Allah's Command, do not let them out according to Allah's Command, but do that according to your own command, for you do not know whether you will be able to implement Allah's command regarding them."

(...) The same is narrated on the authority of An-Nu'man Ibn Muqarrin from the Messenger of Allah "Allah's blessing and peace be upon him".

[39] The (right of) Obedience to The Imam

2859- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who obeys me has, indeed, obeyed Allah, and he who disobeys me has,

2858 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ. حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَّرَ رَجُلاً عَلَى سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّةِ نَفْسِهِ بِتَقْوَىٰ اللَّهِ، وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْراً. فَقَالَ: **«اغْزُوا بِاسْمِ اللَّهِ، وَفِي سَبِيلِ اللَّهِ. قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ. اغْزُوا وَلاَ تَغْدِرُوا وَلاَ تَغُلُّوا وَلاَ تَمْثُلُوا وَلاَ تَقْتُلُوا وَلِيداً. وَإِذَا أَنْتَ لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَىٰ ثَلاَثِ خِلاَلٍ، أَوْ خِصَالٍ. فَأَيَّتُهُنَّ أَجَابُوكَ إِلَيْهَا، فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ادْعُهُمْ إِلَى الإِسْلاَمِ. فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ. وَأَخْبِرْهُمْ، إِنْ فَعَلُوا ذٰلِكَ، أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ، وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، وَإِنْ أَبَوْا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ. وَلاَ يَكُونُ لَهُمْ فِي الْفَيْءِ وَالْغَنِيمَةِ شَيْءٌ. إِلاَّ أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ. فَإِنْ هُمْ أَبَوْا أَنْ يَدْخُلُوا فِي الإِسْلاَمِ، فَسَلْهُمْ إِعْطَاءَ الْجِزْيَةِ. فَإِنْ فَعَلُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. فَإِنْ هُمْ أَبَوْا، فَاسْتَعِنْ بِاللَّهِ عَلَيْهِمْ وَقَاتِلْهُمْ. وَإِنْ حَاصَرْتَ حِصْناً، فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّكَ، فَلاَ تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ وَلاَ ذِمَّةَ نَبِيِّكَ. وَلٰكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَبِيكَ وَذِمَّةَ أَصْحَابِكَ. فَإِنَّكُمْ، إِنْ تُخْفِرُوا ذِمَّتَكُمْ وَذِمَّةَ آبَائِكُمْ، أَهْوَنُ عَلَيْكُمْ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ. وَإِنْ حَاصَرْتَ حِصْناً فَأَرَادُوكَ أَنْ يَنْزِلُوا عَلَى حُكْمِ اللَّهِ، فَلاَ تُنْزِلْهُمْ عَلَى حُكْمِ اللَّهِ. وَلٰكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ. فَإِنَّكَ لاَ تَدْرِي أَتُصِيبُ فِيهِمْ حُكْمَ اللَّهِ أَمْ لاَ».**

قَالَ عَلْقَمَةُ: فَحَدَّثْتُ بِهِ مُقَاتِلَ بْنَ حَبَّانَ، فَقَالَ: حَدَّثَنِي مُسْلِمُ بْنُ هَيْضَمٍ، عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ، عَنِ النَّبِيِّ ﷺ، مِثْلَ ذٰلِكَ.

39 ـ بابُ طَاعَةِ الإِمَامِ

2859 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَطَاعَنِي، فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَانِي، فَقَدْ عَصَىٰ اللَّهَ. وَمَنْ أَطَاعَ الإِمَامَ، فَقَدْ أَطَاعَنِي. وَمَنْ عَصَىٰ الإِمَامَ، فَقَدْ عَصَانِي».**

indeed, disobeyed Allah; and he, who obeys the imam has, indeed, obeyed me, and he, who disobeys the imam has, indeed, disobeyed me."

2860- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Listen and obey (your ruler) even though an Abyssinian slave is appointed to rule over you, whose head is (as small) as a raisin."

2861- It is narrated on the authority of Umm Al-Husain that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If an Abyssinian slave whose limbs are cut off is appointed to rule over you, you should listen and obey him as long as he leads you in accordance with (the laws and judgements of) Allah's Book."

2862- It is narrated on the authority of Ubadah Ibn As-Samit that Abu Dharr reached Ar-Rabdhah by the time the prayer had been established, and behold! A slave was leading it. It was said: "This Abu Dharr (and he has just arrived)." He (the imam) intended to go backward (to give room for Abu Dharr to lead the prayer), thereupon Abu Dharr said: My friend (the Messenger of Allah "Allah's blessing and peace be upon him") to listen and obey even though he (the imam) is an Abyssinian slave, whose limbs are cut off.

[40] There Is No Obedience (To Anyone Which Might Leads To The) Disobedience To Allah

2863- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent Alqamah Ibn Mujazzaz on the head of a detachment and I was in it. When he was at the head of (the way to the area of) his battlefield, or was midway to it, a group of the army took his leave (to go further), and he gave them permission, appointing Abdullah Ibn Hudhafah Ibn Qais As-Sahmi as their leader; and I was among those who took part in the fight with him. When he was on the way, the people kindled fire to warm up their bodies, or to prepare some (food for them) on it. Abdullah, and he was a joking man, said to them: "Do I not have (the right) upon you to listen and obey me?" they answered in the affirmative. He said: "Then, is it not that whatever I order you to do you would do it?" they answered in the affirmative. On that he said: "Then, I make binding upon you but to jump into that fire." Some people stood up and got themselves ready (to jump into it), and when he thought they were going to jump in it, he said: "Keep yourselves! I'm just joking with you." When they returned, they made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon

2860 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. قَالاَ: حَدَّثَنَا يَحْيَـىٰ بْنُ سَعِيدٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي أَبُو التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ**».

2861 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ شُعْبَةَ، عَنْ يَحْيَـىٰ بْنِ الْحُصَيْنِ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدَّعٌ، فَاسْمَعُوا لَهُ وَأَطِيعُوا، مَا قَادَكُمْ بِكِتَابِ اللَّهِ**».

2862 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ؛ أَنَّهُ انْتَهَىٰ إِلَى الرَّبَذَةِ، وَقَدْ أُقِيمَتِ الصَّلاَةُ. فَإِذَا عَبْدٌ يَؤُمُّهُمْ. فَقِيلَ: هٰذَا أَبُو ذَرٍّ. فَذَهَبَ يَتَأَخَّرُ. فَقَالَ أَبُو ذَرٍّ: أَوْصَانِي خَلِيلِي ﷺ أَنْ أَسْمَعَ وَأُطِيعَ، وَإِنْ كَانَ عَبْداً حَبَشِيًّا مُجَدَّعَ الأَطْرَافِ.

40 ـ بابٌ لا طَاعَةَ في مَعْصِيَةِ الله

2863 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ عَلْقَمَةَ بْنَ مُجَزِّزٍ عَلَى بَعْثٍ، وَأَنَا فِيهِمْ. فَلَمَّا انْتَهَى إِلَى رَأْسِ غَزَاتِهِ، أَوْ كَانَ بِبَعْضِ الطَّرِيقِ، اسْتَأْذَنَتْهُ طَائِفَةٌ مِنَ الْجَيْشِ، فَأَذِنَ لَهُمْ وَأَمَّرَ عَلَيْهِمْ عَبْدَ اللَّهِ بْنَ حُذَافَةَ بْنِ قَيْسٍ السَّهْمِيَّ. فَكُنْتُ فِيمَنْ غَزَا مَعَهُ. فَلَمَّا كَانَ بِبَعْضِ الطَّرِيقِ أَوْقَدَ الْقَوْمُ نَاراً لِيَصْطَلُوا أَوْ لِيَصْنَعُوا عَلَيْهَا صَنِيعاً. فَقَالَ عَبْدُ اللَّهِ (وَكَانَتْ فِيهِ دُعَابَةٌ): أَلَيْسَ لِي عَلَيْكُمُ السَّمْعُ وَالطَّاعَةُ؟ قَالُوا: بَلَىٰ. قَالَ: فَمَا أَنَا بِآمِرِكُمْ بِشَيْءٍ إِلاَّ صَنَعْتُمُوهُ؟ قَالُوا: نَعَمْ. قَالَ: فَإِنِّي أَعْزِمُ عَلَيْكُمْ إِلاَّ تَوَاثَبْتُمْ فِي هٰذِهِ النَّارِ. فَقَامَ نَاسٌ فَتَحَجَّزُوا. فَلَمَّا ظَنَّ أَنَّهُمْ وَاثِبُونَ، قَالَ: أَمْسِكُوا عَلَى أَنْفُسِكُمْ. فَإِنَّمَا كُنْتُ أَمْزَحُ مَعَكُمْ.

فَلَمَّا قَدِمْنَا ذَكَرُوا ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَمَرَكُمْ مِنْهُمْ بِمَعْصِيَةِ اللَّهِ، فَلاَ تُطِيعُوهُ**».

the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever among those (rulers and chiefs) orders you to do (what leads to the) disobedience to Allah, do not obey him."

2864- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is binding upon a Muslim to obey(his ruler) whether in what he likes or what he dislikes, unless he is ordered to do (what leads to the) disobedience (to Allah): and if he is ordered to do (what leads to the) disobedience, there is no (right upon him from the part of the ruler to) listen or obey."

2865- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "After me, there will rule over you people, who will extinguish the (light of the) sunnah, act upon their innovations, and delay the (obligatory) prayer from its due time." I asked: "O Messenger of Allah! If I catch up with their time: what should I do?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you ask me O Ibn Umm Abd (the nickname of Ibn Mas'ud) what to do? There is no obedience (to be observed) for such as disobeys Allah."

[41] What About Giving The Pledge Of Allegiance (To The Imam)

2866- It is narrated on the authority of Ubadah Ibn As-Samit: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath of allegiance from us to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, even when another person is given preference over us, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we be without fearing in the matter of Allah the reproach of the blamer.

2867- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: We were seven, eight or nine with the Messenger of Allah "Allah's blessing and peace be upon him", and he said to us: "Should you not give the pledge allegiance to the Messenger of Allah "Allah's blessing and peace be upon him"?" we stretched our hands and one (of us) said: "O Messenger of Allah! We have given you the pledge of allegiance (earlier): then, for which (more) should we give you the pledge of allegiance (once again)?" on that he said: "To worship Allah (Alone) and not ascribe anything to Him (in worship), to establish the five (obligatory) prayers (in congregation), to listen and obey (your rulers), (and he said a word in secrecy after which he said) and to ask nothing from the people." He (the narrator) said: I saw that

2864 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَسُوَيْدُ بْنُ سَعِيدٍ؛ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**عَلَى الْمَرْءِ الْمُسْلِمِ الطَّاعَةُ فِيمَا أَحَبَّ أَوْ كَرِهَ. إِلاَّ أَنْ يُؤْمَرَ بِمَعْصِيَةٍ. فَإِذَا أُمِرَ بِمَعْصِيَةٍ، فَلاَ سَمْعَ وَلاَ طَاعَةَ**».

2865 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**سَيَلِي أُمُورَكُمْ بَعْدِي رِجَالٌ يُطْفِئُونَ السُّنَّةَ وَيَعْمَلُونَ بِالْبِدْعَةِ، وَيُؤَخِّرُونَ الصَّلاَةَ عَنْ مَوَاقِيتِهَا**» فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُهُمْ، كَيْفَ أَفْعَلُ؟ قَالَ: «**تَسْأَلُنِي يَا ابْنَ أُمِّ عَبْدٍ كَيْفَ تَفْعَلُ؟ لاَ طَاعَةَ لِمَنْ عَصَىٰ اللَّهَ**».

41 ـ بابُ البَيْعَةِ

2866 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ وَيَحْيَىٰ بْنُ سَعِيدٍ، وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ، وَابْنُ عَجْلاَنَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَالأَثَرَةِ عَلَيْنَا. وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ. وَأَنْ نَقُولَ الْحَقَّ حَيْثُمَا كُنَّا. لاَ نَخَافُ فِي اللَّهِ لَوْمَةَ لاَئِمٍ.

2867 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ التَّنُوخِيُّ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي مُسْلِمٍ؛ قَالَ: حَدَّثَنِي الْحَبِيبُ الأَمِينُ (أَمَّا هُوَ إِلَيَّ، فَحَبِيبٌ. وَأَمَّا هُوَ عِنْدِي، فَأَمِينٌ) عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ؛ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ سَبْعَةً أَوْ ثَمَانِيَةً أَوْ تِسْعَةً، فَقَالَ: «**أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ؟**» فَبَسَطْنَا أَيْدِيَنَا. فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ إِنَّا قَدْ بَايَعْنَاكَ. فَعَلاَمَ نُبَايِعُكَ؟ فَقَالَ: «**أَنْ تَعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئاً. وَتُقِيمُوا الصَّلَوَاتِ الْخَمْسَ. وَتَسْمَعُوا وَتُطِيعُوا**» وَأَسَرَّ كَلِمَةً خُفْيَةً. «**وَلاَ تَسْأَلُوا النَّاسَ شَيْئاً**» قَالَ: فَلَقَدْ رَأَيْتُ بَعْضَ أُولَئِكَ النَّفَرِ يَسْقُطُ سَوْطُهُ فَلاَ يَسْأَلُ أَحَداً يُنَاوِلُهُ إِيَّاهُ.

if the whip fell down from anyone of those group, he would not ask anyone to bring it to him.

2868- It is narrated on the authority of Anas Ibn Malik that he said: We gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to listen and obey (our rulers), thereupon he said: "As much as is within your capacity."

2869- It is narrated on the authority of Jabir that he said: A slave came and gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" for Migration, and the Messenger of Allah "Allah's blessing and peace be upon him" (accepted his allegiance and) did not know that he was a slave. Later on, his master came and wanted to take him back, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sell him to me." He bought him for two black slaves, and he never accepted the pledge of allegiance from anyone afterwards before he asked him whether he was a slave.

[42] Fulfilling The Pledge Of Allegiance

2870- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment. They are: A man possesses superfluous water on a way, which he withholds from wayfarers. A man displays his goods for sale after the Asr prayer and he takes an oath By Allah that he has bought it for such and such (money); and somebody believes him (and buys that), even though he has told a lie. A man who gives a pledge of allegiance to a ruler and he gives it only for worldly benefits. If the ruler gives him something he proves true to his pledge to him, and if the ruler withholds something from him, he retracts from his allegiance to him."

2871- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: The children of Israel were ruled by their Prophets: if a Prophet went away (by death), another one would come to be his successor; and no doubt, there would be no Prophet among you after me." They said: "What would there be O Messenger of Allah?" he said: "There would be rulers; and they would be more than one." They asked: "Then, what should we do with them O Messenger of Allah?" he said: "Prove true to the pledge of allegiance you would give to the first of them. Fulfill what is due upon you, for Allah will ask them about what is due upon them."

2868 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةُ عَنْ عَتَّابٍ، مَوْلَى هُرْمُزَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ. فَقَالَ: «**فِيمَا اسْتَطَعْتُمْ**».

2869 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ ﷺ عَلَى الْهِجْرَةِ. وَلَمْ يَشْعُرِ النَّبِيُّ ﷺ أَنَّهُ عَبْدٌ. فَجَاءَ سَيِّدُهُ يُرِيدُهُ. فَقَالَ النَّبِيُّ ﷺ: «**بِعْنِيهِ**» فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ. ثُمَّ لَمْ يُبَايِعْ أَحَداً بَعْدَ ذٰلِكَ، حَتَّى يَسْأَلَهُ أَعَبْدٌ هُوَ؟

42 ـ بابُ الوَفَاءِ بالبَيْعَةِ

2870 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَأَحْمَدُ بْنُ سِنَانٍ، قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلاَ يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلاَةِ يَمْنَعُهُ مِنِ ابْنِ السَّبِيلِ. وَرَجُلٌ بَايَعَ رَجُلاً بِسِلْعَةٍ بَعْدَ الْعَصْرِ، فَحَلَفَ بِاللَّهِ لأَخَذَهَا بِكَذَا وَكَذَا، فَصَدَّقَهُ، وَهُوَ عَلَى غَيْرِ ذٰلِكَ. وَرَجُلٌ بَايَعَ إِمَاماً، لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَا. فَإِنْ أَعْطَاهُ مِنْهَا وَفَىٰ لَهُ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ لَهُ**».

2871 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حَسَنِ بْنِ فُرَاتٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ بَنِي إِسْرَائِيلَ كَانَتْ تَسُوسُهُمْ أَنْبِيَاؤُهُمْ. كُلَّمَا ذَهَبَ نَبِيٌّ خَلَفَهُ نَبِيٌّ. وَأَنَّهُ لَيْسَ كَائِنٌ بَعْدِي نَبِيٌّ فِيكُمْ**» قَالُوا: فَمَا يَكُونُ يَا رَسُولَ اللَّهِ؟ قَالَ: «**تَكُونُ خُلَفَاءُ فَيَكْثُرُوا**» قَالُوا: فَكَيْفَ نَصْنَعُ؟ قَالَ: «**أَوْفُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ. أَدُّوا الَّذِي عَلَيْكُمْ فَسَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ عَنِ الَّذِي عَلَيْهِمْ**».

2872- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a flag (of treachery) will be set up for such as breaks his pledge, and it will be said: "This is the (flag of the) treachery of so and so."

2873- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware! On the Day of Judgement, a flag will be set up for such as breaks his pledge, as long as his treachery, and it will be said: "This is the (flag of the) treachery of so and so."

[43] The Pledge Of Allegiance Given By Women

2874- It is narrated on the authority of Umaimah Bint Ruqaiqah that she said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of some women in order to give him the pledge of allegiance, thereupon he said to us: "As much as is within your capacity and power: no doubt, I never shake hands with women (who are unlawful for me)."

2875- It is narrated on the authority of A'ishah, the wife of The Prophet "Allah's blessing and peace be upon him": Whenever the believing women came to The Prophet "Allah's blessing and peace be upon him" as emigrants, he used to examine them with the following Holy Verse: "O you who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if you ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if you marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: ask for what you have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom." (Al-Mumtahanah 12) So if anyone of those believing women accepted the above-mentioned conditions, she accepted the conditions of faith. When they agreed on those conditions and confessed that with their tongues, The Messenger of Allah "Allah's blessing and peace be upon him" would say to them: "Go, I accepted your oath of fealty." By Allah, the hand of The Messenger of Allah "Allah's blessing and peace be upon him" never touched the hand of any woman, but he only used to take their pledge of

2872 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو الْوَلِيدِ. حَدَّثَنَا شُعْبَةُ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ. فَيُقَالُ: هٰذِهِ غَدْرَةُ فُلاَنٍ**».

2873 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَىٰ اللَّيْثِيُّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. أَنْبَأَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جَدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، بِقَدْرِ غَدْرَتِهِ**».

43 ـ باب بَيْعَةِ النِّسَاءِ

2874 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ: سَمِعْتُ أُمَيْمَةَ بِنْتَ رُقَيْقَةَ تَقُولُ: جِئْتُ النَّبِيَّ ﷺ فِي نِسْوَةٍ نُبَايِعُهُ. فَقَالَ لَنَا: «**فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ. إِنِّي لاَ أُصَافِحُ النِّسَاءَ**».

2875 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَتِ الْمُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَى رَسُولِ اللَّهِ ﷺ، يُمْتَحَنَّ بِقَوْلِ اللَّهِ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ [الممتحنة: 12] الخ الآيَةِ. قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَا مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ. فَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَقْرَرْنَ بِذٰلِكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ: «**انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ**» لاَ وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ قَطُّ. غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلاَمِ.

قَالَتْ عَائِشَةُ: وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ ﷺ عَلَى النِّسَاءِ إِلاَّ مَا أَمَرَهُ اللَّهُ. وَلاَ مَسَّتْ كَفُّ رَسُولِ اللَّهِ ﷺ كَفَّ امْرَأَةٍ قَطُّ. وَكَانَ يَقُولُ لَهُنَّ، إِذَا أَخَذَ عَلَيْهِنَّ: «**قَدْ بَايَعْتُكُنَّ**» كَلاَماً.

allegiance orally. A'ishah further said: By Allah, The Messenger of Allah "Allah's blessing and peace be upon him" did not take the pledge of allegiance from the women except according to what Allah had ordered him. Whenever he accepted their pledge of allegiance he would say to them: "I accepted your oath of fealty."

[44] Being Engaged In Races And Stakes

2876- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one gets his horse into (the competition) between two race horses (to make it lawful), and he is not sure his will win the race, this is not regarded as (a kind of) gambling; and if one gets his horse into (the competition) between two race horses (to make it lawful), and he is sure that his will win the race, this is then (a kind of) gambling."

2877- It is narrated on the authority of Ibn Umar: The Prophet "Allah's blessing and peace be upon him" made lean some horses; and he sent such as made lean (to take part in the race) from Al-Hafya to Thaniyyat Al-Wada (two places, five or six miles far from one another); and the horses which had not been made lean from Thaniyyat Al-Wada to the mosque of Banu-Zuraiq (a mile far from one another).

2878- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No race (for money is lawful) unless it is among camels or horses."

[45] It Is Forbidden To Travel With Copies Of The Qur'an To The Land Of The Enemy

2879- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to travel with the copies of the Qur'an (i.e. the Mushaf) to the land of enemy, for fear the enemy would touch it with harm.

Comment: (Consider how valid the forbiddance of the Messenger of Allah "Allah's blessing and peace be upon him" is, and how right the prediction it has is, and how it has proved true fourteen hundred later: do you not remember how the American soldiers dishonoured the Mushaf when they trampled it with their feet in Guantánamo, paying no attention to its sanctity and holiness?)

2880- It is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" that he forbade to travel

44 ـ بابُ السَّبْقِ والرِّهَانِ

2876 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا سُفْيَانُ بْنُ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَدْخَلَ فَرَساً بَيْنَ فَرَسَيْنِ، وَهُوَ لاَ يَأْمَنُ أَنْ يَسْبِقَ، فَلَيْسَ بِقِمَارٍ. وَمَنْ أَدْخَلَ فَرَساً بَيْنَ فَرَسَيْنِ وَهُوَ يَأْمَنُ أَنْ يَسْبِقَ، فَهُوَ قِمَارٌ»**.

2877 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: ضَمَّرَ رَسُولُ اللَّهِ ﷺ الْخَيْلَ. فَكَانَ يُرْسِلُ الَّتِي ضُمِّرَتْ، مِنَ الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ. وَالَّتِي لَمْ تُضَمَّرْ، مِنْ ثَنِيَّةِ الْوَدَاعِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ.

2878 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي الْحَكَمِ مَوْلَىٰ بَنِي لَيْثٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ سَبَقَ إِلاَّ فِي خُفٍّ أَوْ حَافِرٍ»**.

45 ـ بابُ النَّهْيِ أَنْ يُسَافَرَ بالقُرْآنِ إلى أَرْضِ العَدُوّ

2879 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ وَأَبُو عُمَرَ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

2880 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَنْهَىٰ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

with the copies of the Qur'an (i.e. the Mushaf) to the land of enemy, for fear the enemy would touch it with harm.

[46] The Distribution Of One-Fifth (The War Booty)

2881- It is narrated on the authority of Jubair Ibn Mut'im that he told that both he and Uthman Ibn Affan went to the Messenger of Allah "Allah's blessing and peace be upon him", to talk to him about his distributing one-fifth (the property of) Khaibar among Banu Hashim and Banu Al-Muttalib, saying: "You have distributed it among our brothers from Banu Hashim and Banu Al-Muttalib, even though we (Banu Abd Shams) are of the same (degree of) kinship." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I think it is Banu Hashim and Banu Al-Muttalib who are of the same (degree of kinship)."

46 ـ بابُ قِسْمَةِ الخُمُسِ

2881 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ جَاءَ هُوَ وَعُثْمَانُ بْنُ عَفَّانَ إِلَى رَسُولِ اللَّهِ ﷺ يُكَلِّمَانِهِ فِيمَا قَسَمَ مِنْ خُمُسِ خَيْبَرَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. فَقَالاَ: قَسَمْتَ لإِخْوَانِنَا بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. وَقَرَابَتُنَا وَاحِدَةٌ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا أَرَىٰ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ شَيْئاً وَاحِداً**».

(25) THE BOOK OF CEREMONIES

[1] Setting Out To Perform Hajj

2882- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Setting out on) journey is a portion of torment, which forbids one (to enjoy well) his sleep, food and drink. So, once anyone of you achieves his mission from his journey, let him hasten to return to his family."

(...) The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

2883- It is narrated on the authority of Ibn Abbas from Al-Fadl, or one of them from the other that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intends to perform Hajj, let him hasten (to do so), for (such as decreed to be) sick might become sick, (such as decreed to be) lost might be lost, and (if one is decreed to have a need, his) need might appear (to him to achieve)."

[2] The Obligation Of Hajj

2884- It is narrated on the authority of Ali that he said: When it was revealed: "pilgrimage thereto is a duty men owe to Allah, those who can afford the journey" (Al Imran 97), the people asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Is Hajj (obligatory upon Muslims) every year?" he kept silent. They said once again: "Is it (obligatory) every year?" on that he said: "No, and if I say yes, it would be affirmed (as obligatory every year)." On that occasion, it was revealed: "O you who believe! ask not questions about things which, if made plain to you, may cause you trouble. But if you ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving, Most Forbearing." (Al-Ma'idah 101)

2885- It is narrated on the authority of Anas Ibn Malik that he said: They asked: "O Messenger of Allah! Is Hajj (obligatory) every year?" he said: "If I say yes, it would be affirmed; and if it is affirmed, you would have no power to do it; and if you do not do it, you would be punished (for your indulgence)."

2886- It is narrated on the authority of Ibn Abbas that Al-Aqra' Ibn Habis asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Is Hajj (binding upon Muslims) every year or once (at least during one's lifetime)?" he said: "It is (obligatory) once (at

25 ـ كِتَابُ المَنَاسِكِ

1 ـ بابُ الخُرُوجِ إلى الحَجِّ

2882 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَأَبُو مُصْعَبٍ الزُّهْرِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ، قَالُوا: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ. يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ. فَإِذَا قَضَىٰ أَحَدُكُمْ نَهْمَتَهُ مِنْ سَفَرِهِ، فَلْيُعَجِّلِ الرُّجُوعَ إِلَى أَهْلِهِ**».

حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

2883 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَعَمْرُو بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ أَبُو إِسْرَائِيلَ عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ (أَوْ أَحَدِهِمَا عَنِ الآخَرِ) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ. فَإِنَّهُ قَدْ يَمْرَضُ الْمَرِيضُ، وَتَضِلُّ الضَّالَّةُ، وَتَعْرِضُ الْحَاجَةُ**».

2 ـ بابُ فَرْضِ الحَجِّ

2884 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا مَنْصُورُ بْنُ وَرْدَانَ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الأَعْلَىٰ عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ؛ قَالَ: لَمَّا نَزَلَتْ: ﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: 97] قَالُوا: يَا رَسُولَ اللَّهِ الْحَجُّ فِي كُلِّ عَامٍ؟ فَسَكَتَ. ثُمَّ قَالُوا: أَفِي كُلِّ عَامٍ؟ فَقَالَ: «**لاَ. وَلَوْ قُلْتُ: نَعَمْ. لَوَجَبَتْ**». فَنَزَلَتْ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: 101].

2885 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ عَنْ أَبِيهِ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ الْحَجُّ فِي كُلِّ عَامٍ؟ قَالَ: «**لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ، وَلَوْ وَجَبَتْ لَمْ تَقُومُوا بِهَا، وَلَوْ لَمْ تَقُومُوا بِهَا عُذِّبْتُمْ**».

2886 ـ **حدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ. أَنْبَأَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ الأَقْرَعَ بْنَ حَابِسٍ

least during one's lifetime); but whoever could do it (more than the one which is obligatory), it would be voluntary."

[3] The Excellence Of Both Hajj And Umrah

2887- It is narrated on the authority of Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah in such a way as to follow one another, for indeed, making them follow one another removes poverty and sins in the same way as the (fire of the) bellows removes the impurities of iron."

(...) The same is narrated on the authority of Umar Ibn Al-Khattab from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

2888- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Performing) Umrah to (the coming) Umrah acts as expiation for the (sins committed in the interval) between both; and the Hajj that is accepted (by Allah) has no reward other than the Garden."

2889- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs Hajj, in which he commits no obscenity nor wickedness, will return (from it, as pure of sins) as he was on the day his mother gave birth to him."

[4] performing Hajj on a saddle

2890- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" performed Hajj on an almost shabby saddle, and (a piece of) amaranth of four Dirhams, or even less, and then he said: "O Allah! Let it be a Hajj, in which there is no (aspect of) showing off, nor (intention to be) seen of men."

2891- It is narrated on the authority of Ibn Abbas that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" (on the way) between Mecca and Medina, when we came upon a valley, thereupon he asked: "Which valley is that?" it was said: "The valley of Azraq." on that he said: "It is as if I'm looking at Moses "Peace be upon him" (and he made a mention of the length of his hair, which Dawud (a sub-narrator) did not retain), placing his fingers in his ears, and raising his voice (to invoke) Allah with Talbiyah, while passing by that valley." Then, we proceeded further until we came upon a Thaniyyah, thereupon he asked: "Which Thaniyyah is that?" it was said: "It is the Thaniyyah of Harsh or

سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ الْحَجُّ فِي كُلِّ سَنَةٍ، أَوْ مَرَّةً وَاحِدَةً؟ قَالَ: «**بَلْ مَرَّةً وَاحِدَةً، فَمَنِ اسْتَطَاعَ، فَتَطَوُّعٌ**».

3 ـ بابُ فَضْلِ الحَجِّ والعُمْرَةِ

2887 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ أَبِيهِ، عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ. فَإِنَّ الْمُتَابَعَةَ بَيْنَهُمَا تَنْفِي الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

2888 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ سُمَيٍّ، مَوْلَىٰ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةُ مَا بَيْنَهُمَا. وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ**».

2889 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ وَسُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَجَّ هٰذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ**».

4 ـ بابُ الحَجِّ على الرَّحْلِ

2890 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: حَجَّ النَّبِيُّ ﷺ عَلَى رَحْلٍ رَثٍّ. وَقَطِيفَةٍ تُسَاوِي أَرْبَعَةَ دَرَاهِمَ، أَوْ لاَ تُسَاوِي. ثُمَّ قَالَ: «**اللَّهُمَّ حَجَّةٌ لاَ رِيَاءَ فِيهَا وَلاَ سُمْعَةَ**».

2891 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ. فَمَرَرْنَا بِوَادٍ. فَقَالَ: «**أَيُّ وَادٍ هٰذَا؟**» قَالُوا: وَادِي الأَزْرَقِ. قَالَ: «**كَأَنِّي أَنْظُرُ إِلَى مُوسَى**» ﷺ فَذَكَرَ مِنْ طُولِ شَعَرِهِ شَيْئاً، لاَ يَحْفَظُهُ دَاوُدُ «**وَاضِعاً إِصْبَعَيْهِ فِي أُذُنَيْهِ. لَهُ جُؤَارٌ إِلَى اللَّهِ بِالتَّلْبِيَةِ. مَارًّا بِهٰذَا الْوَادِي**» قَالَ: ثُمَّ سِرْنَا حَتَّى أَتَيْنَا عَلَى ثَنِيَّةٍ. فَقَالَ: «**أَيُّ ثَنِيَّةٍ هٰذِهِ؟**» قَالُوا: ثَنِيَّةُ هَرْشَىٰ أَوْ لِفْتٍ. قَالَ: «**كَأَنِّي أَنْظُرُ إِلَى يُونُسَ، عَلَى نَاقَةٍ حَمْرَاءَ، عَلَيْهِ جُبَّةُ صُوفٍ. وَخِطَامُ نَاقَتِهِ خُلْبَةٌ، مَارًّا بِهٰذَا الْوَادِي، مُلَبِّياً**».

Laft." On that he said: "It is as if I'm looking at Jonah (Peace be upon him", riding a red she-camel, having a woolen cloak, and the noseband of his she-camel was made of fibre, passing by that valley, while offering Talbiyah."

[5] The Excellence Of The Supplication Of Hajj

2892- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both Hajj and Umrah performers are Allah's delegation: if they invoke Him, He would respond to their invocation; and if they ask Him for forgiveness, He would forgive them."

2893- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The fighter in Allah's Cause, and the performer of Hajj and Umrah are Allah's delegation: He invites them, and they answer His Invitation; and they ask Him (whatever they like), and He gives them (that for which they ask Him)."

2894- It is narrated on the authority of Ibn Umar from Umar that Umar asked for permission of the Messenger of Allah "Allah's blessing and peace be upon him" to offer Umrah, and he gave him permission, and said to him: "O my brother! Make us share you in some of your invocations, and do not forget us (in your supplications)."

2895- It is narrated on the authority of Safwan Ibn Abdullah Ibn Safwan, and he was the husband of the daughter of Abu Ad-Darda', that he came and found Umm Ad-Darda' and did not find Abu Ad-Darda' (in the house). She asked him: "Do you want to perform Hajj this year?" he answered in the affirmative. On that she said: "Then, invoke good upon us, for the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "One's invocation of good for his (Muslim) brother in his absence is responded to (by Allah): there is an angel by his head, who says Amen in confirmation to his invocation: whenever he invokes good for his brother, he says: "Amen; and you have the like of it." He (the narrator) further said: Then, I set out to the market where I met Abu Ad-Darda', who related to me a narration like that from the Messenger of Allah "Allah's blessing and peace be upon him".

[6] What Makes Hajj Binding

2896- It is narrated on the authority of Ibn Umar that he said: A man stood up (and proceeded) towards the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! What does make Hajj binding?" he said: "The (availability of) provisions and mount." He

5 ـ بابُ فَضْلِ دُعاءِ الحَاجِّ

2892 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ بْنِ صَالِحٍ، مَوْلَىٰ بَنِي عَامِرٍ. حَدَّثَنِي يَعْقُوبُ بْنُ يَحْيَىٰ بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**الْحُجَّاجُ وَالْعُمَّارُ وَفْدُ اللَّهِ. إِنْ دَعَوْهُ أَجَابَهُمْ، وَإِنِ اسْتَغْفَرُوهُ غَفَرَ لَهُمْ**».

2893 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْغَازِي فِي سَبِيلِ اللَّهِ وَالْحَاجُّ وَالْمُعْتَمِرُ، وَفْدُ اللَّهِ. دَعَاهُمْ فَأَجَابُوهُ. وَسَأَلُوهُ فَأَعْطَاهُمْ**».

2894 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ؛ أَنَّهُ اسْتَأْذَنَ النَّبِيَّ ﷺ فِي الْعُمْرَةِ. فَأَذِنَ لَهُ، وَقَالَ لَهُ: «**يَا أُخَيَّ أَشْرِكْنَا فِي شَيْءٍ مِنْ دُعَائِكَ، وَلاَ تَنْسَنَا**».

2895 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ؛ قَالَ: وَكَانَتْ تَحْتَهُ ابْنَةُ أَبِي الدَّرْدَاءِ. فَأَتَاهَا فَوَجَدَ أُمَّ الدَّرْدَاءِ، وَلَمْ يَجِدْ أَبَا الدَّرْدَاءِ. فَقَالَتْ لَهُ: تُرِيدُ الْحَجَّ، الْعَامَ؟ قَالَ: نَعَمْ. قَالَتْ: فَادْعُ اللَّهَ لَنَا بِخَيْرٍ. فَإِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**دَعْوَةُ الْمَرْءِ مُسْتَجَابَةٌ لأَخِيهِ بِظَهْرِ الْغَيْبِ. عِنْدَ رَأْسِهِ مَلَكٌ يُؤَمِّنُ عَلَى دُعَائِهِ. كُلَّمَا دَعَا لَهُ بِخَيْرٍ قَالَ: آمِينَ، وَلَكَ بِمِثْلِهِ**» قَالَ: ثُمَّ خَرَجْتُ إِلَى السُّوقِ فَلَقِيتُ أَبَا الدَّرْدَاءِ. فَحَدَّثَنِي عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذٰلِكَ.

6 ـ بابُ ما يُوجِبُ الحَجَّ

2896 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ الْمَكِّيُّ عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ

further asked: "O Messenger of Allah! Who is the pilgrim?" he said: "It is the untidy one, who leaves the use of perfume (during the period of Ihram)." Another one stood up and asked: "O Messenger of Allah! What is Hajj?" he said: "It is to raise the voice with Talbiyah, and slaughter the camels (on the day of Sacrifice)."

2897- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The availability of) Both provisions and mount (makes Hajj binding)." He refers to Allah's saying: "those who can afford the journey." (Al Imran 97)

[7] When A Woman Performs Hajj With No Guardian

2898- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should set out on journey of three days and more unless she is in the company of her father, brother, son, husband, or such as unlawful for her to marry (like her paternal or maternal uncle, nephew, etc)."

2899- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a woman, who has faith in Allah and the Last Day to set out on one-day journey without (her husband or) such as unlawful for her to marry (like her father, brother, son, paternal or maternal uncle, nephew, etc)."

2900- It is narrated on the authority of Ibn Abbas that he said: A Bedouin came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have been enrolled in such and such a holy battle, and my wife is going to perform Hajj." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to return (and go) with her.

[8] (The Performance Of) Hajj Acts As Jihad For Women

2901- It is narrated on the authority of A'ishah that she said: I said: "O Messenger of Allah! Do women owe (to Allah any kind of) Jihad?" he said: "Yes, they owe (to Allah a kind of) Jihad, in which there is no fight, i.e. (to perform) Hajj and Umrah."

2902- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The performance of) Hajj is the (kind of) Jihad of such as is weak (and unable to take part in fight)."

فَقَالَ: يَا رَسُولَ اللَّهِ مَا يُوجِبُ الْحَجَّ؟ قَالَ: «**الزَّادُ وَالرَّاحِلَةُ**» قَالَ: يَا رَسُولَ اللَّهِ فَمَا الْحَاجُّ؟ قَالَ: «**الشَّعِثُ التَّفِلُ**» وَقَامَ آخَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ وَمَا الْحَجُّ؟ قَالَ: «**الْعَجُّ وَالثَّجُّ**».

قَالَ وَكِيعٌ: يَعْنِي بِالْعَجِّ الْعَجِيجَ بِالتَّلْبِيَةِ. وَالثَّجُّ نَحْرُ الْبُدْنِ.

2897 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْقُرَشِيُّ عَنِ ابْنِ جُرَيْجٍ. قَالَ: وَأَخْبَرَنِيهِ أَيْضاً عَنِ ابْنِ عَطَاءٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الزَّادُ وَالرَّاحِلَةُ**» يَعْنِي قَوْلَهُ: ﴿**مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا**﴾ [آل عمران: 97].

7 ـ بابُ المَرْأَةُ تَحُجُّ بغَيْرِ وَلِيّ

2898 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُسَافِرُ الْمَرْأَةُ سَفَرَ ثَلاَثَةِ أَيَّامٍ، فَصَاعِداً، إِلاَّ مَعَ أَبِيهَا أَوْ أَخِيهَا أَوِ ابْنِهَا أَوْ زَوْجِهَا أَوْ ذِي مَحْرَمٍ**».

2899 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَاحِدٍ، لَيْسَ لَهَا ذُو حُرْمَةٍ**».

2900 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ. حَدَّثَنَا ابْنُ جُرَيْجٍ. حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ أَبَا مَعْبَدٍ مَوْلَىٰ ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ قَالَ: إِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا. وَامْرَأَتِي حَاجَّةٌ. قَالَ: «**فَارْجِعْ مَعَهَا**».

8 ـ بابُ الحَجُّ جِهَادُ النِّسَاءِ

2901 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ عَلَى النِّسَاءِ جِهَادٌ؟ قَالَ: «**نَعَمْ. عَلَيْهِنَّ جِهَادٌ لاَ قِتَالَ فِيهِ: الْحَجُّ وَالْعُمْرَةُ**».

2902 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنِ الْقَاسِمِ بْنِ الْفَضْلِ الْحُدَّانِيِّ، عَنْ أَبِي جَعْفَرٍ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْحَجُّ جِهَادُ كُلِّ ضَعِيفٍ**».

[9] Performing Hajj On The Behalf Of The Dead

2903- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" heard a man saying: "I assume Ihram (for Hajj) on behalf of Shubrumah!" the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Who is Shubrumah?" he said: "He is one of my kith and kin." He said: "Have you ever performed Hajj earlier?" he answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, make this (Hajj) for you, and offer another one on behalf of Shubrumah."

2904- It is narrated on the authority of Ibn Abbas that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "(Is it permissible to) perform Hajj on behalf of my father?" he said: "Yes, you could perform Hajj on behalf of your father: if it does not increase him in good, at least it would add no evil to him."

2905- It is narrated on the authority of Abu Al-Ghawth Ibn Husain, a man from (the people of) Fur' that he asked the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to Hajj which was due upon his father, and he died without performing it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You could perform Hajj on behalf of your father." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "And also fasting because of vow should be fulfilled on behalf of him."

[10] Performing Hajj On Behalf Of A Living In Case He Has No Power To Do It

2906- It is narrated on the authority of Abu Razin Al-Uqaili that he came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My father is an old-aged, who has no enough power to perform Hajj or Umrah, or even to set out on journey." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah on behalf of your father."

2907- It is narrated on the authority of Abdullah Ibn Abbas that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount: may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may do."

9 ـ بابُ الحَجِّ عَنِ المَيِّتِ

2903 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ رَجُلاً يَقُولُ: لَبَّيْكَ عَنْ شُبْرُمَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ شُبْرُمَةُ؟**» قَالَ: قَرِيبٌ لِي. قَالَ: «**هَلْ حَجَجْتَ قَطُّ؟**» قَالَ: لاَ. قَالَ: «**فَاجْعَلْ هٰذِهِ عَنْ نَفْسِكَ، ثُمَّ حُجَّ عَنْ شُبْرُمَةَ**».

2904 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَحُجُّ عَنْ أَبِي؟ قَالَ: «**نَعَمْ. حُجَّ عَنْ أَبِيكَ. فَإِنْ لَمْ تَزِدْهُ خَيْراً لَمْ تَزِدْهُ شَرًّا**».

2905 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عُثْمَانُ بْنُ عَطَاءٍ عَنْ أَبِيهِ، عَنْ أَبِي الْغَوْثِ بْنِ حُصَيْنٍ (رَجُلٌ مِنَ الْفُرْعِ) أَنَّهُ اسْتَفْتَىٰ النَّبِيَّ ﷺ عَنْ حِجَّةٍ كَانَتْ عَلَى أَبِيهِ. مَاتَ وَلَمْ يَحُجَّ. قَالَ النَّبِيُّ ﷺ: «**حُجَّ عَنْ أَبِيكَ**» وَقَالَ النَّبِيُّ ﷺ: «**وَكَذٰلِكَ الصِّيَامُ فِي النَّذْرِ، يُقْضَىٰ عَنْهُ**».

10 ـ بابُ الحَجِّ عَنِ الحَيِّ إذا لَمْ يَسْتَطِعْ

2906 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَنْ عَلِيِّ بْنِ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ؛ أَنَّهُ أَتَىٰ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ، لاَ يَسْتَطِيعُ الْحَجَّ وَلاَ الْعُمْرَةَ وَلاَ الظَّعَنَ. قَالَ: «**حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ**».

2907 ـ حدّثنا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ الْمَخْزُومِيِّ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الأَنْصَارِيِّ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ امْرَأَةً مِنْ خَثْعَمٍ جَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ، قَدْ أَفْنَدَ وَأَدْرَكَتْهُ فَرِيضَةُ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ، وَلاَ يَسْتَطِيعُ أَدَاءَهَا. فَهَلْ يُجْزِىءُ عَنْهُ أَنْ أُؤَدِّيَهَا عَنْهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**نَعَمْ**».

2908- It is narrated on the authority of Ibn Abbas that he said: Husain Ibn Awf told me that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! The (obligation of) Hajj has become due upon My father even though he could not perform Hajj unless he fastened to the mount (by a rope, since he could not sit firm on it)." He kept silent for a while, after which he said: "Perform Hajj on behalf of your father."

2909- It is narrated on the authority of Ibn Abbas from Al-Fadl that he was riding behind the Messenger of Allah "Allah's blessing and peace be upon him" in the morning of (the day of) Nahr, when a woman from the tribe of Khath'am came and said: "O Allah's Apostle! My father is now an old man, upon whom the obligation of Hajj enjoined by Allah has become due, and he (is so weak that he) cannot sit firm on the back of the Mount: should I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you should do: if there is a debt on your father, of a surety you should fulfill it."

[11] Performing Hajj By The Child

2910- It is narrated on the authority of Jabir Ibn Abdullah that he said: A woman brought a child to the Messenger of Allah "Allah's blessing and peace be upon him" during his farewell Hajj and said: "O Messenger of Allah! Is (the reward of) Hajj (given) to this (child)?" he said: "Yes, and you also will receive a reward (for that)."

[12] Such A Woman As Confined On Account Of Postpartum Or Such A Woman As Has Menses Could Assume Ihram For Hajj

2911- It is narrated on the authority of A'ishah that she said: Asma' Bint Umais (Abu Bakr's wife) was confined because of postpartum while being at Ash-Shajarah, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" told Abu Bakr to order her to take a bath and assume Ihram for Hajj.

2912- It is narrated on the authority of Abu Bakr that he set out as pilgrim in the company of the Messenger of Allah "Allah's blessing and peace be upon him", having Asma' Bint Umais, his wife, and at Ash-Shajarah, she gave birth to Muhammad Ibn Abu Bakr; and when Abu Bakr went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that, he told him to order her to take a bath, assume Ihram for Hajj, and do (the ceremonies) like the other people would do, but she should not circumambulate the House.

2908 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. حَدَّثَنَا مُحَمَّدُ بْنُ كُرَيْبٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَخْبَرَنِي حُصَيْنُ بْنُ عَوْفٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبِي أَدْرَكَهُ الْحَجُّ وَلاَ يَسْتَطِيعُ أَنْ يَحُجَّ إِلاَّ مُعْتَرِضاً. فَصَمَتَ سَاعَةً، ثُمَّ قَالَ: «**حُجَّ عَنْ أَبِيكَ**».

2909 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَخِيهِ الْفَضْلِ؛ أَنَّهُ كَانَ رِدْفَ رَسُولِ اللَّهِ ﷺ غَدَاةَ النَّحْرِ: فَأَتَتْهُ امْرَأَةٌ مِنْ خَثْعَمٍ. فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ، أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً، لاَ يَسْتَطِيعُ أَنْ يَرْكَبَ. أَفَأَحُجُّ عَنْهُ؟ قَالَ: «**نَعَمْ. فَإِنَّهُ لَوْ كَانَ عَلَى أَبِيكَ دَيْنٌ قَضَيْتِهِ**».

11 ـ بابُ حَجِّ الصَّبِيِّ

2910 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ طَرِيفٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنِي مُحَمَّدُ بْنُ سُوقَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: رَفَعَتِ امْرَأَةٌ صَبِيًّا لَهَا إِلَى النَّبِيِّ ﷺ فِي حَجَّةٍ. فَقَالَتْ: يَا رَسُولَ اللَّهِ أَلِهٰذَا حَجٌّ؟ قَالَ: «**نَعَمْ. وَلَكِ أَجْرٌ**».

12 ـ بابُ النُّفَسَاءُ والحَائِضُ تُهِلُّ بالحَجِّ

2911 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: نَفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، بِالشَّجَرَةِ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ أَنْ يَأْمُرَهَا أَنْ تَغْتَسِلَ وَتُهِلَّ.

2912 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ؛ أَنَّهُ خَرَجَ حَاجًّا مَعَ رَسُولِ اللَّهِ ﷺ. وَمَعَهُ أَسْمَاءُ بِنْتُ عُمَيْسٍ. فَوَلَدَتْ، بِالشَّجَرَةِ، مُحَمَّدَ بْنَ أَبِي بَكْرٍ. فَأَتَىٰ أَبُو بَكْرٍ النَّبِيَّ ﷺ فَأَخْبَرَهُ. فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَأْمُرَهَا أَنْ تَغْتَسِلَ، ثُمَّ تُهِلَّ بِالْحَجِّ، وَتَصْنَعَ مَا يَصْنَعُ النَّاسُ. إِلاَّ أَنَّهَا لاَ تَطُوفُ بِالْبَيْتِ.

2913- It is narrated on the authority of Jabir that Asma' Bint Umais was confined on account of postpartum because of her giving birth to Muhammad Ibn Abu Bakr, and when she sent to the Messenger of Allah "Allah's blessing and peace be upon him" (somebody seeking his religious verdict), the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to take a bath, straighten a garment around herself and then assume Ihram for Hajj.

[13] The Places Of Assuming Ihram For The Inhabitants Of Different Regions

2914- It is narrated on the authority of Abdullah Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" said: "The people of Medina should assume Ihram from Dhul-Hulaifah; the people of Sham from Al-Juhfah; and the people of Najd from Qarn." Abdullah added: As to those three, I heard them direct from the Messenger of Allah "Allah's blessing and peace be upon him"; and I was informed that the Messenger of Allah "Allah's blessing and peace be upon him" had said: "The people of Yemen should assume Ihram from Yalamlam."

2915- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and said: "The place from which the people of Medina should assume Ihram is Dhul-Hulaifah; the place from which the people of Sham should assume Ihram is Al-Juhfah; the place from which the people of Yemen should assume Ihram is Yalamlam; the place from which the people of Najd should assume Ihram is Qarn; and the place from which the people of the East should assume Ihram is Dhat-Irq." Then, he faced the direction (of the East) and said: "O Allah! Cause them to come with their hearts (full of faith)."

[14] Assuming Ihram

2916- It is narrated on the authority of Ibn Umar that whenever the Messenger of Allah "Allah's blessing and peace be upon him" got his feet into the stirrup and his mount stood upright with him, he would assume Ihram near the mosque of Dhul-Hulaifah.

2917- It is narrated on the authority of Anas Ibn Malik that he said: I was near the kneeling place of the she-camel of the Messenger of Allah "Allah's blessing and peace be upon him" at Ash-Shajarah; and when it stood upright with him he said: "O Allah! I assume Ihram for both Hajj and Umrah jointly." That was in his farewell Hajj.

2913 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ قَالَ: نُفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ. فَأَرْسَلَتْ إِلَى النَّبِيِّ ﷺ. فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتَسْتَثْفِرَ بِثَوْبٍ وَتُهِلَّ.

13 ـ بابُ مَوَاقِيتِ أَهْلِ الآفَاقِ

2914 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ. وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ. وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ**». فَقَالَ عَبْدُ اللَّهِ: أَمَّا هٰذِهِ الثَّلاَثَةُ، فَقَدْ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ. وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ**».

2915 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ. وَمُهَلُّ أَهْلِ الشَّامِ مِنَ الْجُحْفَةِ. وَمُهَلُّ أَهْلِ الْيَمَنِ مِنْ يَلَمْلَمَ. وَمُهَلُّ أَهْلِ نَجْدٍ مِنْ قَرْنٍ. وَمُهَلُّ أَهْلِ الْمَشْرِقِ مِنْ ذَاتِ عِرْقٍ**» ثُمَّ أَقْبَلَ بِوَجْهِهِ لِلأُفُقِ، ثُمَّ قَالَ: «**اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ**».

14 ـ بابُ الإِحْرَامِ

2916 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا أَدْخَلَ رِجْلَهُ فِي الْغَرْزِ، وَاسْتَوَتْ بِهِ رَاحِلَتُهُ، أَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ.

2917 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ وَعُمَرُ بْنُ عَبْدِ الْوَاحِدِ. قَالاَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: إِنِّي عِنْدَ ثَفِنَاتِ نَاقَةِ رَسُولِ اللَّهِ ﷺ، عِنْدَ الشَّجَرَةِ. فَلَمَّا اسْتَوَتْ بِهِ قَائِمَةً، قَالَ: «**لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ مَعاً**» وَذٰلِكَ فِي حَجَّةِ الْوَدَاعِ.

[15] What About Talbiyah

2918- It is narrated on the authority of Ibn Umar that he said: I picked up (the words of) Talbiyah from the Messenger of Allah "Allah's blessing and peace be upon him", and he was saying: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Ibn Umar used to add to that: "I'm responding to Your call! I'm responding to Your call! I'm responding to Your call. All happiness be with You! All goodness be with Your Hands. I'm responding to Your call. All desires (of Your mercy) and deeds (of worship) be to You."

2919- It is narrated on the authority of Jabir that he said: The Talbiyah of the Messenger of Allah "Allah's blessing and peace be upon him" was as follows: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak).

2920- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said in his Talbiyah: "I'm responding to Your Call, O (Allah) the Lord of the truth."

2921- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one utters Talbiyah (during Hajj) but that whatever stones, trees and (pieces of) mud on both his right and left utter Talbiyah with him (as far as) the land is cut from here and there."

[16] Raising The Voice With Talbiyah

2922- It is narrated on the authority of Khallad Ibn As-Sa'ib from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel came to me and ordered me to tell my companions to raise their voices with Talbiyah."

2923- It is narrated on the authority of Khallad Ibn As-Sa'ib from Zaid Ibn Khalid Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel came to me and said: "O Muhammad! Tell your companions to raise their voices with Talbiyah, for it is one of the symbols of Hajj.""

15 ـ بابُ التَّلْبِيَةِ

2918 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: تَلَقَّفْتُ التَّلْبِيَةَ مِنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: «**لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ. لاَ شَرِيكَ لَكَ**». قَالَ: وَكَانَ ابْنُ عُمَرَ يَزِيدُ فِيهَا: لَبَّيْكَ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

2919 ـ حدّثنا زَيْدُ بْنُ أَخْزَمَ. حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ قَالَ: كَانَتْ تَلْبِيَةُ رَسُولِ اللَّهِ ﷺ: «**لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ. لاَ شَرِيكَ لَكَ**».

2920 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي تَلْبِيَتِهِ: «**لَبَّيْكَ إِلٰهَ الْحَقِّ، لَبَّيْكَ**».

2921 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ الأَنْصَارِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَا مِنْ مُلَبٍّ يُلَبِّي إِلاَّ لَبَّى مَا عَنْ يَمِينِهِ وَشِمَالِهِ مِنْ حَجَرٍ أَوْ شَجَرٍ أَوْ مَدَرٍ؛ حَتَّى تَنْقَطِعَ الأَرْضُ مِنْ هٰهُنَا وَهٰهُنَا**».

16 ـ بابُ رَفْعِ الصَّوْتِ بالتَّلْبِيَةِ

2922 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ، حَدَّثَهُ عَنْ خَلاَّدِ بْنِ السَّائِبِ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَتَانِي جِبْرِيلُ. فَأَمَرَنِي أَنْ آمُرَ أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالإِهْلاَلِ**».

2923 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ خَلاَّدِ بْنِ السَّائِبِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**جَاءَنِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ مُرْ أَصْحَابَكَ فَلْيَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ. فَإِنَّهَا مِنْ شِعَارِ الْحَجِّ**».

2924- It is narrated on the authority of Abu Bakr As-Siddiq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which deed is the best (in the Sight of Allah)?" he said: It is to raise the voice with Talbiyah, and slaughter the camels (on the day of Sacrifice)."

[17] The Shades For Such As In The State Of Ihram

2925- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one in the state of Ihram faces the sun for the sake of Allah Almighty uttering Talbiyah for the whole of his day until the sun disappears but that it disappears with his sins in such a way that he returns (as pure and clear from sins) as he was on the day his mother gave birth to him."

[18] Applying Perfume On Assuming Ihram

2926- It is narrated on the authority of A'ishah that she said: I applied perfume to the body of the Messenger of Allah "Allah's blessing and peace be upon him" on his assuming Ihram, and on his finishing from Ihram before he offered Ifadah circumambulation (with those hands of me according to the narration of Sufyan).

2927- It is narrated on the authority of A'ishah that she said: It is as if I am looking at the glitter of the perfume in the portions of parting (the hair of the head) of the Messenger of Allah "Allah's blessing and peace be upon him", while he was offering Talbiyah.

2928- It is narrated on the authority of A'ishah that she said: It is as I'm seeing the glitter of the perfume in the middle of the head of the Messenger of Allah "Allah's blessing and peace be upon him" three days after his assuming Ihram.

[19] Which Garments Could Such As In The State Of Ihram Wear

2929- It is narrated on the authority of Abdullah Ibn Umar: A man asked The Prophet "Allah's blessing and peace be upon him" : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform Umrah or Hajj) wear?" He replied: "He should wear no shirt, nor turban, nor trousers, nor head cloak, nor footwears, if he has no sandals, then let him put on footwears provided that they should be cut short so as to make the ankles bare. He should not also wear a garment scented with saffron or Wars (kinds of perfume)."

2930- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade

2924 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَرْبُوعٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «**الْعَجُّ وَالثَّجُّ**».

17 ـ بابُ الظِّلالِ للمُحْرِمِ

2925 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ وَعَبْدُ اللَّهِ بْنُ وَهْبٍ وَمُحَمَّدُ بْنُ فُلَيْحٍ، قَالُوا: حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ بْنِ حَفْصٍ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ مُحْرِمٍ يَضْحَىٰ لِلَّهِ يَوْمَهُ، يُلَبِّي حَتَّى تَغِيبَ الشَّمْسُ، إِلاَّ غَابَتْ بِذُنُوبِهِ، فَعَادَ كَمَا وَلَدَتْهُ أُمُّهُ**».

18 ـ بابُ الطِّيبِ عِنْدَ الإِحْرَامِ

2926 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ. وَلِحِلِّهِ قَبْلَ أَنْ يُفِيضَ.

قَالَ سُفْيَانُ: بِيَدَيَّ هَاتَيْنِ.

2927 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي الضُّحَىٰ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ، وَهُوَ يُلَبِّي.

2928 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَىٰ. حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَأَنِّي أَرَىٰ وَبِيصَ الطِّيبِ فِي مَفْرِقِ رَسُولِ اللَّهِ ﷺ، بَعْدَ ثَلاَثَةٍ، وَهُوَ مُحْرِمٌ.

19 ـ بابُ ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيَابِ

2929 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَلْبَسُ الْقُمُصَ وَلاَ الْعَمَائِمَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْبَرَانِسَ وَلاَ الْخِفَافَ. إِلاَّ أَنْ لاَ يَجِدَ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ. وَلاَ تَلْبَسُوا مِنَ الثِّيَابِ شَيْئاً مَسَّهُ الزَّعْفَرَانُ أَوِ الْوَرْسُ**».

2930 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْباً مَصْبُوغاً بِوَرْسٍ أَوْ زَعْفَرَانٍ.

that such as in the state of Ihram should wear a garment scented with Wars or Saffron.

[20] Such As In The State Of Ihram Could Wear Trousers Or Footwears If He Has No Lower Garment Or Sandals

2931- It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" delivering a sermon (from over the pulpit according to Hisham's narration), in which he said: "Whoever could not find an upper garment, let him wear a trousers; and whoever could not find sandals, let him put on footwears."

2932- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever could not find a pair of sandals, let him put on footwears, provided that they should be cut short so as to make the ankles bear."

[21] Being Careful (To Do What Is Harmful) During Ihram

2933- It is narrated on the authority of Asma' Bint Abu Bakr that she said: We set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" until when we reached Araj, we dismounted; and the Messenger of Allah "Allah's blessing and peace be upon him" sat with A'ishah by his side, and I sat by the side of Abu Bakr; and our journey things and those of Abu Bakr were with the slave of Abu Bakr. Then, the slave appeared and his camel was not with him. Abu Bakr asked him: "Where is your camel?" he said: "I lost it yesterday." On that he said to him: "Do you have only one camel, and you (are not careful that you) lose it?" he started beating him and the Messenger of Allah "Allah's blessing and peace be upon him" was saying: "Look at what this one does, who is in the state of Ihram!"

[22] Such As In The State Of Ihram Washes His Head

2934- It is narrated on the authority of Abdullah Ibn Hunain: Abdullah Ibn Abbas and Al-Miswar Ibn Makhramah differed at Al-Abwa. Ibn Abbas said that a Muhrim could wash his head; while Al-Miswar insisted that he should not do so. Abdullah Ibn Abbas sent me to Abu Ayyub Al-Ansari whom I found taking a bath between the two wooden posts (of the well) and was screened with a sheet of cloth. Abu Ayyub asked me who I was. I answered: I am Abdullah Ibn Hunain and am sent by Ibn Abbas to Tell us how did The Prophet "Allah's blessing and peace be upon him" wash his head while he was in the state of Ihram. Abu Ayyub caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his

20 ـ بابُ السَّرَاوِيلِ والخُفَّيْنِ للمُحْرِمِ إذَا لَمْ يَجِدْ إزَاراً أوْ نَعْلَيْنِ

2931 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ (قَالَ هِشَامٌ: عَلَى الْمِنْبَرِ) فَقَالَ: «**مَنْ لَمْ يَجِدْ إِزَاراً، فَلْيَلْبَسْ سَرَاوِيلَ. وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ**».

وَقَالَ هِشَامٌ فِي حَدِيثِهِ: «**فَلْيَلْبَسْ سَرَاوِيلَ، إلاَّ أَنْ يَفْقِدَ**».

2932 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ**».

21 ـ بابُ التَّوَقِّي في الإِحْرَامِ

2933 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَىٰ بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ. حَتَّى إِذَا كُنَّا بِالْعَرْجِ، نَزَلْنَا. فَجَلَسَ رَسُولُ اللَّهِ ﷺ، وَعَائِشَةُ إِلَى جَنْبِهِ. وَأَنَا إِلَى جَنْبِ أَبِي بَكْرٍ. وَكَانَتْ زِمَالَتُنَا وَزِمَالَةُ أَبِي بَكْرٍ وَاحِدَةً، مَعَ غُلاَمِ أَبِي بَكْرٍ.

قَالَ: فَطَلَعَ الْغُلاَمُ وَلَيْسَ مَعَهُ بَعِيرُهُ. فَقَالَ لَهُ: أَيْنَ بَعِيرُكَ؟ قَالَ: أَضْلَلْتُهُ الْبَارِحَةَ. قَالَ: مَعَكَ بَعِيرٌ وَاحِدٌ، تُضِلُّهُ؟ قَالَ: فَطَفِقَ يَضْرِبُهُ. وَرَسُولُ اللَّهِ ﷺ يَقُولُ: «**انْظُرُوا إِلَى هٰذَا الْمُحْرِمِ مَا يَصْنَعُ**».

22 ـ بابُ المُحْرِمِ يَغْسِلُ رَأْسَهُ

2934 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ اخْتَلَفَا بِالأَبْوَاءِ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسْوَرُ: لاَ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ.

فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذٰلِكَ. فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ، وَهُوَ يَسْتَتِرُ بِثَوْبٍ. فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَنْ هٰذَا؟ قُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ. أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ قَالَ: فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ. فَطَأْطَأَهُ حَتَّى بَدَا لِي

head. Abu Ayyub rubbed his head with his hands by bringing them from back to front and from front to back and said: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

[23] Such A Woman As In The State Of Ihram Could Let Her Garment Fall On Her Face

2935- It is narrated on the authority of A'ishah that she said: We were with the Messenger of Allah while being in the state of Ihram; and whenever a rider met us, we would let our garments fall from above our heads, and whenever he went beyond us, we would lift our garments.

(...) The same is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[24] Stipulating Conditions In Pilgrimage

2936- It is narrated on the authority of Abu Bakr Ibn Abdullah Ibn Az-Zubair from his grandmother, I don't know Asma' Bint Abu Bakr or Su'da Bint Awf that the Messenger of Allah "Allah's blessing and peace be upon him" visited Duba'ah Bint Abd Al-Muttalib and said: "What prevents you O my aunt from performing Hajj?" she said: "I'm a sick woman, and I fear I might be detained (from completing the ceremonies)." On that he said: "Assume Ihram and stipulate the condition that your finishing from Ihram is where you are detained."

2937- It is narrated on the authority of Duba'ah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, and I was ill. He said: "Do you not intend to perform Hajj this year?" I said: "I'm ill O Messenger of Allah." On that he said: "Perform Hajj and say (on assuming your Ihram): "(O Allah) my finishing from Ihram is where you detain me (from completing the ceremonies)."

2938- It is narrated on the authority of Ibn Abbas that he said: Duba'ah Bint Az-Zubair came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I'm an ill woman, and I intend to perform Hajj: how should I assume Ihram?" on that he said: "Assume Ihram and put the condition that (my finishing from Ihram is where You detain me (from completing the ceremonies)."

[25] Entering The Sanctuary

2939- It is narrated on the authority of Abdullah Ibn Abbas that he said: The Prophets "Peace be upon them" used to enter the Sanctuary as walking,

رَأْسُهُ. ثُمَّ قَالَ لإِنْسَانٍ يَصُبُّ عَلَيْهِ: اصْبُبْ. فَصَبَّ عَلَى رَأْسِهِ. ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ. فَأَقْبَلَ بِهِمَا وَأَدْبَرَ. ثُمَّ قَالَ: هٰكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

23 ـ بابُ المُحْرِمَةِ تُسْدِلُ الثَّوْبَ على وَجْهِهَا

2935 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنَّا مَعَ النَّبِيِّ ﷺ، وَنَحْنُ مُحْرِمُونَ. فَإِذَا لَقِيَنَا الرَّاكِبُ أَسْدَلْنَا ثِيَابَنَا مِنْ فَوْقِ رُؤُوسِنَا. فَإِذَا جَاوَزَنَا رَفَعْنَاهَا.

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

24 ـ بابُ الشَّرْطِ في الحَجِّ

2936 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ جَدَّتِهِ (قَالَ: لاَ أَدْرِي أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَوْ سُعْدَى بِنْتِ عَوْفٍ) أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى ضُبَاعَةَ بِنْتِ عَبْدِ الْمُطَّلِبِ. فَقَالَ: «**مَا يَمْنَعُكِ، يَا عَمَّتَاهُ مِنَ الْحَجِّ؟**» فَقَالَتْ: أَنَا امْرَأَةٌ سَقِيمَةٌ. وَأَنَا أَخَافُ الْحَبْسَ. قَالَ: «**فَأَحْرِمِي وَاشْتَرِطِي أَنَّ مَحِلَّكِ حَيْثُ حُبِسْتِ**».

2937 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ وَوَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ضُبَاعَةَ؛ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا شَاكِيَةٌ. فَقَالَ: «**أَمَا تُرِيدِينَ الْحَجَّ، الْعَامَ؟**» قُلْتُ: لَعَلِيلَةٌ، يَا رَسُولَ اللَّهِ قَالَ: «**حُجِّي وَقُولِي: مَحِلِّي حَيْثُ تَحْبِسُنِي**».

2938 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ. أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُساً وَعِكْرِمَةَ يُحَدِّثَانِ عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَاءَتْ ضُبَاعَةُ بِنْتُ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ ثَقِيلَةٌ. وَإِنِّي أُرِيدُ الْحَجَّ. فَكَيْفَ أُهِلُّ؟ قَالَ: «**أَهِلِّي وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ حَبَسْتَنِي**».

25 ـ بابُ دُخُولِ الحَرَمِ

2939 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ صَبِيحٍ. حَدَّثَنَا مُبَارَكُ بْنُ حَسَّانَ أَبُو عَبْدِ اللَّهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ قَالَ: كَانَتِ الأَنْبِيَاءُ تَدْخُلُ الْحَرَمَ مُشَاةً حُفَاةً. وَيَطُوفُونَ بِالْبَيْتِ. وَيَقْضُونَ الْمَنَاسِكَ حُفَاةً مُشَاةً.

barefooted, and circumambulate the House and do all the ceremonies as barefooted, walking.

[26] Entering Mecca

2940- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to enter Mecca from the higher Thaniyyah, and whenever he set out, he would set out from the lower Thaniyyah.

2941- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca by day.

2942- It is narrated on the authority of Usamah Ibn Zaid that he said: I asked The Prophet: "O Allah's Apostle! Where will you halt tomorrow?" that was during his (Farewell) pilgrimage. He replied: "Has Aqil left any house for us?" then, the Messenger of Allah "Allah's blessing and peace be upon him" further said: "We are gong tomorrow to halt at the valley of Banu Kinanah", i.e. the Muhassab, where the Quraish people agreed to affirm their disbelief. That was when Banu Kinanah made alliance with the Quraish against Banu Hashim not to marry from them, nor to enter into transactions with them.

[27] Touching The Stone (Corner)

2943- It is narrated on the authority of Abdullah Ibn Sarjis that he said: I saw Umar Ibn Al-Khattab, and he was bold-headed, having kissed the (Black) Stone, while saying: "I'm kissing you, even though I know you are but a stone, which could neither do harm nor benefit; and had it not been for the fact that I saw the Messenger of Allah "Allah's blessing and peace be upon him" having kissed you, surely, I would not have kissed you."

2944- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, this (Black) Stone will come, having two eyes therewith to see, and a tongue therewith to speak, in order to bear witness to such as touches it with truth (during the ceremonies of both Hajj and Umrah, i.e. such as is true to his faith in Islam, and his obedience to Allah and His Messenger)."

2945- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" touched the (Black) Stone, and then placed his lips on it, and went on a long weeping. Then, he turned and behold! Umar Ibn Al-Khattab was weeping, thereupon he said to him:

26 ـ بابُ دُخُولِ مَكَّةَ

2940 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا. وَإِذَا خَرَجَ، خَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى.

2941 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الْعُمْرِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ نَهَاراً.

2942 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيْنَ تَنْزِلُ غَداً؟ وَذٰلِكَ فِي حَجَّتِهِ. قَالَ: «**وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلاً**؟» ثُمَّ قَالَ: «**نَحْنُ نَازِلُونَ غَداً بِخَيْفِ بَنِي كِنَانَةَ**» يَعْنِي الْمُحَصَّبَ «**حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ**».

وَذٰلِكَ أَنَّ بَنِي كِنَانَةَ حَالَفَتْ قُرَيْشاً عَلَى بَنِي هَاشِمٍ أَنْ لاَ يُنَاكِحُوهُمْ وَلاَ يُبَايِعُوهُمْ.

قَالَ مَعْمَرٌ: قَالَ الزُّهْرِيُّ: وَالْخَيْفُ الْوَادِي.

27 ـ بابُ اسْتِلامِ الحَجَرِ

2943 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا عَاصِمٌ الأَحْوَلُ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ؛ قَالَ: رَأَيْتُ الأُصَيْلِعَ عُمَرَ بْنَ الْخَطَّابِ يُقَبِّلُ الْحَجَرَ وَيَقُولُ: إِنِّي لأُقَبِّلُكَ، وَإِنِّي لأَعْلَمُ أَنَّكَ حَجَرٌ لاَ تَضُرُّ وَلاَ تَنْفَعُ. وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ **يُقَبِّلُكَ، مَا قَبَّلْتُكَ**.

2944 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيَأْتِيَنَّ هٰذَا الْحَجَرُ يَوْمَ الْقِيَامَةِ، وَلَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِ، يَشْهَدُ عَلَى مَنْ يَسْتَلِمُهُ بِحَقٍّ**».

2945 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي يَعْلَىٰ عَنْ مُحَمَّدِ بْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ الْحَجَرَ. ثُمَّ وَضَعَ شَفَتَيْهِ عَلَيْهِ يَبْكِي

"O Umar! It is here that one's tears should be poured (in longing for or fear and shyness of Allah Almighty)."

2946- It is narrated on the authority of Salim Ibn Abdullah from his father that he said: From amongst the corners of the House, the Messenger of Allah "Allah's blessing and peace be upon him" did not touch but the corner of the Black (Stone), and that next to him from the direction of the houses of Banu Jumah (i.e. the Yemenite Corner).

[28] When One Points To The Corner With A Bent-Headed Stick

2947- It is narrated on the authority of Safiyyah Bint Shaibah that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" felt rest in the year of the conquest (of Mecca), he circumambulated the House while riding a camel, pointing to the corner (the Black Stone) with a bent-headed stick in his hand. Then, he entered the Ka'bah, and found a (figure of) pigeon made of wood sticks, which he broke and stood at the gate of the Ka'bah and threw it, and I was looking at him.

2948- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House in his farewell Hajj while riding a camel, pointing to the corner (Black Stone) with a bent-headed stick in his hand.

2949- It is narrated on the authority of Abu At-Tufail: Amir Ibn Wathilah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" circumambulating the House while being on his mount, pointing to the corner (the Black Stone) with his bent-headed stick, which he was kissing.

[29] What About Ramal

(Walking fast, with moving the shoulders)

2950- It is narrated on the authority of Abdullah Ibn Umar that whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the first circumambulation (just before compassing Safa and Marwah round), he would walk fast with moving his shoulders in (first) three rounds and walk (normally) in the remaining four, from the Hijr to the Hijr; and Ibn Umar used to do the same.

2951- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated fast, moving his shoulders in the (first) three rounds beginning from the corner (of the Black Stone) and ending to the (same) corner, and walked with normal pace in the remaining four rounds.

طَوِيلاً. ثُمَّ الْتَفَتَ فَإِذَا هُوَ بِعُمَرَ بْنِ الْخَطَّابِ يَبْكِي. فَقَالَ: «**يَا عُمَرُ هٰهُنَا تُسْكَبُ الْعَبَرَاتُ**».

2946 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَسْتَلِمُ مِنْ أَرْكَانِ الْبَيْتِ إِلاَّ الرُّكْنَ الأَسْوَدَ، وَالَّذِي يَلِيهِ مِنْ نَحْوِ دُورِ الْجُمَحِيِّينَ.

28 ـ بابُ مَنِ اسْتَلَمَ الرُّكْنَ بِمِحْجَنِهِ

2947 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ؛ قَالَتْ: لَمَّا اطْمَأَنَّ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ، طَافَ عَلَى بَعِيرِهِ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ بِيَدِهِ. ثُمَّ دَخَلَ الْكَعْبَةَ فَوَجَدَ فِيهَا حَمَامَةَ عَيْدَانٍ. فَكَسَرَهَا. ثُمَّ قَامَ عَلَى بَابِ الْكَعْبَةِ، فَرَمَىٰ بِهَا. وَأَنَا أَنْظُرُهُ.

2948 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

2949 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ، قَالاَ: حَدَّثَنَا مَعْرُوفُ بْنُ خَرَّبُوذَ الْمَكِّيُّ؛ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ عَامِرَ بْنَ وَاثِلَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَطُوفُ بِالْبَيْتِ عَلَى رَاحِلَتِهِ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنِهِ، وَيُقَبِّلُ الْمِحْجَنَ.

29 ـ بابُ الرَّمَلِ حَوْلَ الْبَيْتِ

2950 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الأَوَّلَ، رَمَلَ ثَلاَثَةً، وَمَشَىٰ أَرْبَعَةً، مِنَ الْحِجْرِ إِلَى الْحِجْرِ. وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

2951 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ الْعُكْلِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ رَمَلَ مِنَ الْحِجْرِ إِلَى الْحِجْرِ ثَلاَثاً، وَمَشَىٰ أَرْبَعاً.

2952- It is narrated on the authority of Umar that he said: "What is the reason for offering (the first three rounds of circumambulation) fast with moving the shoulders since Allah well-established Islam in power, and removed infidelity? But even though, by Allah, we never leave a thing we used to do during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"!"

Comment: (It is well-known that the reason for setting Ramal in the circumambulation round the House was that When Allah's Apostle "Allah's blessing and peace be upon him" and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So The Prophet "Allah's blessing and peace be upon him" ordered his companions to walk fast with moving their shoulders in the first three rounds of circumambulation and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet "Allah's blessing and peace be upon him" did not order them to walk fast with moving the shoulders in all the rounds of circumambulation out of pity for them)

2953- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions when they intended Mecca to perform the Umrah in lieu of that of Al-Hudaibiyah: "Your people (from amongst the pagans) will see you tomorrow: so, let them see you as strong and hardy (while offering circumambulation)." When they entered the mosque, they touched the corner (of the Black Stone) and walked fast, moving their shoulders, and the Messenger of Allah "Allah's blessing and peace be upon him" was with them, until when they reached the Yemenite corner they walked with normal pace to the corner of the Black (Stone); and then they walked fast moving their shoulders (in the beginning of the second round) until when they reached the Yemenite corner, they walked with normal pace to the corner of the Black (Stone); and they did the same in the third time; and then, they walked with normal pace in the (remaining) four rounds (of circumambulation).

[30] Uncovering The Right Shoulder And Gathering The (Ends Of The) Upper Garment On The Left Shoulder

2954- It is narrated on the authority of Ya'li Ibn Umayyah that the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated (the House) while his right shoulder was naked, and (the ends of) his upper garment were gathered on his left shoulder. Qabisah said that he had a cloak on him.

2952 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: فِيمَ الرَّمَلاَنُ الآنَ وَقَدْ أَطَّأَ اللَّهُ الإِسْلاَمَ، وَنَفَىٰ الْكُفْرَ وَأَهْلَهُ؟ وَايْمُ اللَّهِ مَا نَدَعُ شَيْئاً كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

2953 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ أَبِي خَيْثَمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ، حِينَ أَرَادُوا دُخُولَ مَكَّةَ، فِي عُمْرَتِهِ بَعْدَ الْحُدَيْبِيَةِ: «**إِنَّ قَوْمَكُمْ غَداً سَيَرَوْنَكُمْ. فَلَيَرَوُنَّكُمْ جُلْداً**».

فَلَمَّا دَخَلُوا الْمَسْجِدَ اسْتَلَمُوا الرُّكْنَ وَرَمَلُوا. وَالنَّبِيُّ ﷺ مَعَهُمْ. حَتَّى إِذَا بَلَغُوا الرُّكْنَ الْيَمَانِيَّ مَشَوْا إِلَى الرُّكْنِ الأَسْوَدِ. ثُمَّ رَمَلُوا حَتَّى بَلَغُوا الرُّكْنَ الْيَمَانِيَّ. ثُمَّ مَشَوْا إِلَى الرُّكْنِ الأَسْوَدِ. فَفَعَلَ ذٰلِكَ ثَلاَثَ مَرَّاتٍ، ثُمَّ مَشَىٰ الأَرْبَعَ.

30 ـ بابُ الاضْطِبَاعِ

2954 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ وَقَبِيصَةُ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ، عَنِ ابْنِ يَعْلَىٰ بْنِ أُمَيَّةَ، عَنْ أَبِيهِ يَعْلَىٰ؛ أَنَّ النَّبِيَّ ﷺ طَافَ مُضْطَبِعاً.

قَالَ قَبِيصَةُ: وَعَلَيْهِ بُرْدٌ.

[31] What About Including The Round Wall In Circumambulation

2955- It is narrated on the authority of A'ishah: I asked The Prophet "Allah's blessing and peace be upon him" about the round wall (near Ka'bah), thereupon the Prophet "Allah's blessing and peace be upon him" said: "It is a part of the Ka'bah." I further said: "What prevented them from including it in the building of the Ka'bah?" He said: "They (your people of Quraish) ran short of money (so they could not include it inside the building of Ka'bah)." I asked: "What about its gate? Why is it so high that none could ascend to it but with the help of stairs?" He replied: "Your people did so as to admit into it whomever they liked and prevent whomever they liked. Had your people not been close to the Pre-Islamic Period of ignorance and had I not been afraid that they would dislike it, surely I would have decided to include (the area) that was reduced from it and I would have lowered its gate to the level of the ground."

[32] The Excellence Of Circumambulation

2956- It is narrated on the authority of Ibn Umar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who circumambulates the House and then offers a two-rak'ah prayer, will receive (a reward) like that of emancipating a slave."

2957- It is narrated on the authority of Ibn Hisham that he asked Ata Ibn Abu Rabah about the Yemenite corner while he was circumambulating the House, thereupon Ata said: Abu Hurairah told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seventy angels were entrusted to (say Amen) at it; and thus, whoever says: "O Allah! I ask you (to give me) forgiveness and power in both the world and the hereafter; O Allah! Give us a good deed in the world, and a good deed in the hereafter, and deliver me from the punishment of the fire (of Hell)" they will say: "Amen" (in confirmation to his invocation)."when he reached the corner of the Black (Stone), he asked him: "O Abu Muhammad! What has reached you concerning that corner of the Black (Stone)?" Ata said: Abu Hurairah told me that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who faces it, seems to face the Hand of (Allah) Most Gracious." He said to him: "O Abu Muhammad! What about circumambulation?" Ata said: Abu Hurairah told me that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who circumambulates the House seven rounds, in which he does not say but "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is Greater", and "There is neither might nor power but with Allah", ten evil deeds are plotted out from him, and ten good deeds are

31 ـ بابُ الطَّوافِ بالحِجْرِ

2955 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ. حَدَّثَنَا شَيْبَانُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ؛ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْحِجْرِ. فَقَالَ: «**هوَ مِنَ الْبيتِ**» قُلْتُ: مَا مَنَعَهُمْ أَنْ يُدْخِلُوهُ فِيهِ؟ قَالَ: «**عَجزَتْ بِهِمُ النَّفَقَةُ**» قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعاً، لاَ يُصْعَدُ إِلَيْهِ إِلاَّ بِسُلَّمٍ؟ قَالَ: «**ذٰلِكَ فِعْلُ قَوْمِكِ. لِيُدْخِلُوهُ مَنْ شَاءُوا وَيَمْنَعُوهُ مَنْ شَاءُوا. وَلَوْلاَ أَنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِكُفْرٍ، مَخَافَةَ أَنْ تَنفِرَ قُلُوبُهُمْ، لَنَظَرْتُ هَلْ أُغَيِّرُهُ، فَأُدْخِلَ فِيهِ مَا انْتَقَصَ مِنْهُ، وَجَعَلْتُ بَابَهُ بِالأَرْضِ**».

32 ـ بابُ فَضْلِ الطَّوافِ

2956 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ طَافَ بِالْبَيْتِ وَصَلَّى رَكْعَتَيْنِ، كَانَ كَعِتْقِ رَقَبَةٍ**».

2957 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا حُمَيْدُ بْنُ أَبِي سَوِيَّةَ؛ قَالَ: سَمِعْتُ ابْنَ هِشَامٍ يَسْأَلُ عَطَاءَ بْنَ أَبِي رَبَاحٍ عَنِ الرُّكْنِ الْيَمَانِيِّ، وَهُوَ يَطُوفُ بِالْبَيْتِ. فَقَالَ عَطَاءٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**وُكِلَ بِهِ سَبْعُونَ مَلَكاً. فَمَنْ قَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ، قَالُوا: آمِينَ**».

فَلَمَّا بَلَغَ الرُّكْنَ الأَسْوَدَ قَالَ: يَا أَبَا مُحَمَّدٍ مَا بَلَغَكَ فِي هٰذَا الرُّكْنِ الأَسْوَدِ؟ فَقَالَ عَطَاءٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ فَاوَضَهُ فَإِنَّمَا يُفَاوِضُ يَدَ الرَّحْمٰنِ**».

قَالَ لَهُ ابْنُ هِشَامٍ: يَا أَبَا مُحَمَّدٍ فَالطَّوَافُ؟ قَالَ عَطَاءٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**مَنْ طَافَ بِالْبَيْتِ سَبْعاً وَلاَ يَتَكَلَّمُ إِلاَّ بِسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلاَ إِلٰهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، مُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ، وَكُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ، وَرُفِعَ لَهُ بِهَا عَشَرَةُ دَرَجَاتٍ. وَمَنْ طَافَ فَتَكَلَّمَ وَهُوَ فِي تِلْكَ الْحَالِ، خَاضَ فِي الرَّحْمَةِ بِرِجْلَيْهِ، كَخَائِضِ الْمَاءِ بِرِجْلَيْهِ**».

written for him, and he is raised up ten degrees; and he, who circumambulates and speaks while being in such a state, plunges into (Allah's) Mercy just with his feet (apart from the rest of his body), like such as plunges into the water."

[33] The Two-Rak'ah Prayer After The Circumambulation

2958- It is narrated on the authority of Al-Muttalib that he said: I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" finished from the seven (rounds of) his (circumambulation round the House), he came alongside the corner, where he offered a two-rak'ah prayer in the end of the circumambulation area, with nothing between him and the performers of circumambulation. Ibn Majah said: This applies to Mecca in particular.

2959- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" came and circumambulated the House seven (rounds), and then he offered a two-rak'ah prayer, Waki' said: He means at the Station (of Abraham), and then he went out to Safa.

2960- It is narrated on the authority of Jabir that when the Messenger of Allah "Allah's blessing and peace be upon him" finished from his circumambulation round the House, he came to the Station of Abraham, where Umar said to him: "O Messenger of Allah! This is the Station of our father Abraham, in connection with which Allah Almighty says: "and take you the Station of Abraham as a place of prayer."" (Al-Baqarah 125) Al-Walid said: I asked Malik: is it as such "and take you the Station of Abraham as a place of prayer" that he recited it? He answered in the affirmative.

[34] The Patient Could Circumambulate (Round The House) As Riding

2961- It is narrated on the authority of Umm Salamah that she said: I felt sick, and Allah's Apostle "Allah's blessing and peace be upon him" told me to perform circumambulation from behind the people while riding. I did so and I saw Allah's Apostle "Allah's blessing and peace be upon him" praying to the House and reciting the Surah of at-Tur, starting with "By at-Tur! And by a certain lined book!" Ibn Majah says: This is the narration of Abu Bakr.

[35] The Area Between The Round Wall And The Gate

2962- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I performed circumambulation (round the House) with Abdullah Ibn Amr, and when we finished from the seven

33 ـ بابُ الرَّكْعَتَيْنِ بَعْدَ الطَّوَافِ

2958 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ كَثِيرِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ، عَنْ أَبِيهِ، عَنِ الْمُطَّلِبِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا فَرَغَ مِنْ سَبْعِهِ جَاءَ حَتَّى يُحَاذِيَ بِالرُّكْنِ. فَصَلَّى رَكْعَتَيْنِ فِي حَاشِيَةِ الْمَطَافِ. وَلَيْسَ بَيْنَهُ وَبَيْنَ الطُّوَّافِ أَحَدٌ.

قَالَ ابْنُ مَاجَةَ: هٰذَا بِمَكَّةَ، خَاصَّةً.

2959 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ مُحَمَّدِ بْنِ ثَابِتٍ الْعَبْدِيِّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ فَطَافَ بِالْبَيْتِ سَبْعاً. ثُمَّ صَلَّى رَكْعَتَيْنِ. (قَالَ وَكِيعٌ: يَعْنِي عِنْدَ الْمَقَامِ) ثُمَّ خَرَجَ إِلَى الصَّفَا.

2960 ـ حدّثنا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ أَنَّهُ قَالَ: لَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ طَوَافِ الْبَيْتِ، أَتَى مَقَامَ إِبْرَاهِيمَ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ هٰذَا مَقَامُ أَبِينَا إِبْرَاهِيمَ الَّذِي قَالَ اللَّهُ سُبْحَانَهُ: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: 125].

قَالَ الْوَلِيدُ: فَقُلْتُ لِمَالِكٍ: هٰكَذَا قَرَأَهَا: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾؟ قَالَ: نَعَمْ.

34 ـ بابُ الْمَرِيضِ يَطُوفُ رَاكِباً

2961 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ. ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَأَحْمَدُ بْنُ سِنَانٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا مَرِضَتْ. فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَطُوفَ مِنْ وَرَاءِ النَّاسِ، وَهِيَ رَاكِبَةٌ. قَالَتْ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي إِلَى الْبَيْتِ وَهُوَ يَقْرَأُ: ﴿وَالطُّورِ ۝١ وَكِتَابٍ مَّسْطُورٍ﴾ [الطور: 1 ـ 2].

قَالَ ابْنُ مَاجَةَ: هٰذَا حَدِيثُ أَبِي بَكْرٍ.

35 ـ بابُ الْمُلْتَزَمِ

2962 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: سَمِعْتُ الْمُثَنَّى بْنَ الصَّبَّاحِ يَقُولُ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: طُفْتُ مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو. فَلَمَّا فَرَغْنَا مِنَ السَّبْعِ رَكَعْنَا فِي دُبُرِ الْكَعْبَةِ. فَقُلْتُ: أَلاَ نَتَعَوَّذُ بِاللَّهِ مِنَ النَّارِ قَالَ:

rounds, we offered a two-rak'ah prayer at the back of the Ka'bah. I said to him: "Should we not seek refuge with Allah from the fire (of Hell)?" he said: "I seek refuge with Allah from the fire (of Hell)." Then, he went and touched the corner (of the Black Stone), and then he stood up in the area between the round wall and the gate, to which he stuck his breast, hands and cheek, and then he said: "As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done."

[36] The Menstruating Woman Does All Ceremonies Barring Circumambulation

2963- It is narrated on the authority of A'ishah that she said: We set out with the intention of performing Hajj and when we reached Sarif, (a place six miles from Mecca) I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What is the matter with you? Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the Ka'bah." A'ishah added: "Allah's Apostle "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives.

[37] The Intention Of Performing Hajj Solely

2964- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" performed a sole Hajj.

2965- It is narrated on the authority of A'ishah, the Mother of the faithful believers that the Messenger of Allah "Allah's blessing and peace be upon him" performed a sole Hajj.

2966- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" performed a sole Hajj.

2967- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar and Uthman performed Hajj solely.

[38] Performing Hajj And Umrah Jointly

2968- It is narrated on the authority of Anas Ibn Malik that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" to Mecca, and I heard him saying: "(O Allah! I assume Ihram in) response to Your Call with both Umrah and Hajj jointly."

أَعُوذُ بِاللَّهِ مِنَ النَّارِ. قَالَ ثُمَّ مَضَىٰ فَاسْتَلَمَ الرُّكْنَ. ثُمَّ قَامَ بَيْنَ الْحِجْرِ وَالْبَابِ. فَأَلْصَقَ صَدْرَهُ وَيَدَيْهِ وَخَدَّهُ إِلَيْهِ. ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

36 ـ بابُ الحَائِضِ تَقْضِي المَنَاسِكَ إِلَّا الطَّوَافَ

2963 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لاَ نَرَىٰ إِلاَّ الْحَجَّ. فَلَمَّا كُنَّا بِسَرِفَ أَوْ قَرِيباً مِنْ سَرِفَ حِضْتُ. فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي. فَقَالَ: «**مَا لَكِ؟ أَنَفِسْتِ؟**» قُلْتُ: نَعَمْ. قَالَ: «**إِنَّ هٰذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ. فَاقْضِي الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ**».

قَالَتْ: وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

37 ـ بابُ الإِفْرَادِ بالحَجِّ

2964 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَأَبُو مُصْعَبٍ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ.

2965 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي الأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، وَكَانَ يَتِيماً فِي حَجْرِ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ.

2966 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ وَحَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ.

2967 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ اللَّهِ الْعُمَرِيُّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ أَفْرَدُوا الْحَجَّ.

38 ـ بابُ مَنْ قَرَنَ الحَجَّ والعُمْرَةَ

2968 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى مَكَّةَ. فَسَمِعْتُهُ يَقُولُ: «**لَبَّيْكَ عُمْرَةً وَحَجَّةً**».

2969- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(O Allah! I assume Ihram in) response to Your Call with both Umrah and Hajj jointly."

2970- It is narrated on the authority of As-Subai Ibn Ma'bad that he said: I was Christian, and then I embraced Islam. I assumed Ihram for both Hajj and Umrah jointly, thereupon both Salman Ibn Rabie'ah and Zaid Ibn Suhan heard me while assuming Ihram for both in Al-Qadisiyyah, and they said: "No doubt, this (man) is more straying than his camel." (I felt it difficult upon myself that) It seemed as if they placed a load of mountain upon me with their statement. I came to Umar Ibn Al-Khattab, and made a mention of that to him, thereupon he faced them, and blamed them. Then, he turned his face to me and said: "You've been guided aright to the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him"! You've been guided aright to the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him"!" Hisham told in his narration: Shaqiq said: More often, I and Masruq went to ask him about that.

(...) It is narrated on the authority of As-Subai Ibn Ma'bad that he said: Until recently, I was Christian, and then I embraced Islam. I pledged to make my effort (to affirm my faith), and thus I assumed Ihram for both Hajj and Umrah jointly...and the rest is the same.

2971- It is narrated on the authority of Abu Talhah that the Messenger of Allah "Allah's blessing and peace be upon him" performed both Hajj and Umrah jointly.

[39] The Circumambulation Of Such As Combines Both Umrah And Hajj

2972- It is narrated on the authority of Jabir Ibn Abdullah, Ibn Umar and Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" and his companions offered only one circumambulation for both their Umrah and Hajj (which they combined).

2973- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" offered only one circumambulation for both Umrah and Hajj.

2974- It is narrated on the authority of Nafi' that Ibn Umar came (with the intention to) combine both Umrah and Hajj; and he circumambulated round the House seven (rounds), and then compassed

2969 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ**».

2970 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ؛ قَالَ: سَمِعْتُ أَبَا وَائِلٍ، شَقِيقَ بْنَ سَلَمَةَ يَقُولُ: سَمِعْتُ الصُّبَيَّ بْنَ مَعْبَدٍ يَقُولُ: كُنْتُ رَجُلاً نَصْرَانِيًّا. فَأَسْلَمْتُ. فَأَهْلَلْتُ بِالْحَجِّ وَالْعُمْرَةِ. فَسَمِعَنِي سَلْمَانُ بْنُ رَبِيعَةَ، وَزَيْدُ بْنُ صُوحَانَ وَأَنَا أُهِلُّ بِهِمَا جَمِيعاً، بِالْقَادِسِيَّةِ. فَقَالاَ: لَهٰذَا أَضَلُّ مِنْ بَعِيرِهِ. فَكَأَنَّمَا حَمَلاَ عَلَيَّ جَبَلاً بِكَلِمَتِهِمَا. فَقَدِمْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ. فَذَكَرْتُ ذٰلِكَ لَهُ. فَأَقْبَلَ عَلَيْهِمَا، فَلاَمَهُمَا. ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ: هُدِيتَ لِسُنَّةِ النَّبِيِّ ﷺ. هُدِيتَ لِسُنَّةِ النَّبِيِّ ﷺ.

قَالَ هِشَامٌ فِي حَدِيثِهِ: قَالَ شَقِيقٌ: فَكَثِيراً مَا ذَهَبْتُ، أَنَا وَمَسْرُوقٌ، نَسْأَلُهُ عَنْهُ.

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ وَخَالِي يَعْلَىٰ، قَالُوا: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنِ الصُّبَيِّ بْنِ مَعْبَدٍ قَالَ: كُنْتُ حَدِيثَ عَهْدٍ بِنَصْرَانِيَّةٍ. فَأَسْلَمْتُ. فَلَمْ آلُ أَنْ أَجْتَهِدَ. فَأَهْلَلْتُ بِالْحَجِّ وَالْعُمْرَةِ. فَذَكَرَ نَحْوَهُ.

2971 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا حَجَّاجٌ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَخْبَرَنِي أَبُو طَلْحَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَنَ الْحَجَّ وَالْعُمْرَةَ.

39 ـ بابُ طَوَافِ القَارِنِ

2972 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ يَعْلَىٰ بْنِ حَارِثٍ الْمُحَارِبِيُّ، حَدَّثَنَا أَبِي عَنْ غَيْلاَنَ بْنِ جَامِعٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ وَطَاوُسٍ وَمُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَطُفْ هُوَ وَأَصْحَابُهُ لِعُمْرَتِهِمْ وَحَجَّتِهِمْ، حِينَ قَدِمُوا، إِلاَّ طَوَافاً وَاحِداً.

2973 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا عَبْثَرُ بْنُ الْقَاسِمِ، عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ طَافَ لِلْحَجِّ وَالْعُمْرَةِ طَوَافاً وَاحِداً.

2974 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ الزَّنْجِيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ قَدِمَ قَارِناً. فَطَافَ بِالْبَيْتِ سَبْعاً. وَسَعَىٰ بَيْنَ الصَّفَا وَالْمَرْوَةِ. ثُمَّ قَالَ: هٰكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ.

Safa and Marwah round, and then he said: "As such did the Messenger of Allah "Allah's blessing and peace be upon him"."

2975- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one assumes Ihram for both Umrah and Hajj jointly, then, offering one circumambulation (of seven rounds) will be sufficient for both, and he should not finishes his Ihram of his Umrah until he completes his Hajj, and thus he could finish Ihram of both."

[40] Completing The Umrah Unto Hajj

2976- It is narrated on the authority of Ibn Abbas that he said: Umar Ibn Al-Khattab told me: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Tonight a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and Umrah together. "

2977- It is narrated on the authority of Suraqah Ibn Ju'shum that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stood up and addressed us in that valley saying: "Beware! The (ceremonies of) Umrah have been included in (those of) Hajj to the Day of Judgement."

2978- It is narrated on the authority of Mutarrif Ibn Abdullah Ibn Ash-Shakhir that he said: Imran Ibn Husain said to me: I am going to narrate to you a Hadith today, by which Allah will benefit you afterwards. It should be known (to you) that some of the family of The Messenger of Allah "Allah's blessing and peace be upon him" offered Umrah during the (first) ten days of Dhul-Hijjah (i.e. in the month of Hajj, when they reached the place of assuming Ihram); and the Messenger of Allah "Allah's blessing and peace be upon him" did not forbid that, nor was it abrogated (by a Divine Revelation). Then, everyone adopted whatever he regarded (as valid) out of his own opinion.

2979- It is narrated on the authority of Abu Musa Al-Ash'ari that he used to give a religious verdict regarding as valid Hajj At-Tamattu (i.e. to assume Ihram for Umrah and Hajj separately). A man said to him: "Stick to restraint in giving some religious verdicts of yours, for you do not know what the Commander of the Believers has presented in the ceremonies (of Hajj) after you." Later on, he (Abu Musa) met and asked Umar about that. Umar said: "I know that The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions did that (Hajj At-Tamattu), but I dislike that they (men) might have sexual intercourse with their wives under

2975 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَحْرَمَ بِالْحَجِّ وَالْعُمْرَةِ، كَفَىٰ لَهُمَا طَوَافٌ وَاحِدٌ. وَلَمْ يَحِلَّ حَتَّى يَقْضِيَ حَجَّهُ، وَيَحِلَّ مِنْهُمَا جَمِيعاً**».

40 ـ بابُ التَّمَتُّعِ بالعُمْرَةِ إلى الحَجِّ

2976 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ (يَعْنِي دُحَيْماً). حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالاَ: حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ. حَدَّثَنِي عِكْرِمَةُ. قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَهُوَ بِالْعَقِيقِ: «**أَتَانِي آتٍ مِنْ رَبِّي. فَقَالَ: صَلِّ فِي هٰذَا الْوَادِي الْمُبَارَكِ. وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ**».

وَاللَّفْظُ لِدُحَيْمٍ.

2977 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنْ سُرَاقَةَ بْنِ جُعْشُمٍ، قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ خَطِيباً فِي هٰذَا الْوَادِي، فَقَالَ: «**أَلاَ إِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ**».

2978 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ يَزِيدَ بْنِ الشِّخِّيرِ، عَنْ أَخِيهِ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ الْحُصَيْنِ: إِنِّي أُحَدِّثُكَ حَدِيثاً لَعَلَّ اللَّهَ أَنْ يَنْفَعَكَ بِهِ بَعْدَ الْيَوْمِ. اعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِ اعْتَمَرَ طَائِفَةٌ مِنْ أَهْلِهِ فِي الْعَشْرِ مِنْ ذِي الْحِجَّةِ. وَلَمْ يَنْهَ عَنْهُ رَسُولُ اللَّهِ ﷺ. وَلَمْ يَنْزِلْ نَسْخُهُ. قَالَ فِي ذٰلِكَ، بَعْدُ، رَجُلٌ بِرَأْيِهِ مَا شَاءَ أَنْ يَقُولَ.

2979 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنِي أَبِي قَالاَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ مُوسَىٰ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ؛ أَنَّهُ كَانَ يُفْتِي بِالْمُتْعَةِ. فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ بَعْضَ فُتْيَاكَ. فَإِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ، فِي النُّسُكِ، بَعْدَكَ.

حَتَّى لَقِيتُهُ، بَعْدُ، فَسَأَلْتُهُ. فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَهُ وَأَصْحَابُهُ. وَلٰكِنِّي كَرِهْتُ أَنْ يَظَلُّوا بِهِنَّ مُعْرِسِينَ تَحْتَ الأَرَاكِ. ثُمَّ يَرُوحُونَ بِالْحَجِّ تَقْطُرُ رُؤُوسُهُمْ.

the shade of the trees, and then set out for Hajj with their heads dripping water (on account of taking bath from ceremonial impurity)."

[41] Dissolving (Ihram Of) Hajj

2980- It is narrated on the authority of Jabir Ibn Abdullah that he said: We assumed Ihram with the Messenger of Allah "Allah's blessing and peace be upon him" for Hajj only, without being mixed up with Umrah. We came to Mecca when four nights had passed of Dhul-Hijjah. When we circumambulated round the House, and compassed Safa and Marwah round, the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make it Umrah, and put off Ihram and to go to our wives (for sexual intercourse). We said: "It is only five days for us to go to Arafat: should we then set out to it just after having sexual intercourse (with our wives)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the most pious, and the most truthful among you. Had I not brought the sacrificial animals with me, I would also have put off Ihram." Suraqah Ibn Malik Ibn Ju'shum said: "O Messenger of Allah! Is this continuing Umrah on to Hajj as we have done to be held valid only this year, or is it held valid perpetually?" He said: "It is held valid perpetually."

2981- It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" five days to the end of Dhul-Qa'dah, with the intention to offer Hajj only, and when we arrived and became near (to the day of Arafat after offering the ceremonies of Umrah), the Messenger of Allah "Allah's blessing and peace be upon him" ordered that such as had no sacrificial animals to put off Ihram. All the people put off Ihram barring those who had sacrificial animals with them. When it was the day of Nahr, the meat of cows was brought to us, and it was said that the Messenger of Allah "Allah's blessing and peace be upon him" had slaughtered (cows) on behalf of his wives.

2982- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" and his companions set out to us, and we all assumed Ihram for Hajj, and when we reached Mecca, he said: "Change your (Ihram you've assumed for) Hajj into Umrah." The people said: "O Messenger of Allah! We've assumed Ihram for Hajj: how should we change it into Umrah?" he said: "Consider what I'm ordering you to do, and do accordingly." But they replied to him (that they liked to imitate him since he did not put off Ihram), thereupon he grew angry, and went and entered into A'ishah in a state of anger. When she saw the (traces of) anger in his face, she said: "Who did cause you to become angry? Might Allah make him angry!" on that he said: "Why

41 ـ بابُ فَسْخِ الحَجِّ

2980 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ خَالِصاً، لاَ نَخْلِطُهُ بِعُمْرَةٍ. فَقَدِمْنَا مَكَّةَ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ. فَلَمَّا طُفْنَا بِالْبَيْتِ، وَسَعَيْنَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً، وَأَنْ نَحِلَّ إِلَى النِّسَاءِ. فَقُلْنَا مَا بَيْنَنَا: لَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ خَمْسٌ. فَنَخْرُجُ إِلَيْهَا وَمَذَاكِيرُنَا تَقْطُرُ مَنِيًّا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي لأَبَرُّكُمْ وَأَصْدَقُكُمْ. وَلَوْلاَ الْهَدْيُ لأَحْلَلْتُ**» فَقَالَ سُرَاقَةُ بْنُ مَالِكٍ: أَمُتْعَتُنَا هٰذِهِ لِعَامِنَا هٰذَا، أَمْ لِأَبَدٍ؟ فَقَالَ: «**لاَ بَلْ لِأَبَدِ الأَبَدِ**».

2981 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ لاَ نُرَىٰ إِلاَّ الْحَجَّ. حَتَّى إِذَا قَدِمْنَا وَدَنَوْنَا، أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ أَنْ يَحِلَّ. فَحَلَّ النَّاسُ كُلُّهُمْ. إِلاَّ مَنْ كَانَ مَعَهُ هَدْيٌ. فَلَمَّا كَانَ يَوْمُ النَّحْرِ، دُخِلَ عَلَيْنَا بِلَحْمِ بَقَرٍ. فَقِيلَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ.

2982 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. فَأَحْرَمْنَا بِالْحَجِّ. فَلَمَّا قَدِمْنَا مَكَّةَ قَالَ: «**اجْعَلُوا حِجَّتَكُمْ عُمْرَةً**» فَقَالَ النَّاسُ: يَا رَسُولَ اللَّهِ قَدْ أَحْرَمْنَا بِالْحَجِّ. فَكَيْفَ نَجْعَلُهَا عُمْرَةً. قَالَ: «**انْظُرُوا مَا آمُرُكُمْ بِهِ، فَافْعَلُوا**» فَرَدُّوا عَلَيْهِ الْقَوْلَ. فَغَضِبَ. فَانْطَلَقَ. ثُمَّ دَخَلَ عَلَى عَائِشَةَ غَضْبَانَ. فَرَأَتِ الْغَضَبَ فِي وَجْهِهِ،

should I not become angry, since I give an order and they do not hasten to do it?"

2983- It is narrated on the authority of Safiyyah Bint Shaibah: Asma Bint Abu Bakr said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" while being in the state of Ihram. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has sacrificial animals with him should keep on his state of Ihram, and whoever has no sacrificial animals with him should put off Ihram." Since I had no sacrificial animals with me, I put off Ihram. But Az-Zubair had sacrificial animals with him. So, he did not put off Ihram. She (Asma) said: I put on my clothes and then went out and sat beside Az-Zubair who said: "Go away from me!" I said: "Do you fear that I would jump upon you?"

[42] What About The Opinion That Dissolving (The Ihram Of) Hajj Was (A Privilege Given) To Them In Particular

2984- It is narrated on he authority of Al-Harith Ibn Bilal Ibn Al-Harith from his father that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me about dissolving (the Ihram of) Hajj (and changing it) into Umrah: is it (a privilege given) to us in particular or common to all the people in general?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (a privilege given) to us in particular."

2985- It is narrated on the authority of Abu Dharr that he said: continuing Umrah on to Hajj was (a privilege given) to the companions of Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him") in particular.

[43] Compassing Safa And Marwah Round

2986- It is narrated on the authority of Hisham Ibn Urwah from his father that he said: I said to A'ishah: I think there is no harm on me if I do not compass Safa and Marwah round. On that she said: Allah Almighty says: "Behold! Safa and Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, there is no sin in them." (Al-Baqarah 158) had it been as you think, it (the Holy Statement) should have been: "if those who visit the House in the Season or at other times, should not compass them round, there is no sin in them." Verily, this Holy Verse was revealed in connection with some people from amongst the Ansar: whenever they assumed Ihram

فَقَالَتْ: مَنْ أَغْضَبَكَ؟ أَغْضَبَهُ اللَّهُ قَالَ: «**وَمَا لِي لاَ أَغْضَبُ وَأَنَا آمُرُ أَمْراً فَلاَ أُتْبَعُ؟**».

2983 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ. حَدَّثَنَا أَبُو عَاصِمٍ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. أَخْبَرَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ صَفِيَّةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُحرِمِينَ. فَقَالَ النَّبِيُّ ﷺ: «**مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُقِمْ عَلَى إِحْرَامِهِ. وَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، فَلْيَحْلِلْ**» قَالَتْ: وَلَمْ يَكُنْ مَعِي هَدْيٌ فَأَحْلَلْتُ. وَكَانَ مَعَ الزُّبَيْرِ هَدْيٌ، فَلَمْ يَحِلَّ. فَلَبِسْتُ ثِيَابِي وَجِئْتُ إِلَى الزُّبَيْرِ فَقَالَ: قُومِي عَنِّي. فَقُلْتُ: أَتَخْشَىٰ أَنْ أَثِبَ عَلَيْكَ؟

42 ـ بابُ مَنْ قَالَ كَانَ فَسْخُ الحَجِّ لهم خَاصَّةً

2984 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ الْحٰرِثِ بْنِ بِلاَلِ بْنِ الْحٰرِثِ، عَنْ أَبِيهِ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ فَسْخَ الْحَجِّ فِي الْعُمْرَةِ، لَنَا خَاصَّةً؟ أَمْ لِلنَّاسِ عَامَّةً؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**بَلْ لَنَا خَاصَّةً**».

2985 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: كَانَتِ الْمُتْعَةُ فِي الْحَجِّ لِأَصْحَابِ مُحَمَّدٍ ﷺ خَاصَّةً.

43 ـ بابُ السَّعْيِ بَيْنَ الصَّفَا والمَرْوَةِ

2986 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ؛ قَالَ: أَخْبَرَنِي أَبِي، قَالَ: قُلْتُ لِعَائِشَةَ: مَا أَرَىٰ عَلَيَّ جُنَاحاً أَنْ لاَ أَطَّوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. قَالَتْ: إِنَّ اللَّهَ يَقُولُ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: 158] وَلَوْ كَانَ كَمَا تَقُولُ، لَكَانَ: فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا، إِنَّمَا أُنْزِلَ هٰذَا فِي نَاسٍ مِنَ الأَنْصَارِ. كَانُوا إِذَا أَهَلُّوا، أَهَلُّوا لِمَنَاةَ. فَلاَ يَحِلُّ لَهُمْ أَنْ يَطَّوَّفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَلَمَّا قَدِمُوا مَعَ النَّبِيِّ ﷺ فِي الحَجِّ، ذَكَرُوا ذٰلِكَ لَهُ. فَأَنْزَلَهَا اللَّهُ. فَلَعَمْرِي مَا أَتَمَّ اللَّهُ، عَزَّ وَجَلَّ، حَجَّ مَنْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

(for Hajj), they would do for (a god they used to worship before Islam called) Manat, according to which they thought it unlawful for them to compass Safa and Marwah round. When they (embraced Islam and) came with the Messenger of Allah "Allah's blessing and peace be upon him" to perform Hajj, they made a mention of that to him, thereupon Allah Almighty revealed that. Indeed, Allah never regards as complete the Hajj of such as does not compass Safa and Marwah round.

2987- It is narrated on the authority of Safiyyah Bint Shaibah from a child's mother belonging to Shaibah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" compassing Safa and Marwah round, and he was saying: "The Abtah should not be covered but as running."

2988- It is narrated on the authority of Ibn Umar that he said: If I compass Safa and Marwah round as running, no doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having compassed them round as running; and if I walk between them, no doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having walked between them; and I am now an old man (unable to compass them round as running).

[44] What About Umrah

2989- It is narrated on the authority of Talhah Ibn Ubaidullah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "(Performing) Hajj is (obligatory upon Muslims like) Jihad, and Umrah is voluntary."

2990- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" when he offered the Umrah (in lieu of that of Hudaibiyah): he circumambulated (the House), and we did so with him, and he offered prayer, and we did so with him; and we screened him from the people (pagans) of Mecca, lest anyone might touch him with harm.

[45] Performing The Umrah In (The Month Of) Ramadan

2991- It is narrated on the authority of Wahb Ibn Khanbash that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Performing) Umrah in (the month of) Ramadan is equal (in reward) to (performing) Hajj" (even though it does not cancel out the obligation).

2992- It is narrated on the authority of Harem Ibn Khanbash that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

2987 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ وَلَدِ شَيْبَةَ؛ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْعَىٰ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَهُوَ يَقُولُ: «**لاَ يُقْطَعُ الأَبْطَحُ إِلاَّ شَدًّا**».

2988 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبِي عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ كَثِيرِ بْنِ جُمْهَانَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: إِنْ أَسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْعَىٰ. وَإِنْ أَمْشِ، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْشِي. وَأَنَا شَيْخٌ كَبِيرٌ.

44 ـ بابُ العُمْرَةِ

2989 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَىٰ الْخُشَنِيُّ. حَدَّثَنَا عُمَرُ بْنُ قَيْسٍ. أَخْبَرَنِي طَلْحَةُ بْنُ يَحْيَىٰ عَنْ عَمِّهِ إِسْحَاقَ بْنِ طَلْحَةَ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْحَجُّ جِهَادٌ وَالْعُمْرَةُ تَطَوُّعٌ**».

2990 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يَعْلَىٰ. حَدَّثَنَا إِسْمَاعِيلُ. سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ حِينَ اعْتَمَرَ. فَطَافَ وَطُفْنَا مَعَهُ. وَصَلَّى وَصَلَّيْنَا مَعَهُ وَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ، لاَ يُصِيبُهُ أَحَدٌ بِشَيْءٍ.

45 ـ بابُ العُمْرَةِ في رَمَضَانَ

2991 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ بَيَانٍ وَجَابِرٌ عَنِ الشَّعْبِيِّ، عَنْ وَهْبِ بْنِ خَنْبَشٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً**».

2992 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ، جَمِيعاً عَنْ دَاوُدَ بْنِ يَزِيدَ الزَّعَافِرِيِّ، عَنِ الشَّعْبِيِّ، عَنْ هَرِمِ بْنِ خَنْبَشٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً**».

"(Performing) Umrah in (the month of) Ramadan is equal (in reward) to (performing) Hajj" (even though it does not cancel out the obligation).

2993- It is narrated on the authority of Abu Ma'qil that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Performing) Umrah in (the month of) Ramadan is equal (in reward) to (performing) Hajj" (even though it does not cancel out the obligation).

2994- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Performing) Umrah in (the month of) Ramadan is equal (in reward) to (performing) Hajj" (even though it does not cancel out the obligation).

2995- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Performing) Umrah in (the month of) Ramadan is equal (in reward) to (performing) Hajj" (even though it does not cancel out the obligation).

[46] Performing Umrah In (The Month Of) Dhul-Qa'dah

2996- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never performed Umrah but in (the month of) Dhul-Qa'dah.

2997- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" never performed Umrah but in (the month of) Dhul-Qa'dah.

[47] Performing Umrah In (The Month Of) Rajab

2998- It is narrated on the authority of Urwah that Ibn Umar was asked: "In which month did the Messenger of Allah "Allah's blessing and peace be upon him" perform Umrah?" he said: "He performed Umrah in (the month of) Rajab." On that A'ishah said: "The Messenger of Allah "Allah's blessing and peace be upon him" did never perform Umrah in Rajab; even though he did not perform Umrah but that he, i.e. Ibn Umar, was with him.

[48] Assuming Ihram For Umrah From Tan'im

2999- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakr that the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to make A'ishah (his sister) ride behind him, and assume Ihram for Umrah from Tan'im.

3000- It is narrated on the authority of A'ishah that she said: We set out along with Allah's Apostle "Allah's blessing and peace be upon him" shortly before the appearance of the new moon (crescent) of the

2993 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مَعْقِلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً**».

2994 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً**».

2995 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ بْنِ وَاقِدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً**».

46 ـ بابُ العُمْرَةِ في ذي القَعْدَةِ

2996 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمْ يَعْتَمِرْ رَسُولُ اللَّهِ ﷺ إِلاَّ فِي ذِي الْقَعْدَةِ.

2997 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ حَبِيبٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمْ يَعْتَمِرْ رَسُولُ اللَّهِ ﷺ عُمْرَةً إِلاَّ فِي ذِي الْقَعْدَةِ.

47 ـ بابُ العُمْرَةِ في رَجَبٍ

2998 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ حَبِيبٍ (يَعْنِي ابْنَ أَبِي ثَابِتٍ) عَنْ عُرْوَةَ، قَالَ: سُئِلَ ابْنُ عُمَرَ: فِي أَيِّ شَهْرٍ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: فِي رَجَبٍ. فَقَالَتْ عَائِشَةُ: مَا اعْتَمَرَ رَسُولُ اللَّهِ ﷺ فِي رَجَبٍ قَطُّ. وَمَا اعْتَمَرَ إِلاَّ وَهُوَ مَعَهُ (تَعْنِي ابْنَ عُمَرَ).

48 ـ بابُ العُمْرَةِ مِنَ التَّنْعِيمِ

2999 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ عُثْمَانَ بْنِ شَافِعٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ. أَخْبَرَنِي عَمْرُو بْنُ أَوْسٍ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ، فَيُعْمِرَهَا مِنَ التَّنْعِيمِ.

3000 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ. نُوَافِي هِلاَلَ ذِي الْحِجَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَرَادَ مِنْكُمْ أَنْ يُهِلَّ بِعُمْرَةٍ،**

month of Dhul-Hijjah and he said to us: "Whoever wants to assume Ihram for Hajj may do so, and whoever wants to assume Ihram for Umrah may do so. Had I not brought the sacrifice (with me), I would have assumed Ihram for Umrah." So some of us assumed Ihram for Umrah while the others for Hajj. I was amongst those who assumed Ihram for Umrah. We set out until the day of Arafat came upon me while I was still menstruating. I complained to the Messenger of Allah “Allah’s blessing and peace be upon him” (about that) and he said: "Abandon your Umrah, undo and comb your hair, and assume Ihram for Hajj." When it was the night of Hasba, and Allah has helped us complete our Hajj, he sent Abd Ar-Rahman Ibn Abu Bakr with me. He made me ride behind him and he set out to Tan’im and I assumed Ihram for Umrah (and performed it). Thus, Allah enabled us to complete our Hajj and Umrah; and neither sacrifice, nor charity, nor fasting was due.

[49] Assuming Ihram For Umrah From Jerusalem

3001- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who assumes Ihram for Umrah from Jerusalem, will have (his sins) forgiven for him.”

3002- It is narrated on the authority of Umm Hakim Bint Umayyah from Umm Salamah, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who assumes Ihram for Umrah from Jerusalem, it acts as expiation for whatever sins prior to it.” She said: So, I set out from Jerusalem, after I had assumed Ihram for Umrah.

[50] How Many Times Did The Messenger Of Allah “Allah’s Blessing And Peace Be Upon Him” Perform Umrah

3003- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” performed Umrah four times: one of Al-Hudaibiyah, the second was in lieu of it (when he was detained from completing it) in the coming year, the third was from Ji’ranah, and the fourth was that which he performed with his Hajj.

[51] Setting Out To Mina

3004- It is narrated on the authority of Ibn Abbas that on the day of Tarwiyah (eighth of Dhul-Hijjah), the Messenger of Allah “Allah’s blessing and peace be upon him” offered Zhuhr, Asr, Maghrib, Isha, and Fajr prayers at Mina; and then he set out in the morning to Arafat.

فَلْيُهْلِلْ. فَلَوْلاَ أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ». قَالَتْ: فَكَانَ مِنَ الْقَوْمِ مَنْ أَهَلَّ بِعُمْرَةٍ. وَمِنْهُمْ مَنْ أَهَلَّ بِحَجٍّ. فَكُنْتُ أَنَا مِمَّنْ أَهَلَّ بِعُمْرَةٍ.

قَالَتْ: فَخَرَجْنَا حَتَّى قَدِمْنَا مَكَّةَ. فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنَا حَائِضٌ، لَمْ أَحِلَّ مِنْ عُمْرَتِي. فَشَكَوْتُ ذٰلِكَ إِلَى النَّبِيِّ ﷺ. فَقَالَ: «**دَعِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ**». قَالَتْ: فَفَعَلْتُ. فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ. وَقَدْ قَضَى اللّهُ حَجَّنَا، أَرْسَلَ مَعِيَ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي وَخَرَجَ إِلَى التَّنْعِيمِ. فَأَحْلَلْتُ بِعُمْرَةٍ. فَقَضَى اللّهُ حَجَّنَا وَعُمْرَتَنَا، وَلَمْ يَكُنْ فِي ذٰلِكَ هَدْيٌ وَلاَ صَدَقَةٌ وَلاَ صَوْمٌ.

49 ـ بابُ مَنْ أَهَلَّ بعُمْرَةٍ مِنْ بَيْتِ المَقْدِسِ

3001 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ أُمِّ حَكِيمٍ بِنْتِ أُمَيَّةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللّهِ ﷺ قَالَ: «**مَنْ أَهَلَّ بِعُمْرَةٍ مِنْ بَيْتِ الْمَقْدِسِ، غُفِرَ لَهُ**».

3002 ـ حدّثنا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَحْيَىٰ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّهِ أُمِّ حَكِيمٍ بِنْتِ أُمَيَّةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللّهِ ﷺ: «**مَنْ أَهَلَّ بِعُمْرَةٍ مِنْ بَيْتِ الْمَقْدِسِ، كَانَتْ لَهُ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ**».

قَالَتْ: فَخَرَجْتُ (أَيْ مِنْ بَيْتِ الْمَقْدِسِ) بِعُمْرَةٍ.

50 ـ بابٌ كَم اعْتَمَرَ النَّبيُّ ﷺ

3003 ـ حدّثنا أَبُو إِسْحَاقَ الشَّافِعِيُّ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ. حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: اعْتَمَرَ رَسُولُ اللّهِ ﷺ أَرْبَعَ عُمَرٍ عُمْرَةَ الْحُدَيْبِيَةِ، وَعُمْرَةَ الْقَضَاءِ مِنْ قَابِلٍ، وَالثَّالِثَةَ مِنَ الْجِعْرَانَةِ، وَالرَّابِعَةَ الَّتِي مَعَ حَجَّتِهِ.

51 ـ بابُ الخُرُوجِ إلى مِنًى

3004 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللّهِ ﷺ صَلَّى بِمِنًى، يَوْمَ التَّرْوِيَةِ، الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ. ثُمَّ غَدَا إِلَى عَرَفَةَ.

3005- It is narrated on the authority of Ibn Umar that he used to offer the five (obligatory) prayers (on the day of Tarwiyah) at Mina, and he told that the Messenger of Allah "Allah's blessing and peace be upon him" did the same.

[52] Halting In Mina

3006- It is narrated on the authority of A'ishah that she said: I said: "O Messenger of Allah! Should we build a house for you at Mina?" he said: "No, for Mina is the kneeling place of such as comes first."

3007- It is narrated on the authority of A'ishah that she said: We said: "O Messenger of Allah! Should we build a house for you at Mina, so that it would protect you from the (heat of the) sun?" he said: "No, for Mina is the kneeling place of such as comes first."

[53] Going In The Morning From Mina To Arafat

3008- It is narrated on the authority of Anas Ibn Malik that he said: On that day (i.e. the ninth of Dhul-Hijjah) we set out in the morning with the Messenger of Allah "Allah's blessing and peace be upon him" from Mina to Arafat, while some of us were magnifying Allah and others performing Talbiyah; and this (who was magnifying) did not criticize that (who was performing Talbiyah), nor did that find fault with this (and perhaps he substituted these and those for this and that).

[54] Descending On Arafat

3009- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to descend in Arafat at the valley of Namirah. When Al-Hajjaj killed Ibn Az-Zubair, he sent to Ibn Umar, enquiring about which hour in the morning the Messenger of Allah "Allah's blessing and peace be upon him" used to set out on that day; thereupon he replied: "When it is time, we will se out." Al-Hajjaj sent a man to see which hour he (Ibn Umar) would set out. When Ibn Umar intended to set out, he said: "Has the sun declined?" they answered: "It has not declined yet." Then, he sat down. he said: "Has the sun declined?" they answered: "It has not declined yet." Then, he sat down. he said: "Has the sun declined?" they answered: "It has not declined yet." Then, he sat down. he said: "Has the sun declined?" they answered: "yes." When they told him that it had declined, he set out.

[55] The Stay In Arafat

3010- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed at (a certain

3005 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ كَانَ يُصَلِّي الصَّلَوَاتِ الْخَمْسَ بِمِنًى. ثُمَّ يُخْبِرُهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

52 ـ بابُ النُّزُولِ بِمِنًى

3006 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَلاَ نَبْنِي لَكَ بِمِنًى بَيْتاً؟ قَالَ: «**لاَ. مِنًى مُنَاخُ مَنْ سَبَقَ**».

3007 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ أُمِّهِ مُسَيْكَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قُلْنَا: يَا رَسُولَ اللَّهِ أَلاَ نَبْنِي لَكَ بِمِنًى بَيْتاً يُظِلُّكَ؟ قَالَ: «**لاَ. مِنًى مُنَاخُ مَنْ سَبَقَ**».

53 ـ بابُ الغُدُوِّ مِنْ مِنًى إلى عَرَفَات

3008 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسٍ؛ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي هٰذَا الْيَوْمِ، مِنْ مِنًى إِلَى عَرَفَةَ. فَمِنَّا مَنْ يُكَبِّرُ. وَمِنَّا مَنْ يُهِلُّ. فَلَمْ يَعِبْ هٰذَا عَلَى هٰذَا. وَلاَ هٰذَا عَلَى هٰذَا. (وَرُبَّمَا قَالَ: هٰؤُلاَءِ عَلَى هٰؤُلاَءِ. وَلاَ هٰؤُلاَءِ عَلَى هٰؤُلاَءِ).

54 ـ بابُ المَنْزِلِ بِعَرَفَةَ

3009 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. أَنْبَأَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْزِلُ بِعَرَفَةَ فِي وَادِي نَمِرَةَ. قَالَ: فَلَمَّا قَتَلَ الْحَجَّاجُ ابْنَ الزُّبَيْرِ، أَرْسَلَ إِلَى ابْنِ عُمَرَ: أَيَّ سَاعَةٍ كَانَ النَّبِيُّ ﷺ يَرُوحُ فِي هٰذَا الْيَوْمِ؟ قَالَ: إِذَا كَانَ ذٰلِكَ رُحْنَا. فَأَرْسَلَ الْحَجَّاجُ رَجُلاً يَنْظُرُ إِلَى سَاعَةٍ يَرْتَحِلُ. فَلَمَّا أَرَادَ ابْنُ عُمَرَ أَنْ يَرْتَحِلَ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: لَمْ تَزِغْ بَعْدُ. فَجَلَسَ. ثُمَّ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: لَمْ تَزِغْ بَعْدُ. فَجَلَسَ. ثُمَّ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: لَمْ تَزِغْ بَعْدُ. فَجَلَسَ. ثُمَّ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: نَعَمْ. فَلَمَّا قَالُوا: قَدْ زَاغَتِ، ارْتَحَلَ. قَالَ وَكِيعٌ: يَعْنِي رَاحَ.

55 ـ بابُ المَوْقِفِ بِعَرَفَات

3010 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ؛ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ. فَقَالَ: «**هٰذَا الْمَوْقِفُ. وَعَرَفَةُ كُلُّهَا مَوْقِفٌ**».

place of) Arafat and then he said: "This is the place of stay; and the whole (area of) Arafat is fitting for a place of stay."

3011- It is narrated on the authority of Yazid Ibn Shaiban that he said: We were standing at a place, far from the place of stay (of the imam), thereupon Ibn Mirba' came to us and said: "I'm Allah's Apostle to you, and he tells you to keep on your places, for now (by your standing at this place which is a part of Arafat) you stand on a portion of the heritage of Abraham, (who laid the foundation of staying at Arafat)."

3012- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The whole (area of) Arafat is fitting for a place of stay, and you should move away from the middle of Arafat; and the whole (area of) Muzdalifah is fitting for a place of stay, and you should move away from the middle of Muhassir; and the whole (area of) Mina is fitting for a place of slaughtering (sacrifice) except what is behind Aqabah."

[56] The Supplication In Arafat

3013- It is narrated on the authority of Abbas Ibn Mirdas As-Sulaim that the Messenger of Allah invoked forgiveness for his nation in the evening (prior to the day) of Arafat, and he was responded to (by Allah saying): "I've forgiven for them barring the wrongdoer, from whom I take up the right of the wronged one." He said: "O Lord! If You so like, you could give the wronged one from the Garden, and forgive the wrongdoer!" but he was not responded to in this evening. When morning came upon him and he was at Muzdalifah, he repeated the invocation, he received the answer for what he asked. On that the Messenger of Allah "Allah's blessing and peace be upon him" laughed (or smiled). Abu Bakr and Umar said: "Let my father be sacrificed for you! You've never used to laugh at that hour: what has caused you to laugh, might Allah keep you cheerful?" on that he said: "When Iblis, Allah's enemy, came to know that Allah Almighty responded to my invocation of forgiveness for all of my nation, he took dust and started throwing it over his head, invoking destruction and perdition upon himself. Thus, I laughed on account of seeing him having been scared."

3014- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no day, on which Allah Almighty is more ready to release a servant from the fire (of Hell) than the day of Arafah. He Almighty comes near them (with His Mercy and Forgiveness), and then vie in glory with the angels because of them, saying: "What do those want?"

3011 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، عَنْ يَزِيدَ بْنِ شَيْبَانَ؛ قَالَ: كُنَّا وُقُوفاً فِي مَكَانٍ تُبَاعِدُهُ مِنَ الْمَوْقِفِ. فَأَتَانَا ابْنُ مِرْبَعٍ فَقَالَ: إِنِّي رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ. يَقُولُ: «**كُونُوا عَلَى مَشَاعِرِكُمْ. فَإِنَّكُمُ الْيَوْمَ عَلَى إِرْثٍ مِنْ إِرْثِ إِبْرَاهِيمَ**».

3012 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ اللَّهِ الْعُمَرِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ عَرَفَةَ مَوْقِفٌ. وَارْتَفِعُوا عَنْ بَطْنِ عَرَفَةَ وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ. وَارْتَفِعُوا عَنْ بَطْنِ مُحَسِّرٍ. وَكُلُّ مِنًى مَنْحَرٌ. إِلاَّ مَا وَرَاءَ الْعَقَبَةِ**».

56 ـ بَابُ الدُّعَاءِ بِعَرَفَةَ

3013 ـ حدّثنا أَيُّوبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ. حَدَّثَنَا عَبْدُ الْقَاهِرِ بْنُ السَّرِيِّ السُّلَمِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ كِنَانَةَ بْنِ عَبَّاسِ بْنِ مِرْدَاسٍ السُّلَمِيُّ، أَنَّ أَبَاهُ أَخْبَرَهُ عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ دَعَا لِأُمَّتِهِ عَشِيَّةَ عَرَفَةَ بِالْمَغْفِرَةِ. فَأُجِيبَ: إِنِّي قَدْ غَفَرْتُ لَهُمْ، مَا خَلاَ الظَّالِمَ. فَإِنِّي آخُذُ لِلْمَظْلُومِ مِنْهُ. قَالَ: «**أَيْ رَبِّ إِنْ شِئْتَ أَعْطَيْتَ الْمَظْلُومَ مِنَ الْجَنَّةِ. وَغَفَرْتَ لِلظَّالِمِ**» فَلَمْ يُجَبْ عَشِيَّتَهُ. فَلَمَّا أَصْبَحَ بِالْمُزْدَلِفَةِ أَعَادَ الدُّعَاءَ. فَأُجِيبَ إِلَى مَا سَأَلَ. قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ، أَوْ قَالَ: تَبَسَّمَ. فَقَالَ لَهُ أَبُو بَكْرٍ وَعُمَرُ: بِأَبِي أَنْتَ وَأُمِّي إِنَّ هٰذِهِ لَسَاعَةٌ مَا كُنْتَ تَضْحَكُ فِيهَا. فَمَا الَّذِي أَضْحَكَكَ؟ أَضْحَكَ اللَّهُ سِنَّكَ! قَالَ: «**إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ، لَمَّا عَلِمَ أَنَّ اللَّهَ، عَزَّ وَجَلَّ، قَدِ اسْتَجَابَ دُعَائِي، وَغَفَرَ لِأُمَّتِي، أَخَذَ التُّرَابَ فَجَعَلَ يَحْثُوهُ عَلَى رَأْسِهِ وَيَدْعُو بِالْوَيْلِ وَالثُّبُورِ. فَأَضْحَكَنِي مَا رَأَيْتُ مِنْ جَزَعِهِ**».

3014 ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الْمِصْرِيُّ أَبُو جَعْفَرٍ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ يُونُسَ بْنَ يُوسُفَ يَقُولُ عَنِ ابْنِ الْمُسَيَّبِ، قَالَ: قَالَتْ عَائِشَةُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ عَزَّ وَجَلَّ فِيهِ عَبْداً مِنَ النَّارِ، مِنْ يَوْمِ عَرَفَةَ. وَإِنَّهُ لَيَدْنُو عَزَّ وَجَلَّ، ثُمَّ يُبَاهِي بِهِمُ الْمَلاَئِكَةَ فَيَقُولُ: مَا أَرَادَ هٰؤُلاَءِ؟**».

[57] When One Comes To Arafah Before Dawn On The Night Of Mina

3015- It is narrated on the authority of Abd Ar-Rahman Ibn Ya'mur Ad-Daili: I was attendant when the Messenger of Allah "Allah's blessing and peace be upon him" was standing at Arafah, and some people from Najd came to him and asked: "O Messenger of Allah! How should Hajj (be achieved)?" he said: "The (most fundamental portion of) Hajj is (to stand at) Arafah. Whoever could manage to reach Arafah before the rise of the dawn, no doubt, he has caught (Hajj). Moreover, the days of Mina are three, But if any one hastens to leave in two days, there is no blame on him, and whoever stays more, there is no harm to him." Then, he made somebody behind him announce that publicly.

(...)It is narrated on the authority of Abd Ar-Rahman Ibn Ya'mur Ad-Daili that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" at Arafah, and some people from Najd came to him...and the rest is the same.

3016- It is narrated on the authority of Urwah Ibn Mudarris At-Ta'i that he performed Hajj during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and he did not catch up with the people but when they were at Muzdalifah. He said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "O Messenger of Allah! (I've come from the mountains of Tai so much quickly that) I troubled my mount and tired myself. By Allah! I've left no elevated tract of sand but I stood upon it. So, should my Hajj be considered as valid?" upon this the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attends this prayer of ours, keeps staying with us until we move, and he has stood at Arafah by day or at night earlier, then, he has completed his Hajj, and fulfilled his holy ceremonies."

[58] The Departure From Arafat

3017- It is narrated on the authority of Usamah Ibn Zaid that he was asked: "How was the speed of (the camel of) Allah's Apostle "Allah's blessing and peace be upon him" while leaving Arafat?" Usamah replied: "The Prophet "Allah's blessing and peace be upon him" proceeded on with a modest pace, and when there was enough space he would (let his camel) go very fast."

3018- It is narrated on the authority of A'ishah that she said: The Quraish people said: "We are the dwellers of the (area surrounding the) House, so, we should not go beyond the borders of the Sanctuary." On

57 ـ بابُ مَنْ أَتَى عَرَفَةَ قَبْلَ الفَجْرِ لَيْلَةَ جَمْعٍ

3015 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ. سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَعْمَرَ الدِّيلِيَّ؛ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ وَاقِفٌ بِعَرَفَةَ. وَأَتَاهُ نَاسٌ مِنْ أَهْلِ نَجْدٍ. فَقَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ الْحَجُّ؟ قَالَ: «**الْحَجُّ عَرَفَةُ. فَمَنْ جَاءَ قَبْلَ صَلاةِ الْفَجْرِ لَيلَةَ جَمْعٍ فَقَدْ تَمَّ حَجُّهُ. أَيَّامُ مِنًى ثَلاثَةٌ. فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلا إِثْمَ عَلَيْهِ. وَمَنْ تَأَخَّرَ فَلاَ إِثْمَ عَلَيْهِ**» ثُمَّ أَرْدَفَ رَجُلاً خَلْفَهُ فَجَعَلَ يُنَادِي بِهِنَّ.

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا الثَّوْرِيُّ عَنْ بُكَيْرِ بْنِ عَطَاءٍ اللَّيْثِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَعْمَرَ الدِّيلِيِّ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، بِعَرَفَةَ. فَجَاءَهُ نَفَرٌ مِنْ أَهْلِ نَجْدٍ. فَذَكَرَ نَحْوَهُ.

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: مَا أُرَىٰ لِلثَّوْرِيِّ حَدِيثاً أَشْرَفَ مِنْهُ.

3016 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ عَامِرٍ، يَعْنِي الشَّعْبِيَّ، عَنْ عُرْوَةَ بْنِ مُضَرِّسٍ الطَّائِيِّ أَنَّهُ حَجَّ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَلَمْ يُدْرِكِ النَّاسَ إِلاَّ وَهُمْ بِجَمْعٍ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَنْضَيْتُ رَاحِلَتِي. وَأَتْعَبْتُ نَفْسِي. وَاللَّهِ إِنْ تَرَكْتُ مِنْ حَبْلٍ إِلاَّ وَقَفْتُ عَلَيْهِ. فَهَلْ لِي مِنْ حَجٍّ؟ فَقَالَ النَّبِيُّ ﷺ: «**مَنْ شَهِدَ مَعَنَا الصَّلاَةَ، وَأَفَاضَ مِنْ عَرَفَاتٍ، لَيلاً أَوْ نَهَاراً، فَقَدْ قَضَىٰ تَفَثَهُ، وَتَمَّ حَجُّهُ**».

58 ـ بابُ الدَّفْعِ مِنْ عَرَفَةَ

3017 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّهُ سُئِلَ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ حِينَ دَفَعَ عَنْ عَرَفَةَ؟ قَالَ: كَانَ يَسِيرُ الْعَنَقَ. فَإِذَا وَجَدَ فَجْوَةً، نَصَّ.

قَالَ وَكِيعٌ: يَعْنِي فَوْقَ الْعَنَقِ.

3018 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا الثَّوْرِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَتْ قُرَيْشٌ: نَحْنُ قَوَاطِنُ الْبَيْتِ. لاَ نُجَاوِزُ الْحَرَمَ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: 199].

that Allah revealed: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful." (Al-Baqarah 199)

[59] Halting (In The Area) Between Arafat And Muzdalifah For Such As Has A Certain Need

3019- It is narrated on the authority of Usamah Ibn Zaid: I accompanied Allah's Apostle "Allah's blessing and peace be upon him" when he proceeded from Arafat and when he reached the mountain pass, where the chiefs used to halt, he dismounted, urinated and then performed ablution but not perfectly. I said to him: "(Should you not offer) the prayer, O Allah's Apostle?" He said: "The (place of) prayer is ahead of you." When he reached Al-Muzdalifah, the call for prayer was pronounced, and the prayer was established and he led the Maghrib prayer. Then none loosened (what was over his camel until he offered Isha prayer.

[60] Combining Both Prayers (Of Maghrib And Isha) In Muzdalifah

3020- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: I offered both Maghrib and Isha prayers at Muzdalifah with the Messenger of Allah "Allah's blessing and peace be upon him" in his Farewell Hajj.

3021- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" offered Maghrib prayer at Muzdalifah, and when we made our mounts kneel down, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer should be established."

[61] The Stay In Muzdalifah

3022- It is narrated on the authority of Amr Ibn Maimun that he said: We performed Hajj with Umar Ibn Al-Khattab, and when we intended to pass on from Muzdalifah, Umar said: "The pagans used to say: "Rise O (mountain of) Thabir, so that we would go as quickly as we could to take over (the meet of sacrifices)!" they used not to pour down until sun would rise. The Messenger of Allah "Allah's blessing and peace be upon him" then opposed them, when he passed on before the sunrise."

3023- It is narrated on the authority of Jabir that he said: In the Farewell Hajj, The Messenger of Allah "Allah's blessing and peace be upon him" passed on (from Muzdalifah) with tranquility, and he ordered them (his companions) to adhere to tranquility. He further ordered them to throw (the Jamrahs) with pebbles (as little as to be carried by) fingers; and in the

59 ـ بابُ النُّزُولِ بَيْنَ عَرَفَاتٍ وجَمْعٍ لِمَنْ كَانَتْ له حَاجَةٌ

3019 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: أَفَضْتُ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا بَلَغَ الشِّعْبَ الَّذِي يَنْزِلُ عِنْدَهُ الأُمَرَاءُ، نَزَلَ فَبَالَ فَتَوَضَّأَ. قُلْتُ: الصَّلاَةَ! قَالَ: «**الصَّلاَةُ أَمَامَكَ**» فَلَمَّا انْتَهَىٰ إِلَى جَمْعٍ أَذَّنَ وَأَقَامَ ثُمَّ صَلَّى الْمَغْرِبَ، ثُمَّ لَمْ يَحِلَّ أَحَدٌ مِنَ النَّاسِ، حَتَّى قَامَ فَصَلَّى الْعِشَاءَ.

60 ـ بابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ بجَمْعٍ

3020 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ؛ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْرِبَ وَالْعِشَاءَ، فِي حِجَّةِ الْوَدَاعِ، بِالْمُزْدَلِفَةِ.

3021 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى المَغْرِبَ بِالْمُزْدَلِفَةِ. فَلَمَّا أَنَخْنَا قَالَ: «**الصَّلاَةُ بِإِقَامَةٍ**».

61 ـ بابُ الوُقُوفِ بجَمْعٍ

3022 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ؛ قَالَ: حَجَجْنَا مَعَ عُمَرَ بْنِ الْخَطَّابِ. فَلَمَّا أَرَدْنَا أَنْ نُفِيضَ مِنَ الْمُزْدَلِفَةِ، قَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا يَقُولُونَ: أَشْرِقْ ثَبِيرُ. كَيْمَا نُغِيرُ. وَكَانُوا لاَ يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ. فَخَالَفَهُمْ رَسُولُ اللَّهِ ﷺ، فَأَفَاضَ قَبْلَ طُلُوعِ الشَّمْسِ.

3023 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ عَنِ الثَّوْرِيِّ؛ قَالَ: قَالَ أَبُو الزُّبَيْرِ: قَالَ: جَابِرٌ: أَفَاضَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ، وَعَلَيْهِ السَّكِينَةُ. وَأَمَرَهُمْ بِالسَّكِينَةِ. وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَىٰ الْخَذْفِ. وَأَوْضَعَ فِي وَادِي مُحَسِّرٍ. وَقَالَ: «**لِتَأْخُذْ أُمَّتِي نُسُكَهَا فَإِنِّي لاَ أَدْرِي لَعَلِّي لاَ أَلْقَاهُمْ بَعْدَ عَامِي هٰذَا**».

valley of Muhassir, he said: "Let (the people of) my nation (learn and) take their ceremonies, for I do not know whether I shall meet them again after this year of mine."

3024- It is narrated on the authority of Bilal Ibn Rabah that the Messenger of Allah "Allah's blessing and peace be upon him" said to him in the morning of (the day of) Muzdalifah: "O Bilal! Make the people keep silent (or quiet)!" then he said: "Verily, Allah has bestowed upon you in this gathering of you out of His Bounty, to the extent that he gave (the heritage in the Garden of) such as does evil among you to such as does good among you, and gave such as does good among you what he asks for. Pass on in the Name of Allah."

[62] When One Proceeds On From Muzdalifah To Mina To Throw The Jimar

3025- It is narrated on the authority of Ibn Abbas that he said: We, sons of Abd Al-Muttalib, went ahead of the Messenger of Allah "Allah's blessing and peace be upon him" from Muzdalifah, riding asses belonging to us, thereupon he started beating our thighs and saying: "O my sons! Do not throw the Jamrah until the sun rises!" the following addition is in the narration of Sufyan: And I do not think anyone should throw it before the sun rises.

3026- It is narrated on the authority of Ibn Abbas that he said: I was among those who went ahead of the Messenger of Allah "Allah's blessing and peace be upon him", as being one of the weak members of his family.

3027- It is narrated on the authority of A'ishah that Sawdah Bint Zam'ah was a heavy woman. So, she asked the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to leave Muzdalifah before the people should leave, and he gave her permission.

[63] What Size Should The Throwing Pebbles Be

3028- It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his mother that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" on the day of Nahr (i.e. slaughtering sacrifice), near the Jamrah of Aqabah, riding a mule, while saying: "O people! When you throw the Jamrah, you should throw it with pebbles (as little as to be carried by) fingers."

3029- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me in the morning of (the day of) the Jamrah of Al-Aqabah: "Get some pebbles

3024 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا ابْنُ أَبِي رَوَّادٍ، عَنْ أَبِي سَلَمَةَ الْحِمْصِيِّ، عَنْ بِلاَلِ بْنِ رَبَاحٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ، غَدَاةَ جَمْعٍ: «**يَا بِلاَلُ أَسْكِتِ النَّاسَ**» أَوْ «**أَنْصِتِ النَّاسَ**» ثُمَّ قَالَ: «**إِنَّ اللَّهَ تَطَوَّلَ عَلَيْكُمْ فِي جَمْعِكُمْ هٰذَا فَوَهَبَ مُسِيئَكُمْ لِمُحْسِنِكُمْ. وَأَعْطَىٰ مُحْسِنَكُمْ مَا سَأَلَ. ادْفَعُوا بِاسْمِ اللَّهِ**».

62 ـ بابُ مَنْ تَقَدَّمَ مِنْ جَمْعٍ إلى مِنًى لِرَمْيِ الجِمَارِ

3025 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَدِمْنَا رَسُولَ اللَّهِ ﷺ، أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ، عَلَى حُمُرَاتٍ لَنَا مِنْ جَمْعٍ. فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا وَيَقُولُ: «**أُبَيْنِيَّ! لاَ تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ**».

زَادَ سُفْيَانُ فِيهِ: «**وَلاَ إِخَالُ أَحَداً يَرْمِيهَا حَتَّى تَطْلُعَ الشَّمْسُ**».

3026 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ. حَدَّثَنَا عَمْرٌو عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كُنْتُ فِيمَنْ قَدِمَ رَسُولَ اللَّهِ ﷺ فِي ضَعَفَةِ أَهْلِهِ.

3027 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ كَانَتِ امْرَأَةً ثَبْطَةً. فَاسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ أَنْ تَدْفَعَ مِنْ جَمْعٍ قَبْلَ دُفْعَةِ النَّاسِ. فَأَذِنَ لَهَا.

63 ـ بابُ قَدْرِ حَصَى الرَّمْيِ

3028 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّهِ؛ قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ، يَوْمَ النَّحْرِ، عِنْدَ جَمْرَةِ الْعَقَبَةِ. وَهُوَ رَاكِبٌ عَلَى بَغْلَةٍ. فَقَالَ: «**يَا أَيُّهَا النَّاسُ إِذَا رَمَيْتُمُ الْجَمْرَةَ، فَارْمُوا بِمِثْلِ حَصَى الْخَذْفِ**».

3029 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، غَدَاةَ الْعَقَبَةِ.

for me!" I picked up seven pebbles, and they were (as little as to be carried by) fingers. He started shaking them in his hand, while saying: "You should throw with the like of those!" he further said: "O people! Beware of exceeding the proper bounds of extremism in religion, for indeed, exceeding the proper bounds of extremism in religion ruined the generations before you."

[64] From Where Should The Jamrah Of Aqabah Be Thrown

3030- It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: When Ibn Mas'ud came to throw the Jamrah of Aqabah, he went down the middle of the valley, and faced the Ka'bah, making the Jamrah to his right eyebrow. Then, he threw seven small pebbles magnifying Allah on throwing every pebble. Then he said: "By Him, other than Whom there is no God to be worshipped, here (at this place) threw (the Jamrah) the one on whom The Surah of Al-Baqarah was revealed."

3031- It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his mother that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" on the day of Sacrifice, near the Jamrah of Aqabah, seeking to be in the middle of the valley. Then, he threw the Jamrah with seven pebbles, magnifying Allah on throwing every pebble. Then, he went away.

(...) The same is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his mother Umm Jundub from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[65] When One Throws The Jamrah Of Aqabah, Let Not Him Stand In It

3032- It is narrated on the authority of Ibn Umar that when he threw the Jamrah of Aqabah, he did not stand at it; and he mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" did the same.

3033- It is narrated on the authority of Ibn Abbas that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" threw the Jamrah of Aqabah, he would go away, without standing (at it).

[66] When One Throws Jimar While Riding

3034- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" threw the Jamrah while being on his mount.

وَهُوَ عَلَى نَاقَتِهِ: «**الْقُطْ لِي حَصًى**» فَلَقَطْتُ لَهُ سَبْعَ حَصَيَاتٍ، هُنَّ حَصَى الْخَذْفِ. فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ: «**أَمْثَالَ هٰؤُلاَءِ فَارْمُوا**» ثُمَّ قَالَ: «**يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِي الدِّينِ**».

64 ـ بابٌ مِنْ أَيْنَ تُرْمَى جَمْرَةُ الْعَقَبَةِ؟

3030 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ؛ قَالَ: لَمَّا أَتَى عَبْدُ اللَّهِ بْنُ مَسْعُودٍ جَمْرَةَ الْعَقَبَةِ، اسْتَبْطَنَ الْوَادِيَ، وَاسْتَقْبَلَ الْكَعْبَةَ. وَجَعَلَ الْجَمْرَةَ عَلَى حَاجِبِهِ الأَيْمَنِ. ثُمَّ رَمَى بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. ثُمَّ قَالَ: مِنْ هٰهُنَا، وَالَّذِي لاَ إِلٰهَ غَيْرُهُ رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

3031 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّهِ؛ قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ، يَوْمَ النَّحْرِ، عِنْدَ جَمْرَةِ الْعَقَبَةِ. اسْتَبْطَنَ الْوَادِيَ، فَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. ثُمَّ انْصَرَفَ.

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

65 ـ بابٌ إذا رَمَى جَمْرَةَ الْعَقَبَةِ لَمْ يَقِفْ عِنْدَهَا

3032 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ رَمَى جَمْرَةَ الْعَقَبَةِ وَلَمْ يَقِفْ عِنْدَهَا. وَذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَ مِثْلَ ذٰلِكَ.

3033 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا رَمَى جَمْرَةَ الْعَقَبَةِ، مَضَى وَلَمْ يَقِفْ.

66 ـ بابُ رَمْيِ الْجِمَارِ رَاكِباً

3034 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ رَمَى الْجَمْرَةَ عَلَى رَاحِلَتِهِ.

3035- It is narrated on the authority of Qudamah Ibn Abdullah Al-Amiri that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" throwing the Jamrah on the Day of Sacrifice while being on a blond reddish she-camel.

[67] Delaying The Throwing Of Jimar On Account Of A Legal Excuse

3036- It is narrated on the authority of Al-Baddah Ibn Asim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the shepherds among the people to throw the Jamrah on one day (for the current and the coming days in advance) and leave the throwing on the next day (on account of throwing the Jamrahs belonging to it on the previous one).

3037- It is narrated on the authority of Al-Baddah Ibn Asim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the shepherds of camels among the people who spend the night (at Mina) to throw (the Jamrahs) on the day of Sacrifice, and then combine the throwing of the remaining two days after the day of Sacrifice, which they would do on anyone of them. Malik said: I think he said on the first of them, and then they would throw that on the day of Departure.

[68] Throwing The Jamrahs On Behalf Of The Boys

3038- It is narrated on the authority of Jabir that he said: We performed Hajj with the Messenger of Allah "Allah's blessing and peace be upon him", having our women and children; and behold! We invoked with Talbiyah on behalf of our boys, and we further threw (the Jamrahs) on behalf of them.

[69] When Should A Pilgrim Stop From Reciting Talbiyah

3039- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" kept reciting Talbiyah until he threw the Jamrah of Aqabah.

3040- It is narrated on the authority of Ibn Abbas that he said: Al-Fadl Ibn Abbas said: I was riding behind the Messenger of Allah "Allah's blessing and peace be upon him", and I heard him reciting Talbiyah until he threw the Jamrah of Aqabah; and when he (finished from) throwing it, he stopped from reciting Talbiyah.

3035 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أَيْمَنَ بْنِ نَابِلٍ، عَنْ قُدَامَةَ بْنِ عَبْدِ اللَّهِ الْعَامِرِيِّ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَمَىٰ الْجَمْرَةَ، يَوْمَ النَّحْرِ، عَلَى نَاقَةٍ لَهُ صَهْبَاءَ. لاَ ضَرْبَ وَلاَ طَرْدَ. وَلاَ إِلَيْكَ إِلَيْكَ.

67 ـ بابُ تَأْخِيرِ رَمْيِ الجِمَارِ مِنْ عُذْرٍ

3036 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلرِّعَاءِ أَنْ يَرْمُوا يَوْماً وَيَدَعُوا يَوْماً.

3037 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ أَنَسٍ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ؛ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِرِعَاءِ الإِبِلِ فِي الْبَيْتُوتَةِ، أَنْ يَرْمُوا يَوْمَ النَّحْرِ. ثُمَّ يَجْمَعُوا رَمْيَ يَوْمَيْنِ بَعْدَ النَّحْرِ، فَيَرْمُونَهُ فِي أَحَدِهِمَا (قَالَ مَالِكٌ: ظَنَنْتُ أَنَّهُ قَالَ: فِي الأَوَّلِ مِنْهُمَا) ثُمَّ يَرْمُونَ يَوْمَ النَّحْرِ.

68 ـ بابُ الرَّمْيِ عَنِ الصِّبْيَانِ

3038 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: حَجَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَنَا النِّسَاءُ وَالصِّبْيَانُ. فَلَبَّيْنَا عَنِ الصِّبْيَانِ وَرَمَيْنَا عَنْهُمْ.

69 ـ بابُ مَتَى يَقْطَعُ الحَاجُّ التَّلْبِيَةَ

3039 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ. حَدَّثَنَا حَمْزَةُ بْنُ الْحٰرِثِ بْنِ عُمَيْرٍ عَنْ أَبِيهِ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ لَبَّى حَتَّى رَمَىٰ جَمْرَةَ الْعَقَبَةِ.

3040 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ خَصِيفٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ الْفَضْلُ بْنُ عَبَّاسٍ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ. فَمَا زِلْتُ أَسْمَعُهُ يُلَبِّي حَتَّى رَمَىٰ جَمْرَةَ الْعَقَبَةِ. فَلَمَّا رَمَاهَا قَطَعَ التَّلْبِيَةَ.

[70] What Comes To Be Lawful For One When He Throws The Jamrah Of Aqabah

3041- It is narrated on the authority of Ibn Abbas that he said: "When you throw the Jamrah, everything becomes lawful for you barring (approaching) women (until you finish from the Ifadah circumambulation)." A man asked him: "O Ibn Abbas! What about applying perfume?" on that he said: "As for me, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having rubbed his head with musk: is it (a kind of) perfume or not?"

3042- It is narrated on the authority of A'ishah that she said: I perfumed the Messenger of Allah "Allah's blessing and peace be upon him" on his assuming Ihram, and also on his putting off Ihram (before (Ifadah) circumambulation).

[71] What About Getting The Head Shaved

3043- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Forgive for these who get their heads shaved!" they said: "O Messenger of Allah! (Ask for Allah's Forgiveness) also for those who get their hair cut short!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Forgive those who get their heads shaved!" he said it thrice, after which they said: "O Messenger of Allah! (Ask for Allah's Forgiveness also for) those who get their hair cut short!" on that he said: "And also (Allah's Forgiveness be for) those who get their hair cut short."

3044- It is narrated on the authority of Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "And to those who get their hair cut short."

3045- It is narrated on the authority of Ibn Abbas that he said: It was said to the Messenger of Allah "Allah's blessing and peace be upon him": O Messenger of Allah! Why have you backed these who have their heads shaved (by invoking for Allah's Mercy upon them) thrice, and those who get their hair cut short only once?" on that he said: "That's because those

70 ـ بابُ ما يَحِلُّ للرَّجُلِ إذَا رَمَى جَمْرَةَ العَقَبَةِ

3041 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَوَكِيعٌ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: إِذَا رَمَيْتُمُ الْجَمْرَةَ فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ، إِلاَّ النِّسَاءَ. فَقَالَ لَهُ رَجُلٌ: يَا ابْنَ عَبَّاسٍ وَالطِّيبُ؟ فَقَالَ: أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُضَمِّخُ رَأْسَهُ بِالْمِسْكِ. أَفَطِيبٌ ذٰلِكَ أَمْ لاَ؟

3042 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي مُحَمَّدٌ وَأَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ؛ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لإِحْرَامِهِ حِينَ أَحْرَمَ، وَلإِحْلاَلِهِ حِينَ أَحَلَّ.

71 ـ بابُ الحَلْقِ

3043 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ**» قَالُوا: يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ؟ قَالَ: «**اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ**» ثَلاَثاً. قَالُوا: يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ؟ قَالَ: «**وَالْمُقَصِّرِينَ**».

3044 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَأَحْمَدُ بْنُ أَبِي الْحَوَارِيِّ الدِّمَشْقِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**رَحِمَ اللَّهُ الْمُحَلِّقِينَ**» قَالُوا: وَالْمُقَصِّرِينَ، يَا رَسُولَ اللَّهِ قَالَ: «**رَحِمَ اللَّهُ الْمُحَلِّقِينَ**» قَالُوا: وَالْمُقَصِّرِينَ، يَا رَسُولَ اللَّهِ قَالَ: «**رَحِمَ اللَّهُ الْمُحَلِّقِينَ**» قَالُوا: وَالْمُقَصِّرِينَ، يَا رَسُولَ اللَّهِ قَالَ: «**وَالْمُقَصِّرِينَ**».

3045 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا ابْنُ إِسْحَاقَ. حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ لِمَ ظَاهَرْتَ لِلْمُحَلِّقِينَ ثَلاَثاً، وَلِلْمُقَصِّرِينَ وَاحِدَةً؟ قَالَ: «**إِنَّهُمْ لَمْ يَشُكُّوا**».

(who have their heads shaved) have no doubt (in the fact that following the way of the Prophet is much better for them)."

[72] When One Mats His Hair Together

3046- It is narrated on the authority of Ibn Umar that Hafsah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" said: I said: "O Messenger of Allah! Why have the people put off Ihram and you have not put off (Ihram of) your Umrah?" on that he said: "That's because I've matted my hair together, and garlanded my sacrifice, and thus I should not put off Ihram until I slaughter it."

3047- It is narrated on the authority of Salim from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" assuming Ihram while matting his hair together.

[73] What About Slaughtering

3048- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The whole (area of) Mina is fitting for a place of slaughtering (sacrifices); and all the streets of Mecca are fitting for a way (of passage) and a place of slaughtering; and the whole (area of) Arafah is fitting for a place of stay; and the whole (area of) Muzdalifah is fitting for a place of stay."

[74] When One Does Not Observe The Sequence Of Ceremonies

3049- It is narrated on the authority of Ibn Abbas that he said: Never was the Messenger of Allah "Allah's blessing and peace be upon him" asked about doing a thing before another (of ceremonies) but that he would beckon with both his hand that "there is no harm".

3050- It is narrated on the authority of Ibn Abbas that he said: On the day of Mina, whenever the Messenger of Allah "Allah's blessing and peace be upon him" was asked (about bringing certain items of ceremonies before others), he would say: "There is no harm! There is no harm!" a man came to him and said: "I got my head shaved before I slaughtered (my sacrifice), thereupon he said: "There is no harm." He further said: "I threw (the Jamrah) after the evening came upon me." He said: "There is no harm."

3051- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about such as slaughtered (his sacrifice) before he got his head shaved, or got his head shaved before he slaughtered (his sacrifice), thereupon he said: "There is no harm."

72 ـ بابُ مَنْ لَبَّدَ رَأْسَهُ

3046 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ، حَلُّوا وَلَمْ تَحِلَّ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «**إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّى أَنْحَرَ**».

3047 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُهِلُّ مُلَبِّداً.

73 ـ بابُ الذَّبْحِ

3048 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مِنًى كُلُّهَا مَنْحَرٌ. وَكُلُّ فِجَاجِ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ. وَكُلُّ عَرَفَةَ مَوْقِفٌ. وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ**».

74 ـ بابُ مَنْ قَدَّمَ نُسُكاً قَبْلَ نُسُكٍ

3049 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَمَّنْ قَدَّمَ شَيْئاً قَبْلَ شَيْءٍ إِلاَّ يُلْقِي بِيَدَيْهِ كِلْتَيْهِمَا: «**لاَ حَرَجَ**».

3050 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسْأَلُ يَوْمَ مِنًى، فَيَقُولُ: «**لاَ حَرَجَ. لاَ حَرَجَ**» فَأَتَاهُ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: «**لاَ حَرَجَ**» قَالَ: رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ. قَالَ: «**لاَ حَرَجَ**».

3051 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَمَّنْ ذَبَحَ قَبْلَ أَنْ يَحْلِقَ أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ، قَالَ: «**لاَ حَرَجَ**».

3052- It is narrated on the authority of Jabir that he said: On the day of Sacrifice, the Messenger of Allah "Allah's blessing and peace be upon him" sat at Mina for the people (to ask him). A man came to him and said: "O Messenger of Allah! I got my head shaved before I slaughtered (my sacrifice)." He said: "There is no harm." Another one came to him and said: "O Messenger of Allah! I slaughtered (my sacrifice) before I threw (the Jamrah)." He said: "There is no harm." On that day, never he was asked about doing anything before the other but that he said: "There is no harm."

[75] Throwing The Jimar On The Days Of Tashriq

3053- It is narrated on the authority of Jabir that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having thrown the Jamrah of Aqabah at forenoon, then, (he threw both remaining Jamrahs) following it after the sun decline.

3054- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" threw the Jimar when the sun declined, just a short period before he offered Zhuhr prayer once he finished from his throwing.

[76] What About The Sermon On The Day Of Sacrifice

3055- It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in the Farewell Hajj: "Behold! Which is the most sacred day?" he said it thrice, after which they answered: "The day of the greater pilgrimage." On that he said: "Then, your blood, property and honour among you are as sacred as is this day of yours, in this month of yours, in this town of yours. Behold! No criminal draws (the sin of his crime) but on himself: no father draws (the sin of his crime) on his son, nor does a son draw (the sin of his crime) on his father! Behold! Satan has despaired to be worshipped in this town of yours, but he will be obeyed in some of your deeds, which you look down, and he will approve of them. Behold! Every (claim over) blood belonging to the pre-Islamic period of ignorance should be cancelled out, and the first, which I cancel out is the (claim over the) blood of Al-Harith Ibn Abd Al-Muttalib, who was brought up in (the tribe of) Banu Laith, and then he was killed by (those of) Hudhail. Behold! Any usury belonging to the pre-Islamic period of ignorance should be cancelled out; and you have only your assets: neither you should be unjust, nor should you be dealt unjustly. Behold! O my nation! Have I not reported (to you Allah's Message)?" he said it thrice,

3052 ـ **حدّثنا** هَارُونُ بْنُ سَعِيدٍ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ. حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَعَدَ رَسُولُ اللَّهِ ﷺ بِمِنًى، يَوْمَ النَّحْرِ، لِلنَّاسِ. فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: «**لاَ حَرَجَ**» ثُمَّ جَاءَهُ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «**لاَ حَرَجَ**» فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ قَبْلَ شَيْءٍ، إِلاَّ قَالَ: «**لاَ حَرَجَ**».

75 ـ بابُ رَمْيِ الجِمَارِ أَيَّامَ التَّشْرِيقِ

3053 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَمَىٰ جَمْرَةَ الْعَقَبَةِ ضُحًى. وَأَمَّا بَعْدَ ذٰلِكَ، فَبَعْدَ زَوَالِ الشَّمْسِ.

3054 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ بْنِ أَبِي شَيْبَةَ، أَبُو شَيْبَةَ. عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْمِي الْجِمَارَ إِذَا زَالَتِ الشَّمْسُ، قَدْرَ مَا إِذَا فَرَغَ مِنْ رَمْيِهِ، صَلَّى الظُّهْرَ.

76 ـ بابُ الخُطْبَةِ يَوْمَ النَّحْرِ

3055 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: فِي حَجَّةِ الْوَدَاعِ: «**يَا أَيُّهَا النَّاسُ أَلاَ أَيُّ يَوْمٍ أَحْرَمُ؟**» ثَلاَثَ مَرَّاتٍ. قَالُوا: يَوْمُ الْحَجِّ الأَكْبَرِ. قَالَ: «**فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا. أَلاَ لاَ يَجْنِي جَانٍ إِلاَّ عَلَى نَفْسِهِ. وَلاَ يَجْنِي وَالِدٌ عَلَى وَلَدِهِ، وَلاَ مَوْلُودٌ عَلَى وَالِدِهِ. أَلاَ إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يُعْبَدَ فِي بَلَدِكُمْ هٰذَا أَبَداً. وَلٰكِنْ سَيَكُونُ لَهُ طَاعَةٌ فِي بَعْضِ مَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ، فَيَرْضَىٰ بِهَا. أَلاَ وَكُلُّ دَمٍ مِنْ دِمَاءِ الْجَاهِلِيَّةِ مَوْضُوعٌ. وَأَوَّلُ مَا أَضَعُ مِنْهَا دَمُ الْحـٰرِثِ بْنِ عَبْدِ الْمُطَّلِبِ**» كَانَ مُسْتَرْضَعاً فِي بَنِي لَيْثٍ، فَقَتَلَتْهُ هُذَيْلٌ «**أَلاَ وَإِنَّ كُلَّ رِباً مِنْ رِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ. لَكُمْ رُؤُوسُ أَمْوَالِكُمْ. لاَ تَظْلِمُونَ وَلاَ تُظْلَمُونَ. أَلاَ يَا أُمَّتَاهُ هَلْ بَلَّغْتُ؟**» ثَلاَثَ مَرَّاتٍ. قَالُوا: نَعَمْ. قَالَ: «**اللَّهُمَّ اشْهَدْ**» ثَلاَثَ مَرَّاتٍ.

after which they answered in the affirmative, thereupon he said: "O Allah! Be a Witness (to that)!" he said it thrice.

3056- It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father: The Messenger of Allah "Allah's blessing and peace be upon him" stood at the high land of Mina, and addressed us saying: "Allah makes bright (the face of) such as hears my statement and conveys it (to those who are absent), for indeed, one might be a carrier of religious knowledge, even though he fails to comprehend it; and a carrier of religious knowledge might convey knowledge to him, who has better comprehension (of religious knowledge) than him. There are three (deeds) for which a faithful believer has no envy: to be sincere in deed to Allah; to be sincere in advise to the Muslim rulers; and to stick to their (Muslims) group: verily, their supplication comprehends such as behind them."

3057-It is narrated on the authority of Abdullah Ibn Mas'ud that he said while being on his she-camel whose ear was cut, on the day of Arafat: "Do you know which day is this, and which month is this, and which town is this?" they said: "This is a sacred town, and this is a sacred month, and this is a sacred day." On that he said: "Behold! Your blood and property have the same sanctity of this month of yours, in this town of yours, on this day of yours. Behold! I will be ahead of you on the Fount and will vie in glory with the other nation on account of your number: so, do not make black my face (i.e. do not disappoint me by your sins). Behold! I'm going to save some (from the fire) as well as some will be taken away from me (to the fire), thereupon I will say: "O Lord! (those are) my companions!" He will say: "You do not know what they have made after you."

3058-It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" stood on the day of Nahr between the Jamrahs, in the Hajj he performed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Which day is this?" they said: "It is the day of Nahr." He said: "Which town is this?" they said: "This is Allah's Sacred town." He said: "Which month is this?" they said: "It is Allah's Sacred month." On that he said: "This is the day of the greater pilgrimage. No doubt, your property, blood and honours have the same sanctity of this town in this month on this day.. he further said: "Have I conveyed (Allah's Message)?" they answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" kept saying: "O Allah! Be Witness (to that)!"then, the Messenger of Allah "Allah's blessing and peace be upon him" bid farewell to the people, thereupon they said: "This is the Farewell Hajj."

3056 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ السَّلاَمِ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ بِالْخَيْفِ مِنْ مِنًى. فَقَالَ: «**نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَّغَهَا. فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيهٍ. وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ. ثَلاَثٌ لاَ يُغِلُّ عَلَيْهِنَّ قَلْبُ مُؤْمِنٍ: إِخْلاَصُ الْعَمَلِ لِلَّهِ، وَالنَّصِيحَةُ لِوُلاَةِ الْمُسْلِمِينَ، وَلُزُومُ جَمَاعَتِهِمْ. فَإِنَّ دَعْوَتَهُمْ تُحِيطُ مِنْ وَرَائِهِمْ**».

3057 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ تَوْبَةَ. حَدَّثَنَا زَافِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سِنَانٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ عَلَى نَاقَتِهِ الْمُخَضْرَمَةِ بِعَرَفَاتٍ، فَقَالَ: «**أَتَدْرُونَ أَيُّ يَوْمٍ هٰذَا، وَأَيُّ شَهْرٍ هٰذَا، وَأَيُّ بَلَدٍ هٰذَا؟**» قَالُوا: هٰذَا بَلَدٌ حَرَامٌ، وَشَهْرٌ حَرَامٌ، وَيَوْمٌ حَرَامٌ. قَالَ: «**أَلاَ وَإِنَّ أَمْوَالَكُمْ وَدِمَاءَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ شَهْرِكُمْ هٰذَا فِي بَلَدِكُمْ هٰذَا فِي يَوْمِكُمْ هٰذَا. أَلاَ وَإِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ. وَأُكَاثِرُ بِكُمُ الأُمَمَ. فَلاَ تُسَوِّدُوا وَجْهِي. أَلاَ وَإِنِّي مُسْتَنْقِذٌ أُنَاساً، وَمُسْتَنْقَذٌ مِنِّي أُنَاسٌ. فَأَقُولُ: يَا رَبِّ أُصَيْحَابِي؟ فَيَقُولُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ**».

3058 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا هِشَامُ بْنُ الْغَازِ؛ قَالَ: سَمِعْتُ نَافِعاً يُحَدِّثُ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ، يَوْمَ النَّحْرِ، بَيْنَ الْجَمَرَاتِ، فِي الْحَجَّةِ الَّتِي حَجَّ فِيهَا. فَقَالَ النَّبِيُّ ﷺ: «**أَيُّ يَوْمٍ هٰذَا؟**» قَالُوا: يَوْمُ النَّحْرِ. قَالَ: «**فَأَيُّ بَلَدٍ هٰذَا؟**» قَالُوا: هٰذَا بَلَدُ اللَّهِ الْحَرَامُ. قَالَ: «**فَأَيُّ شَهْرٍ هٰذَا؟**» قَالُوا: شَهْرُ اللَّهِ الْحَرَامُ. قَالَ: «**هٰذَا يَوْمُ الْحَجِّ الأَكْبَرِ. وَدِمَاؤُكُمْ وَأَمْوَالُكُمْ وَأَعْرَاضُكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ هٰذَا الْبَلَدِ، فِي هٰذَا الشَّهْرِ، فِي هٰذَا الْيَوْمِ**» ثُمَّ قَالَ: «**هَلْ بَلَّغْتُ؟**» قَالُوا: نَعَمْ. فَطَفِقَ النَّبِيُّ ﷺ يَقُولُ: «**اللَّهُمَّ اشْهَدْ**» ثُمَّ وَدَّعَ النَّاسَ، فَقَالُوا: هٰذِهِ حَجَّةُ الْوَدَاعِ.

[77] Visiting The House

3059- It is narrated on the authority of both A'ishah and Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" delayed the Visit Circumambulation to the night.

3060- It is narrated on the authority of Abdullah Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" did not walked fast with moving his shoulders in (anyone of) the seven rounds of the Ifadah Circumambulation.

[78] Drinking From Zamzam

3061- It is narrated on the authority of Muhammad Ibn Abd Ar-Rahman Ibn Abu Bakr that he said: I was sitting with Ibn Abbas when a man came to him, whom he asked: "From where have you come?" he said: "From Zamzam." He asked him: "Have you drunk from it as it should be?" he said: "How is that?" he said: "If you drink from it, you should first face the Qiblah, mention the Name of Allah, then take three breaths (provided your mouth should be outside the vessel), and (drink as much water as to) fill your sides; and when you finish, praise Allah Almighty. Verily, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The sign of difference between us and the hypocrites is that they never (drink as much water as to) fill their sides.""

3062- It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The water of Zamzam is for the (purpose) for which it is (intended to be) drunk."

[79] Entering The Ka'bah

3063- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'bah, in the company of both Bilal and Uthman Ibn Shaibah, an they closed it from inside. When they came out, I asked Bilal where the Messenger of Allah "Allah's blessing and peace be upon him" had offered prayer (in it), thereupon he told me that he prayed to the direction where his face was when he entered between the two pillars. But I blamed myself for I did not ask Bilal how much the Messenger of Allah "Allah's blessing and peace be upon him" had prayed.

3064- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came out from me in a state of pleasure and cheerfulness, and when he returned, he

77 ـ بابُ زِيَارَةِ الْبَيْتِ

3059 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ. حَدَّثَنَا يَحْيَـىٰ بْنُ سَعِيدٍ. حَدَّثَنَا سُفْيَانُ. حَدَّثَنِي مُحَمَّدُ بْنُ طَارِقٍ عَنْ طَاوُسٍ وَأَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ أَخَّرَ طَوَافَ الزِّيَارَةِ إِلَى اللَّيْلِ.

3060 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَـىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ لَمْ يَرْمُلْ فِي السَّبْعِ الَّذِي أَفَاضَ فِيهِ.

قَالَ عَطَاءٌ: وَلاَ رَمَلَ فِيهِ.

78 ـ بابُ الشُّرْبِ مِنْ زَمْزَمَ

3061 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ عَنْ عُثْمَانَ بْنِ الأَسْوَدِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ؛ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ جَالِساً. فَجَاءَهُ رَجُلٌ. فَقَالَ: مِنْ أَيْنَ جِئْتَ؟ قَالَ: مِنْ زَمْزَمَ. قَالَ: فَشَرِبْتَ مِنْهَا كَمَا يَنْبَغِي؟ قَالَ: وَكَيْفَ؟ قَالَ: إِذَا شَرِبْتَ مِنْهَا فَاسْتَقْبِلِ الْقِبْلَةَ وَاذْكُرِ اسْمَ اللَّهِ وَتَنَفَّسْ ثَلاَثاً. وَتَضَلَّعْ مِنْهَا. فَإِذَا فَرَغْتَ فَاحْمَدِ اللَّهَ عَزَّ وَجَلَّ. فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ آيَةَ مَا بَيْنَنَا وَبَيْنَ الْمُنَافِقِينَ، أَنَّهُمْ لاَ يَتَضَلَّعُونَ مِنْ زَمْزَمَ**».

3062 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُؤَمَّلِ: إِنَّهُ سَمِعَ أَبَا الزُّبَيْرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ**».

79 ـ بابُ دُخُولِ الْكَعْبَةِ

3063 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ عَنِ الأَوْزَاعِيِّ. حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ. حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ؛ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْفَتْحِ، الْكَعْبَةَ. وَمَعَهُ بِلاَلٌ وَعُثْمَانُ بْنُ شَيْبَةَ. فَأَغْلَقُوهَا عَلَيْهِمْ مِنْ دَاخِلٍ. فَلَمَّا خَرَجُوا سَأَلْتُ بِلاَلاً: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ فَأَخْبَرَنِي أَنَّهُ صَلَّى عَلَى وَجْهِهِ، حِينَ دَخَلَ، بَيْنَ الْعَمُودَيْنِ، عَنْ يَمِينِهِ.

ثُمَّ لُمْتُ نَفْسِي أَنْ لاَ أَكُونَ سَأَلْتُهُ: كَمْ صَلَّى رَسُولُ اللَّهِ ﷺ؟

3064 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: خَرَجَ النَّبِيُّ ﷺ مِنْ عِنْدِي وَهُوَ قَرِيرُ الْعَيْنِ، طَيِّبُ النَّفْسِ. ثُمَّ رَجَعَ إِلَيَّ وَهُوَ حَزِينٌ. فَقُلْتُ: يَا رَسُولَ اللَّهِ خَرَجْتَ مِنْ عِنْدِي

was in a state of sadness (and anxiety). I asked him: "O Messenger of Allah! You have come out from me in a state of pleasure and cheerfulness, and when you returned, you were in a state of sadness (and anxiety: what is the reason for that?)." on that he said: "I've entered the Ka'bah (and offered prayer in it), and indeed, would that I did not do so, for fear I might put (the generations of) my nation after me to trouble" (for they would strive their utmost to enter the Ka'bah and pray in it, in imitation of his guidance).

[80] The Stay In Mecca During The Nights Of Mina

3065- It is narrated on the authority of Ibn Umar that he said: Al-Abbas Ibn Abd Al-Muttalib asked for the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to spend the night in Mecca during the days of Mina, for his (task of) providing the pilgrims with water; and the Messenger of Allah "Allah's blessing and peace be upon him" gave him permission.

3066- It is narrated on the authority of Ibn Abbas that he said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" give concession to anyone to spend the night in Mecca (during the days of Mina) barring Al-Abbas for his (task of) providing the pilgrims with water.

[81] Descending On Al-Muhassab

3067- It is narrated on the authority of A'ishah that she said: It is not out of the sunnah to halt at Al-Abtah; even though the Messenger of Allah "Allah's blessing and peace be upon him" halted at it in order to make easier (the operation of) his setting out.

3068- It is narrated on the authority of A'ishah that she said: On the night of departure, the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on from Batha' at the last portion of the night.

3069- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, then Umar and then Uthman used to descend at Al-Abtah.

[82] The Farewell Circumambulation

3070- It is narrated on the authority of Ibn Abbas that he said: The people used to turn away to everywhere (after finishing from the ceremonies), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none depart until the last thing he does is (to circumambulate) the House."

وَأَنْتَ قَرِيرُ الْعَيْنِ، وَرَجَعْتَ وَأَنْتَ حَزِينٌ؟ فَقَالَ: «**إِنِّي دَخَلْتُ الْكَعْبَةَ. وَوَدِدْتُ أَنِّي لَمْ أَكُنْ فَعَلْتُ. إِنِّي أَخَافُ أَنْ أَكُونَ أَتْعَبْتُ أُمَّتِي مِنْ بَعْدِي**».

80 ـ بابُ البَيْتُوتَةِ بِمَكَّةَ لَيَالِيَ مِنًى

3065 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ أَيَّامَ مِنًى. مِنْ أَجْلِ سِقَايَتِهِ. فَأَذِنَ لَهُ.

3066 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمْ يُرَخِّصِ النَّبِيُّ ﷺ لِأَحَدٍ يَبِيتُ بِمَكَّةَ، إِلاَّ لِلْعَبَّاسِ، مِنْ أَجْلِ السِّقَايَةِ.

81 ـ بابُ نُزُولِ المُحَصَّبِ

3067 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، وَعَبْدَةُ، وَوَكِيعٌ، وَأَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: إِنَّ نُزُولَ الأَبْطَحِ لَيْسَ بِسُنَّةٍ. إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ ﷺ لِيَكُونَ أَسْمَحَ لِخُرُوجِهِ.

3068 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ عَمَّارِ بْنِ زُرَيْقٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتِ ادَّلَجَ النَّبِيُّ ﷺ، لَيْلَةَ النَّفْرِ، مِنَ الْبَطْحَاءِ ادِّلاَجاً.

3069 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَنْزِلُونَ بِالأَبْطَحِ.

82 ـ بابُ طَوَافِ الوَدَاعِ

3070 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ النَّاسُ يَنْصَرِفُونَ كُلَّ وَجْهٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ**».

3071- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should depart until the last thing he does is (to circumambulate) the House.

[83] The Menstruating Woman Departs Before She Bids Farewell (To The House)

3072- It is narrated on the authority of A'ishah that she said: Safiyyah Bint Huyai got her menses after she had offered the Ifadah circumambulation, and when I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "Would she detain us?" I said: "She offered the Ifadah circumambulation, and then she got her menses." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, let her depart."

3073- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned Safiyyah and we said to him that she had got her menses. On that he said: "Let her be unsuccessful hairless woman! She seems to detain us (from departure to Medina)!" I said: "O Messenger of Allah! She offered the (Ifadah) circumambulation on the day of Sacrifice." On that he said: "No (she will not detain us) then: order her to depart (with us)."

[84] The Greater Pilgrimage Of The Messenger Of Allah

3074- It is narrated on the authority of Ja'far Ibn Muhammad from his father: We went to visit Jabir Ibn Abdullah and when we entered into him, he started inquiring about the people (who came with me) till he reached me. I said: "I am Muhammad Ibn Ali Ibn Al-Husain." He placed his hand upon my head and opened my upper button and then the lower one. Then he placed his palm between my breasts (out of compassion). I was still a young man. He said: "You are welcome, O my nephew. Ask about whatever you want." I asked him. indeed, he was blind, and the time of prayer came. He stood up wrapping himself in a mantle, which was so short that whenever he placed its ends upon his shoulders they slipped down. His garment was hanging on the clothes rack beside him. He led us in the prayer.

(After he had finished the prayer) I said to him: "Tell me about the Hajj of The Messenger of Allah "Allah's blessing and peace be upon him"." He pointed nine with his hand, and said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed in (Medina) for nine years without offering Hajj. Then he announced publicly in the tenth year that The Messenger of Allah "Allah's blessing and peace be upon him" was going to

3071 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَنْفِرَ الرَّجُلُ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ.

83 ـ بابُ الحَائِضِ تَنْفِرُ قَبْلَ أَنْ تُوَدِّعَ

3072 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَعُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: حَاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ بَعْدَمَا أَفَاضَتْ. قَالَتْ عَائِشَةُ: فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «**أَحَابِسَتُنَا هِيَ؟**» فَقُلْتُ: إِنَّهَا قَدْ أَفَاضَتْ ثُمَّ حَاضَتْ بَعْدَ ذٰلِكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «**فَلْتَنْفِرْ**».

3073 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: ذَكَرَ رَسُولُ اللَّهِ ﷺ صَفِيَّةَ فَقُلْنَا: قَدْ حَاضَتْ فَقَالَ: «**عَقْرَىٰ حَلْقَىٰ مَا أُرَاهَا إِلاَّ حَابِسَتَنَا**» فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ طَافَتْ يَوْمَ النَّحْرِ. قَالَ: «**فَلاَ، إِذَنْ. مُرُوهَا فَلْتَنْفِرْ**».

84 ـ بابُ حَجَّةِ رَسُولِ الله ﷺ

3074 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ؛ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ. فَلَمَّا انْتَهَيْنَا إِلَيْهِ سَأَلَ عَنِ الْقَوْمِ. حَتَّى انْتَهَىٰ إِلَيَّ. فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ. فَأَهْوَىٰ بِيَدِهِ إِلَى رَأْسِي فَحَلَّ زِرِّي الأَعْلَىٰ. ثُمَّ حَلَّ زِرِّي الأَسْفَلَ. ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَيَّ. وَأَنَا يَوْمَئِذٍ غُلاَمٌ شَابٌّ. فَقَالَ مَرْحَباً بِكَ. سَلْ عَمَّا شِئْتَ. فَسَأَلْتُهُ، وَهُوَ أَعْمَىٰ. فَجَاءَ وَقْتُ الصَّلاَةِ. فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفاً بِهَا. كُلَّمَا وَضَعَهَا عَلَى مَنْكِبَيْهِ رَجَعَ طَرَفَاهَا إِلَيْهِ، مِنْ صِغَرِهَا. وَرِدَاؤُهُ إِلَى جَانِبِهِ عَلَى الْمِشْجَبِ. فَصَلَّى بِنَا. فَقُلْتُ: أَخْبِرْنَا عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ بِيَدِهِ، فَعَقَدَ تِسْعاً وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ. فَأَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ: أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ. فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ. كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ ﷺ وَيَعْمَلَ بِمِثْلِ عَمَلِهِ. فَخَرَجَ وَخَرَجْنَا

offer Hajj. A great number of people came to Medina, all of whom were eager to follow The Messenger of Allah "Allah's blessing and peace be upon him" and do the same as his doing. We set out with him till we reached Dhul-Hulaifah. Asma Bint Umais delivered Muhammad Ibn Abu Bakr. She sent to The Messenger of Allah "Allah's blessing and peace be upon him" asking him: "What should I do?" He said: "Take a bath, bandage your privates and assume Ihram (for Hajj)." The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in the mosque and then rode (his she-camel known as) Al-Qaswa. When it stood upright with him at Al-Baida, I stretched my sight as far as it could reach, and I couldn't see in front of me but riders and pedestrians. (I saw also) on my right like this, on my left like this, and behind me like this. The Messenger of Allah "Allah's blessing and peace be upon him" was among us, on whom The Holy Qur'an was being sent down; and he knew well its (truly right) interpretation. Whatever he did, we also did. He uttered the (statement affirming the) Oneness of Allah: "I'm responding to Your call, O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). The people also pronounced their Talbiyah, which they used to pronounce, from which The Messenger of Allah "Allah's blessing and peace be upon him" did not reject anything. But The Messenger of Allah "Allah's blessing and peace be upon him" stuck to his own Talbiyah.

Jabir said: We did neither have any intention but that of Hajj only, nor did we know (that we would assume Ihram for) the Umrah. When we came with him to the House, he touched the corner and circumambulated (the Ka'bah seven times), three of which as running and four as walking. Then he went to the Station of Abraham, and recited: "And take the Station of Abraham as a place of prayer." He made the Station between him and the Qiblah.

(The narrator said): My father said (and I do not know except that he had mentioned it from The Messenger of Allah "Allah's blessing and peace be upon him") that he recited in the two Rak'ahs (he offered): "Say: He is Allah, The One and Only" and "say: O you who reject faith!" He then returned to the corner (of the Black Stone) and touched it. He went out of the gate to Safa. When he came near it he recited: " Safa and Marwah are from amongst the signs appointed by Allah." (He said): "I start with what Allah (ordered me to) start." He first ascended Safa till he saw the House.

مَعَهُ. فَأَتَيْنَا ذَا الْحُلَيْفَةِ. فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ. فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ: كَيْفَ أَصْنَعُ؟ قَالَ: «**اغْتَسِلِي وَاسْتَثْفِرِي بِثَوْبٍ وَأَحْرِمِي**» فَصَلَّى رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ. حَتَّى إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ (قَالَ جَابِرٌ) نَظَرْتُ إِلَى مَدِّ بَصَرِي مِنْ بَيْنِ يَدَيْهِ، بَيْنَ رَاكِبٍ وَمَاشٍ. وَعَنْ يَمِينِهِ مِثْلُ ذٰلِكَ. وَعَنْ يَسَارِهِ مِثْلُ ذٰلِكَ. وَمِنْ خَلْفِهِ مِثْلُ ذٰلِكَ. وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ. وَهُوَ يَعْرِفُ تَأْوِيلَهُ. مَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ. فَأَهَلَّ بِالتَّوْحِيدِ: «**لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ. إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ لاَ شَرِيكَ لَكَ**». وَأَهَلَّ النَّاسُ بِهٰذَا الَّذِي يُهِلُّونَ بِهِ. فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ شَيْئاً مِنْهُ. وَلَزِمَ رَسُولُ اللَّهِ ﷺ تَلْبِيَتَهُ. قَالَ جَابِرٌ: لَسْنَا نَنْوِي إِلاَّ الْحَجَّ. لَسْنَا نَعْرِفُ الْعُمْرَةَ. حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ، اسْتَلَمَ الرُّكْنَ. فَرَمَلَ ثَلاَثاً. وَمَشَى أَرْبَعاً. ثُمَّ قَامَ إِلَى مَقَامِ إِبْرَاهِيمَ. فَقَالَ: ﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: 125] فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ. فَكَانَ أَبِي يَقُولُ (وَلاَ أَعْلَمُهُ إِلاَّ ذَكَرَهُ عَنِ النَّبِيِّ ﷺ): إِنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ: قُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ. ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَاسْتَلَمَ الرُّكْنَ. ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا. حَتَّى إِذَا دَنَا مِنَ الصَّفَا قَرَأَ: «﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: 158] نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ». فَبَدَأَ بِالصَّفَا، فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ، فَكَبَّرَ اللَّهَ

Then, he magnified Allah, declared His Oneness, and praised Him, and said: "There is no god but Allah, The One and Only, with Whom there is no partner. To Him be the Dominion, and to Him be the praise, and He has Power over everything. There is no god but Allah The One and Only, Who accomplished His promise, enabled His servant to emerge victorious, and (He) Alone defeated the confederates." He invoked (Allah) in that way, reciting such statements thrice. He then descended and walked towards Marwah. When his feet came down in the bottom of the valley, he walked fast. When he started to ascend he walked normally till he reached Marwah, where he did as he had done at Safa.

When it was his last round at Marwah he said: "Had I known earlier what I have come to know later, I would not have driven the sacrificial animals and would have made it Umrah. So, whoever among you does not have the sacrificial animal with him should put off Ihram and make it Umrah." In this way, all the people put off their Ihram and cut short their hair except the Messenger of Allah "Allah's blessing and peace be upon him" and such as had their sacrificial animals with them. Suraqah Ibn Malik Ibn Ju'shum got up and said: "O Messenger of Allah! Does it apply only to this year or perpetually?" The Messenger of Allah "Allah's blessing and peace be upon him" intertwined the fingers (of one hand) into the other and said twice: "The (ceremonies of) Umrah became included in the (ceremonies of) Hajj" (adding): "No, but perpetually and everlastingly."

Ali came with the sacrificial animals of The Prophet "Allah's blessing and peace be upon him" and found (his wife) Fatimah among those who had put off Ihram. She put on dyed clothes and put kohl (in her eyes). He denied that from her. But, she said: "It is my father who ordered me to do so." (He (the narrator) said that Ali used to say in Iraq: I went to The Messenger of Allah "Allah's blessing and peace be upon him" showing my disturbance from Fatimah for what she had done, in order to ask about the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning what she had told about him, which I rejected from her. He said: "She has told the truth; she has told the truth. Anyway, what did you say when you intended to perform Hajj?" I (Ali) said: "O Allah! I assume Ihram with the same intention as that of Your Messenger." He said: "I have the sacrificial animals with me, so do not put off Ihram."

He (Jabir) said: The number of those sacrificial animals brought by Ali from Yemen and of those brought by The Prophet "Allah's blessing and peace be upon him" was one hundred. Then all the people put off Ihram, and cut short their hair, except The Prophet "Allah's blessing and peace be

وَهَلَّلَهُ وَحَمِدَهُ وَقَالَ: «**لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِـي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ أَنْجزَ وَعْدَهُ، وَنَصرَ عَبْدَهُ. وَهَزَمَ الأَحْزَابَ وَحْدَهُ**» ثُمَّ دَعَا بَيْنَ ذٰلِكَ وَقَالَ مِثْلَ هٰذَا ثَلاَثَ مَرَّاتٍ. ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ فَمَشَىٰ حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ، رَمَلَ فِي بَطْنِ الْوَادِي. حَتَّى إِذَا صَعِدَتَا (يَعْنِي قَدَمَاهُ) مَشَىٰ حَتَّى أَتَىٰ الْمَرْوَةَ. فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا. فَلَمَّا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ قَالَ: «**لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ، وَجَعَلْتُهَا عُمْرَةً. فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحْلِلْ وَلْيَجْعَلْهَا عُمْرَةً**» فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا، إِلاَّ النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ الْهَدْيُ.

فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ فَقَالَ: يَا رَسُولَ اللَّهِ أَلِعَامِنَا هٰذَا أَمْ لِأَبَدِ الأَبَدِ؟ قَالَ: فَشَبَّكَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ فِي الأُخْرَىٰ وَقَالَ: «**دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ هٰكَذَا**» مَرَّتَيْنِ «**لاَ. بَلْ لِأَبَدِ الأَبَدِ**» قَالَ: وَقَدِمَ عَلِيٌّ بِبُدْنِ النَّبِيِّ ﷺ. فَوَجَدَ فَاطِمَةَ مِمَّنْ حَلَّ. وَلَبِسَتْ ثِيَاباً صَبِيغاً. وَاكْتَحَلَتْ. فَأَنْكَرَ ذٰلِكَ عَلَيْهَا عَلِيٌّ. فَقَالَتْ: أَمَرَنِي أَبِي بِهٰذَا. فَكَانَ عَلِيٌّ يَقُولُ، بِالْعِرَاقِ: فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ مُحَرِّشاً عَلَى فَاطِمَةَ فِي الَّذِي صَنَعَتْهُ. مُسْتَفْتِياً رَسُولَ اللَّهِ ﷺ فِي الَّذِي ذَكَرَتْ عَنْهُ، وَأَنْكَرْتُ ذٰلِكَ عَلَيْهَا. فَقَالَ: «**صَدَقَتْ. صَدَقَتْ. مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟**» قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُكَ ﷺ. قَالَ: «**فَإِنَّ مَعِيَ الْهَدْيَ، فَلاَ تَحِلُّ**» قَالَ: فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي جَاءَ بِهِ عَلِيٌّ مِنَ الْيَمَنِ، وَالَّذِي أَتَىٰ بِهِ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ، مِائَةً. ثُمَّ حَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا. إِلاَّ النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ هَدْيٌ. فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ وَتَوَجَّهُوا إِلَى مِنًى، أَهَلُّوا بِالْحَجِّ فَرَكِبَ رَسُولُ اللَّهِ ﷺ. فَصَلَّى، بِمِنًى، الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالصُّبْحَ. ثُمَّ مَكَثَ قَلِيلاً حَتَّى طَلَعَتِ

upon him" and those who had the sacrificial animals with them. When it was the day of Tarwiyah (eighth of Dhul-Hijjah) they went to Mina and assumed Ihram for Hajj. The Messenger of Allah "Allah's blessing and peace be upon him" rode and led the Zhuhr, Asr, Maghrib, Isha and Fajr prayers. He waited a little until the sun rose, and ordered that a tent of hair should be pitched for him at (the area of) Namirah. The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on, and (the people of) Quraish had no doubt that he would halt at the sacred site "Al-Mash'ar Al-Haram" as they used to do in the pre-Islamic period of ignorance. The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on till he came to Arafat where he found that the tent had been pitched for him at Namirah. He halted till the sun had declined. He ordered that (his she-camel) Al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying:

"Verily your blood and property have the same sanctity of this day of yours, in this month of yours, in this town of yours. Behold! Everything belonging to the Days of pre-Islamic period of Ignorance is to be under my feet, fully abolished. The blood (claims) of retaliations of the Days of the pre-Islamic period of Ignorance are to be annulled. The first claim of ours on blood of retaliation, which I abolish, is that of Rabie'ah Ibn Al-Harith, who was nursed in the tribe of Sa'd and then killed by (the tribe of) Hudhail. The usury of the pre-Islamic period of ignorance is also to be abolished. The first usury of ours I abolish is that of Abbas Ibn Abd Al-Muttalib, for it is entirely abolished. Fear Allah concerning women! Verily you have taken them under the protection of Allah, and sexual intercourse with them has been made lawful for you by words of Allah. You also have right over them, i.e. they should not allow anyone whom you do not like to sit on your bed. But if they do that, you can chastise them but not severely. Their rights upon you are that you should fairly provide them with food and clothing. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. You would be asked about me (on the Day of Judgement): Then, what would you say?" They (the people) said: "We will testify that you reported (Allah's message), fulfilled (the duties of Prophethood) and presented good (sincere) advice." He (The Prophet) lifted his index finger towards the sky and pointed it at the people, (saying): "O Allah! be witness! O Allah! be witness!" he said it thrice. Then, he (The Prophet ordered Bilal to pronounce Adhan, and he) pronounced Adhan and then pronounced the prayer establishment. He (The Prophet) led the Zhuhr prayer. He (Bilal) then pronounced the prayer establishment once again and he (The Prophet) led the Asr prayer. He offered no other prayer in between them.

الشَّمْسُ. وَأَمَرَ بِقُبَّةٍ مِنْ شَعَرٍ فَضُرِبَتْ لَهُ بِنَمِرَةَ. فَسَارَ رَسُولُ اللَّهِ ﷺ لاَ تَشُكُّ قُرَيْشٌ إِلاَّ أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ أَوِ الْمُزْدَلِفَةِ، كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ. فَأَجَازَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَىٰ عَرَفَةَ. فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ. فَنَزَلَ بِهَا. حَتَّى إِذَا زَاغَتِ الشَّمْسُ، أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ. فَرَكِبَ حَتَّى أَتَىٰ بَطْنَ الْوَادِي. فَخَطَبَ النَّاسَ فَقَالَ: «**إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا. أَلاَ وَإِنَّ كُلَّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ مَوْضُوعٌ تَحْتَ قَدَمَيَّ هَاتَيْنِ. وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ. وَأَوَّلُ دَمٍ أَضَعُهُ دَمُ رَبِيعَةَ بْنِ الْحٰـرِثِ.** (كَانَ مُسْتَرْضِعاً فِي بَنِي سَعْدٍ، **فَقَتَلَتْهُ هُذَيْلٌ**). **وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ. وَأَوَّلُ رِباً أَضَعُهُ رِبَانَا. رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ. فَاتَّقُوا اللَّهَ فِي النِّسَاءِ. فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ. وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ. وَإِنَّ لَكُمْ عَلَيْهِنَّ أَنْ لاَ يُوطِئْنَ فُرُشَكُمْ أَحَداً تَكْرَهُونَهُ. فَإِنْ فَعَلْنَ ذٰلِكَ فَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبَرِّحٍ. وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ. وَقَدْ تَرَكْتُ فِيكُمْ مَا لَمْ تَضِلُّوا إِنِ اعْتَصَمْتُمْ بِهِ: كِتَابُ اللَّهِ. وَأَنْتُمْ مَسْؤُولُونَ عَنِّي. فَمَا أَنْتُمْ قَائِلُونَ؟**» قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ. فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ إِلَى السَّمَاءِ، وَيَنْكُبُهَا إِلَى النَّاسِ: «**اللَّهُمَّ اشْهَدْ. اللَّهُمَّ اشْهَدْ**» ثَلاَثَ مَرَّاتٍ. ثُمَّ أَذَّنَ بِلاَلٌ. ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ. ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ. وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً. ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَىٰ الْمَوْقِفَ. فَجَعَلَ بَطْنَ نَاقَتِهِ إِلَى الصَّخَرَاتِ.

The Messenger of Allah "Allah's blessing and peace be upon him" then rode his she-camel and came to the place of stay, making his she-camel Al-Qaswa turn towards the direction of the rocks, having the path of walkers in front of him, and he was facing the Qiblah. He kept staying there till the sun set, the yellow light had gone a little, and the disc of the sun had disappeared. He made Usamah ride behind him. Then, The Messenger of Allah "Allah's blessing and peace be upon him" pulled the noseband of Al-Qaswa so forcefully that its head touched the saddle (in order to have complete control over it). He pointed out to the people with his right hand to be calm (and moderate in speed). Whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the noseband of his she-camel) till it climbed up. He kept doing so until he reached Al-Muzdalifah, where he led the Maghrib and Isha prayers with one Adhan and two calls for prayer establishment. He did not offer (supererogatory) prayers in between them.

The Messenger of Allah "Allah's blessing and peace be upon him" then lay down till the dawn appeared. He offered the Fajr prayer with an Adhan and Iqamah when the light of the morning was clear. He rode Al-Qaswa (and proceeded on). When he came to the Sacred Site (Al-Mash'ar Al-Haram), he ascended it, praised Allah, magnified Him, and pronounced His Uniqueness and Oneness (i.e. There is no god but Allah). He kept standing till the daylight was very clear. He then proceeded on quickly before the sun rose, and made Al-Fadl Ibn Al-Abbas ride behind him, who was a man of beautiful hair, fair complexion and handsome face. While The Messenger of Allah "Allah's blessing and peace be upon him" was advancing, there was a group of women (walking side by side with them). Al-Fadl started looking at them. The Messenger of Allah "Allah's blessing and peace be upon him" put his hand on the face of Al-Fadl who turned his face to the other side, and started looking, but The Messenger of Allah "Allah's blessing and peace be upon him" turned his hand to the other side and put it on the face of Al-Fadl. He turned his face to the other side till he came to the bottom of Muhassir. He (The Prophet) urged it (al-Qaswa) a little. Taking his way through the middle road, which comes out at the greatest Jamrah, he came to the Jamrah near the tree, which he threw with seven small pebbles, magnifying Allah on (throwing) every pebble of them (and they were too small to be thrown) with fingers and he did so in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand, and confided to Ali to slaughter the rest, whom he made share sacrifice with him. He then ordered that a piece of flesh from each sacrificial animal should be put in a pot. Then, it was

وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ. وَاسْتَقْبَلَ الْقِبْلَةَ. فَلَمْ يَزَلْ وَاقِفاً حَتَّى غَرَبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيلاً. حَتَّى غَابَ الْقُرْصُ. وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ خَلْفَهُ. فَدَفَعَ رَسُولُ اللَّهِ ﷺ وَقَدْ شَنَقَ الْقَصْوَاءَ بِالزِّمَامِ. حَتَّى إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ. وَيَقُولُ بِيَدِهِ الْيُمْنَىٰ: «**أَيُّهَا النَّاسُ السَّكِينَةَ! السَّكِينَةَ!**» كُلَّمَا أَتَىٰ حَبْلاً مِنَ الْحِبَالِ أَرْخَىٰ لَهَا قَلِيلاً حَتَّى تَصْعَدَ. ثُمَّ أَتَىٰ الْمُزْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ. وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً. ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ حَتَّى طَلَعَ الْفَجْرُ. فَصَلَّى الْفَجْرَ، حِينَ تَبَيَّنَ لَهُ الصُّبْحُ، بِأَذَانٍ وَإِقَامَةٍ. ثُمَّ رَكِبَ الْقَصْوَاءَ. حَتَّى أَتَىٰ الْمَشْعَرَ الْحَرَامَ. فَرَقِيَ عَلَيْهِ فَحَمِدَ اللَّهَ وَكَبَّرَهُ وهَلَّلَهُ. فَلَمْ يَزَلْ وَاقِفاً حَتَّى أَسْفَرَ جِدًّا. ثُمَّ دَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. وَأَرْدَفَ الْفَضْلَ بْنَ الْعَبَّاسِ. وَكَانَ رَجُلاً حَسَنَ الشَّعَرِ، أَبْيَضَ، وَسِيماً. فَلَمَّا دَفَعَ رَسُولُ اللَّهِ ﷺ، مَرَّ الظُّعُنُ يَجْرِينَ. فَطَفِقَ يَنْظُرُ إِلَيْهِنَّ. فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الشِّقِّ الآخَرِ. فَصَرَفَ الْفَضْلُ وَجْهَهُ مِنَ الشِّقِّ الآخَرِ يَنْظُرُ. حَتَّى أَتَىٰ مُحَسِّراً. حَرَّكَ قَلِيلاً. ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَىٰ الَّتِي تُخْرِجُكَ إِلَى الْجَمْرَةِ الْكُبْرَىٰ. حَتَّى أَتَىٰ الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ. فَرَمَىٰ بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا. مِثْلِ حَصَىٰ الْخَذْفِ. وَرَمَىٰ مِنْ بَطْنِ الْوَادِي. ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ. فَنَحَرَ ثَلاَثاً وَسِتِّينَ بَدَنَةً بِيَدِهِ. وَأَعْطَى عَلِيًّا. فَنَحَرَ مَا غَبَرَ. وَأَشْرَكَهُ فِي هَدْيِهِ. ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ. فَجُعِلَتْ فِي قِدْرٍ. فَطُبِخَتْ. فَأَكَلاَ مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا. ثُمَّ أَفَاضَ رَسُولُ اللَّهِ ﷺ إِلَى الْبَيْتِ. فَصَلَّى بِمَكَّةَ الظُّهْرَ. فَأَتَىٰ بَنِي عَبْدِ الْمُطَّلِبِ وَهُمْ يَسْقُونَ عَلَى زَمْزَمَ. فَقَالَ: «**انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ! لَوْلاَ أَنْ يَغْلِبَكُمُ النَّاسُ عَلَى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ**» فَنَاوَلُوهُ دَلْواً فَشَرِبَ مِنْهُ.

cooked, from which both of them (The Prophet and Ali) ate some meat and drank its soup. The Messenger of Allah "Allah's blessing and peace be upon him" rode and came to the House, and offered the Zhuhr prayer at Mecca. He came to the sons of Abd Al-Muttalib, who were supplying water (to the people) at Zamzam. He said (to them): "Draw water O sons of Abd Al-Muttalib! Had it not been for fear that the people would overpower you in your right of supplying water, I would have drawn it with you." They gave him a bucket (full of water) from which he drank.

3075- It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" and we were three types (as far as assuming Ihram is concerned): some of us assumed Ihram for both Umrah and Hajj jointly, others for Hajj solely, and some for Umrah solely. Whoever assumed Ihram for both Umrah and Hajj jointly did not put off Ihram until he fulfilled the all ceremonies of Hajj; and whoever assumed Ihram for Hajj solely did not also put off Ihram until he fulfilled all ceremonies of Hajj; and whoever assumed Ihram for Umrah solely circumambulated the House and compassed Safa and Marwah round, and then he put off Ihram in order to assume a new Ihram for Hajj.

3076- It is narrated on the authority of Sufyan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" performed Hajj three times: two before his Migration, and the third after his Migration, i.e. he performed it from Medina, jointly with Umrah. Furthermore, the number of the sacrificial animals brought by the Messenger of Allah "Allah's blessing and peace be upon him" and those brought by Ali was one hundred camels, including one belonging to Abu Jahl, in whose nose there was a ring of silver. The Messenger of Allah "Allah's blessing and peace be upon him" slaughtered sixty-three ones with his own hand, and Ali slaughtered the remaining (thirty-seven). It was to him: Who related that narration? He said: Ja'far from his father from Jabir Ibn Abdullah, and Ibn Abu Laila from Al-Hakam from Miqsam from Ibn Abbas.

[85] The Muhsar

(Such as detained from completing the ceremonies of Umrah and Hajj)

3077- It is narrated on the authority of Al-Hajjaj Ibn Amr Al-Ansari that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who (has any part of his body) broken or who becomes lame (which hinders him from completing his Hajj) has indeed, put off Ihram, and another Hajj becomes due upon him." I narrated it to Abu Hurairah and Ibn Abbas and they said: He has told the truth.

3075 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو. حَدَّثَنِي يَحْيَىٰ بْنُ عَبْدُ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ عَائِشَةَ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِلْحَجِّ عَلَى أَنْوَاعٍ ثَلاَثَةٍ. فَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ مَعاً. وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ مُفْرَدٍ. وَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ مُفْرَدَةٍ. فَمَنْ كَانَ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ مَعاً، لَمْ يَحْلِلْ مِنْ شَيْءٍ مِمَّا حَرُمَ مِنْهُ حَتَّى يَقْضِيَ مَنَاسِكَ الْحَجِّ. وَمَنْ أَهَلَّ بِالْحَجِّ مُفْرَداً لَمْ يَحْلِلْ مِنْ شَيْءٍ مِمَّا حَرُمَ مِنْهُ، حَتَّى يَقْضِيَ مَنَاسِكَ الْحَجِّ. وَمَنْ أَهَلَّ بِعُمْرَةٍ مُفْرَدَةٍ فَطَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، حَلَّ مَا حَرُمَ عَنْهُ حَتَّى يَسْتَقْبِلَ حَجًّا.

3076 ـ **حدّثنا** الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ عَبَّادٍ الْمُهَلَّبِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ. حَدَّثَنَا سُفْيَانُ، قَالَ: حَجَّ رَسُولُ اللَّهِ ﷺ ثَلاَثَ حَجَّاتٍ: حَجَّتَيْنِ قَبْلَ أَنْ يُهَاجِرَ، وَحَجَّةً بَعْدَ مَا هَاجَرَ مِنَ الْمَدِينَةِ. وَقَرَنَ مَعَ حَجَّتِهِ عُمْرَةً، وَاجْتَمَعَ مَا جَاءَ بِهِ النَّبِيُّ ﷺ، وَمَا جَاءَ بِهِ عَلِيٌّ مِائَةَ بَدَنَةٍ. مِنْهَا جَمَلٌ لِأَبِي جَهْلٍ، فِي أَنْفِهِ بُرَةٌ مِنْ فِضَّةٍ. فَنَحَرَ النَّبِيُّ ﷺ بِيَدِهِ ثَلاَثاً وَسِتِّينَ. وَنَحَرَ عَلِيٌّ مَا غَبَرَ.

قِيلَ لَهُ: مَنْ ذَكَرَهُ؟ قَالَ: جَعْفَرٌ عَنْ أَبِيهِ، عَنْ جَابِرٍ. وَابْنُ أَبِي لَيْلَىٰ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ.

85 ـ بابُ المُحْصِرِ

3077 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَابْنُ عُلَيَّةَ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ. حَدَّثَنِي عِكْرِمَةُ. حَدَّثَنِي الْحَجَّاجُ بْنُ عَمْرٍو الأَنْصَارِيُّ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**مَنْ كُسِرَ أَوْ عَرِجَ فَقَدْ حَلَّ، وَعَلَيْهِ حَجَّةٌ أُخْرَىٰ**».

فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ، فَقَالاَ: صَدَقَ.

3078- It is narrated on the authority of Abdullah Ibn Rafi' that he said: I asked Al-Hajjaj Ibn Amr about the confinement of such as in the state of Ihram (and his failure to complete the ceremonies of Hajj), thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (has any part of his body) broken, or who becomes ill or lame (which prevents him from completing the ceremonies of Hajj) has, indeed, put off Ihram, and another Hajj becomes due upon him in the coming year." Ikrimah said: I related it to Abu Hurairah and Ibn Abbas and they said: He has told the truth.

[86] The Ransom Of The Muhsar

3079- It is narrated on the authority of Abdullah Ibn Ma'qal: I sat with Ka'b Ibn Ujrah and asked him about (Allah's saying): "And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice." (Al-Baqarah 196) He replied: "This revelation was sent down concerning my case. I had ailment in my head, and I was carried to the Messenger of Allah "Allah's blessing and peace be upon him" and the lice were falling in great number on my face. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?" I replied in the negative. He then said: "Fast for three days, or feed six poor persons each with half a Sa of food, and the sacrifice is offered with a sheep."

3080- It is narrated on the authority of Ka'b Ibn Ujrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me, when lice troubled me severely, to get my head shaved, in return for observing three fasts, and feeding six indigent persons, knowing that I had nothing to offer as sacrifice.

[87] What About Cupping For Such As In The State Of Ihram

3081- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while he was fasting, in the state of Ihram.

3082- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped on account of a trouble that overtook him while he was in the state of Ihram.

3078 ـ حدّثنا سَلَمَةَ بْنُ شَبِيبٍ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَىٰ أُمِّ سَلَمَةَ؛ قَالَ: سَأَلْتُ الْحَجَّاجَ بْنَ عَمْرٍو عَنْ حَبْسِ الْمُحْرِمِ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كُسِرَ أَوْ مَرِضَ أَوْ عَرِجَ، فَقَدْ حَلَّ. وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ**».

قَالَ عِكْرِمَةُ: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ فَقَالاَ: صَدَقَ.

قَالَ عَبْدُ الرَّزَّاقِ: فَوَجَدْتُهُ فِي جُزْءِ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ. فَأَتَيْتُ بِهِ مَعْمَراً. فَقَرَأَ عَلَيَّ أَوْ قَرَأْتُ عَلَيْهِ.

86 ـ بابُ فِدْيَةِ المُحْصِرِ

3079 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْوَلِيدِ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ؛ قَالَ: قَعَدْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ فِي الْمَسْجِدِ. فَسَأَلْتُهُ عَنْ هٰذِهِ الآيَةِ: ﴿**فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ**﴾ [البقرة: 196] قَالَ كَعْبٌ: فِيَّ أُنْزِلَتْ.

كَانَ بِي أَذًى مِنْ رَأْسِي. فَحُمِلْتُ إِلَى رَسُولِ اللَّهِ ﷺ. وَالْقَمْلُ يَتَنَاثَرُ عَلَى وَجْهِي. فَقَالَ: «**مَا كُنْتُ أُرَىٰ الْجُهْدَ بَلَغَ بِكَ مَا أَرَىٰ. أَتَجِدُ شَاةً؟**» قُلْتُ: لاَ. قَالَ: فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿**فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ**﴾.

قَالَ: فَالصَّوْمُ ثَلاَثَةُ أَيَّامٍ. وَالصَّدَقَةُ عَلَى سِتَّةِ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ. وَالنُّسُكُ شَاةٌ.

3080 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ: أَمَرَنِي النَّبِيُّ ﷺ، حِينَ آذَانِيَ الْقَمْلُ، أَنْ أَحْلِقَ رَأْسِي، وَأَصُومَ ثَلاَثَةَ أَيَّامٍ أَوْ أُطْعِمَ سِتَّةَ مَسَاكِينَ. وَقَدْ عَلِمَ أَنْ لَيْسَ عِنْدِي مَا أَنْسُكُ.

87 ـ بابُ الحِجَامَةِ لِلمُحْرِمِ

3081 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، احْتَجَمَ وَهُوَ صَائِمٌ مُحْرِمٌ.

3082 ـ حدّثنا بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الضَّيْفِ عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ، عَنْ رَهْصَةٍ أَخَذَتْهُ.

[88] Which Kind Of Hair Oil Such As In The State Of Ihram Could Apply

3083- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to apply oil to his hair provided it should be void of (any kind of) perfume.

[89] When Such As In The State Of Ihram Dies

3084- It is narrated on the authority of Ibn Abbas that a man had his neck broken on account of falling down from his mount, and he was in the state of Ihram. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash his (dead) body with water and Sidr, and shroud him in his two sheets (of Ihram), and do not cover his face nor head face, for on the Day of Judgement, he will be raised while reciting Talbiyah."

(...) The same is narrated on the authority of Ibn Abbas, in which he said that the Messenger of Allah "Allah's blessing and peace be upon him" said: "And do not apply perfume to him, for he will be raised while reciting Talbiyah on the Day of Judgement."

[90] The Penalty Of Hunting During Ihram

3085- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made (the penalty of) catching a lizard by such as in the state of Ihram to offer a ram; and he made (the lizard) from amongst the games.

3086- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said concerning the ostrich egg caught by such as in the state of Ihram: "(He should give) its price."

[91] What Could A Muhrim Kill

3087- It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" said: "Five kinds of animals are mischief-doers and can be killed whether one is or is not in the state of Ihram, (whether it is or is not in the Sanctuary): "They are the female-snake, the crow which has whiteness in its back or abdomen, the rat, the rabid dog, and the kite."

3088- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not sinful of a person in the state of Ihram to kill any of these five animals: The scorpion, the rat, the rabid dog, the crow and the kite."

88 ـ بابُ ما يَدّهِنُ به المُحْرِمُ

3083 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَدَّهِنُ رَأْسَهُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ، غَيْرَ الْمُقَتَّتِ.

89 ـ بابُ المُحْرِمِ يَمُوتُ

3084 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَجُلاً أَوْقَصَتْهُ رَاحِلَتُهُ وَهُوَ مُحْرِمٌ. فَقَالَ النَّبِيُّ ﷺ: «**اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ. وَكَفِّنُوهُ فِي ثَوْبَيْهِ. وَلاَ تُخَمِّرُوا وَجْهَهُ وَلاَ رَأْسَهُ. فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّياً**».

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، مِثْلَهُ. إِلاَّ أَنَّهُ قَالَ: أَعْقَصَتْهُ رَاحِلَتُهُ. وَقَالَ: «**لاَ تُقَرِّبُوهُ طِيباً. فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّياً**».

90 ـ بابُ جَزَاءِ الصَّيْدِ يُصِيبُهُ المُحْرِمُ

3085 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمَّارٍ، عَنْ جَابِرٍ؛ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ فِي الضَّبُعِ، يُصِيبُهُ الْمُحْرِمُ، كَبْشاً. وَجَعَلَهُ مِنَ الصَّيْدِ.

3086 ـ **حدّثنا** مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ الْوَاسِطِيُّ. حَدَّثَنَا يَزِيدُ بْنُ مَوْهَبٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ. حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «**فِي بَيْضِ النَّعَامِ يُصِيبُهُ الْمُحْرِمُ ثَمَنُهُ**».

91 ـ بابُ ما يَقْتُلُ المُحْرِمُ

3087 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ الْوَلِيدِ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحَيَّةُ وَالْغُرَابُ الأَبْقَعُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ وَالْحِدَأَةُ**».

3088 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَمْسٌ مِنَ الدَّوَابِّ، لاَ جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ (أَوْ قَالَ: فِي قَتْلِهِنَّ) وَهُوَ حَرَامٌ: الْعَقْرَبُ وَالْغُرَابُ وَالْحُدَيَّاةُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ**».

3089- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as in the state of Ihram could kill the female-snake, the scorpion, the wild animal, the rapid dog and the wicked rat." It was said to him (Abu Sa'id): Why was it called the wicked rat? He said: That's because the Messenger of Allah "Allah's blessing and peace be upon him" made sense to it while taking the fuse to burn the house.

[92] Which Game Is forbidden to Such As In The State Of Ihram

3090- It is narrated on the authority of Ibn Abbas that he said: As-Sa'b Ibn Jaththamah told me: The Messenger of Allah "Allah's blessing and peace be upon him" came upon me while I was at Al-Abwa or Waddan, and I presented an ass to him, but he returned it to me. When he noticed the (traces of) dislike in my face he said: "We do not mean to return your present, but simply we are in the state of Ihram."

3091- It is narrated on the authority of Ibn Abbas that Ali Ibn Abu Talib told him: the meat of a game was brought to the Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram, thereupon he did not eat it.

[93] The Concession Of That If It Is Not Caught For A Certain One

3092- It is narrated on the authority of Talhah Ibn Ubaidullah that the Messenger of Allah "Allah's blessing and peace be upon him" gave him an ass and ordered him to distribute its (meat) among his companions, while they were in the state of Ihram.

3093- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: I set out with the Messenger of Allah "Allah's blessing and peace be upon him" in the year of Hudaibiyah, and his companions assumed Ihram (for Umrah), but I did not do. Then, I saw an ass, which I attacked and succeeded to catch. I made a mention of it to the Messenger of Allah "Allah's blessing and peace be upon him", saying: "I did not assume Ihram, and I further caught it for you." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered his companions to eat of it, and he did not eat of it when I told him that I had caught it for him.

[94] Garlanding The Sacrificial Animals

3094- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to send his sacrificial animals (to the Ka'bah) from Medina, and I used to twist the

3089 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ ابْنِ نُعْمٍ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**يَقْتُلُ الْمُحْرِمُ الْحَيَّةَ وَالْعَقْرَبَ وَالسَّبُعَ الْعَادِيَ وَالْكَلْبَ الْعَقُورَ وَالْفَأْرَةَ الْفُوَيْسِقَةَ**».

فَقِيلَ لَهُ: لِمَ قِيلَ لَهَا الْفُوَيْسِقَةُ؟ قَالَ: لِأَنَّ رَسُولَ اللَّهِ ﷺ اسْتَيْقَظَ لَهَا، وَقَدْ أَخَذَتِ الْفَتِيلَةَ لِتُحْرِقَ بِهَا الْبَيْتَ.

92 ـ بابُ ما يُنْهَى عَنْهُ الْمُحْرِمُ مِنَ الصَّيْدِ

3090 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَنْبَأَنَا صَعْبُ بْنُ جَثَّامَةَ؛ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا بِالأَبْوَاءِ أَوْ بِوَدَّانَ. فَأَهْدَيْتُ لَهُ حِمَارَ وَحْشٍ. فَرَدَّهُ عَلَيَّ. فَلَمَّا رَأَىٰ فِي وَجْهِيَ الْكَرَاهِيَةَ قَالَ: «**إِنَّهُ لَيْسَ بِنَا رَدٌّ عَلَيْكَ. وَلٰكِنَّا حُرُمٌ**».

3091 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عِمْرَانُ بْنُ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ عَنْ أَبِيهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِلَحْمِ صَيْدٍ، وَهُوَ مُحْرِمٌ، فَلَمْ يَأْكُلْهُ.

93 ـ بابُ الرُّخْصَةِ في ذلك إذا لَمْ يُصَدْ لَه

3092 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عِيسَىٰ بْنِ طَلْحَةَ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ حِمَارَ وَحْشٍ، وَأَمَرَهُ أَنْ يُفَرِّقَهُ فِي الرِّفَاقِ، وَهُمْ مُحْرِمُونَ.

3093 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ. فَأَحْرَمَ أَصْحَابُهُ وَلَمْ أُحْرِمْ. فَرَأَيْتُ حِمَاراً. فَحَمَلْتُ عَلَيْهِ وَاصْطَدْتُهُ. فَذَكَرْتُ شَأْنَهُ لِرَسُولِ اللَّهِ ﷺ وَذَكَرْتُ أَنِّي لَمْ أَكُنْ أَحْرَمْتُ، وَأَنِّي إِنَّمَا اصْطَدْتُهُ لَكَ. فَأَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَأْكُلُوهُ. وَلَمْ يَأْكُلْ مِنْهُ، حِينَ أَخْبَرْتُهُ أَنِّي اصْطَدْتُهُ لَهُ.

94 ـ بابُ تَقْلِيدِ الْبُدْنِ

3094 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ. فَأَفْتِلُ قَلاَئِدَ هَدْيِهِ. ثُمَّ لاَ يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

ropes of their garlands, even though he did not keep away from what a Muhrim should keep away (since he did not assume Ihram).

3095- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: I twisted the garlands of the sacrifices of Allah's Apostle "Allah's blessing and peace be upon him" with my own hands. Then Allah's Apostle "Allah's blessing and peace be upon him" put them round their necks, and send them. Yet he did not keep away from what a Muhrim should keep away (since he did not assume Ihram).

[95] Garlanding The Sheep

3096- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" presented sheep as sacrifice to the House, and he garlanded them.

[96] Marking The Sacrificial Animals

(It is to pierce one side of the hump until it bleeds, therewith it should be known and distinguished as a sacrificial animal, in case they are mixed with other animals or lost)

3097- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" marked his sacrificial camel (by piercing it) in the right side of its hump, (until it bled) and then he removed the blood, in Dhul-Hulaifah (according to the narration of Ali), and garlanded it with the help of a pair of sandals.

3098- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" garlanded (his sacrificial animals), marked them, and sent them (to the House), even though he did not keep away from what a Muhrim keeps away.

[97] (Giving In Charity) The Sacrificial Animal's Covering

3099- It is narrated on the authority of Ali: Allah's Apostle "Allah's blessing and peace be upon him" ordered me to supervise (the process of slaughtering) his sacrificial camels, and give in charity their coverings and skin and give nothing to the butcher.

[98] Offering Animals As Sacrifice From Females And Males

3100- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" offered, from amongst the animals he gave as sacrifice, a camel belonging to Abu Jahl, which had a ring of silver (hung in its neck).

3095 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كُنْتُ أَفْتِلُ الْقَلاَئِدَ لِهَدْيِ النَّبِيِّ ﷺ. فَيُقَلِّدُ هَدْيَهُ. ثُمَّ يَبْعَثُ بِهِ. ثُمَّ يُقِيمُ لاَ يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

95 ـ بابُ تَقْلِيدِ الغَنَمِ

3096 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَهْدَىٰ رَسُولُ اللَّهِ ﷺ، مَرَّةً، غَنماً إِلَى الْبَيْتِ. فَقَلَّدَهَا.

96 ـ بابُ إِشْعَارِ البُدْنِ

3097 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ أَشْعَرَ الْهَدْيَ فِي السَّنَامِ الأَيْمَنِ، وَأَمَاطَ عَنْهُ الدَّمَ.

وَقَالَ عَلِيٌّ، فِي حَدِيثِهِ: بِذِي الْحُلَيْفَةِ، وَقَلَّدَ نَعْلَيْنِ.

3098 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَلَّدَ وَأَشْعَرَ وَأَرْسَلَ بِهَا. وَلَمْ يَجْتَنِبْ مَا يَجْتَنِبُ الْمُحْرِمُ.

97 ـ بابُ مَنْ جَلَّلَ البَدَنَةَ

3099 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بُدْنِهِ. وَأَنْ أَقْسِمَ جِلاَلَهَا وَجُلُودَهَا. وَأَنْ لاَ أُعْطِيَ الْجَازِرَ مِنْهَا شَيْئاً. وَقَالَ: «نَحْنُ نُعْطِيهِ».

98 ـ بابُ الهَدْيِ مِنَ الإِنَاثِ والذُّكُورِ

3100 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ أَهْدَىٰ، فِي بُدْنِهِ جَمَلاً لأَبِي جَهْلٍ، بُرَتُهُ مِنْ فِضَّةٍ.

3101- It is narrated on the authority of Iyas Ibn Salamah that the sacrificial animals offered by the Messenger of Allah "Allah's blessing and peace be upon him" included a camel.

[99] The Animals Offered As Sacrifice Are Driven Apart From The Place Of Assuming Ihram

3102- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" bought his animals which he offered as sacrifice from Qudaid (a place between both Sanctuary of Mecca and Medina, within the borders of the place of assuming Ihram).

[100] Riding The Sacrificial Camels

3103- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man driving a sacrificial camel thereupon he said to him: "Ride!" he said: "But it is a sacrificial camel!" he said to him (once again): "Ride it Allah's Mercy be upon you!"

3104- It is narrated on the authority of Anas Ibn Malik that a man came upon the Messenger of Allah "Allah's blessing and peace be upon him" driving a sacrificial camel, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Ride it!" he said: "Ride it!" he said to him (once again): "Ride it!" he (Anas) further said: Then, I saw him riding it while (he was proceeding) with the Messenger of Allah "Allah's blessing and peace be upon him", with a sandal (hung) in its neck.

[101] When An Animal Offered As Sacrifice Is Ruined

3105- It is narrated on the authority of Ibn Abbas that Dhu'aib Al-Khuza'ah told him that the Messenger of Allah "Allah's blessing and peace be upon him" used to send the sacrificial animals with him, saying: "If anyone of those is damaged and you fear it would die, slaughter it, dip its sandal in its blood, and then make it lie on its side, and let not you nor your companions (on the journey) eat of it."

3106- It is narrated on the authority of Najiyah Al-Khuza'i, who was, according to the narration of Amr, in charge of conveying the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him" (to the House), that he said: "O Messenger of Allah! What should I do with such as given to damage from amongst the sacrificial animals?" he said: "Slaughter it, dip its sandal in its blood, and make it lie on its side, and then, let it for the people to eat of it."

3101 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. أَنْبَأَنَا مُوسَى بْنُ عُبَيْدَةَ عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ فِي بُدْنِهِ جَمَلٌ.

99 ـ بابُ الْهَدْيِ يُسَاقُ مِنْ دُونِ الْمِيقَاتِ

3102 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ يَمَانٍ عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ اشْتَرَى هَدْيَهُ مِنْ قُدَيْدٍ.

100 ـ بابُ رُكُوبِ الْبُدْنِ

3103 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ رَجُلاً يَسُوقُ بَدَنَةً. فَقَالَ: «**ارْكَبْهَا**» قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «**ارْكَبْهَا. وَيْحَكَ**».

3104 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ مُرَّ عَلَيْهِ بِبَدَنَةٍ. فَقَالَ: «**ارْكَبْهَا**» قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «**ارْكَبْهَا**».

قَالَ: فَرَأَيْتُهُ رَاكِبَهَا مَعَ النَّبِيِّ ﷺ، فِي عُنُقِهَا نَعْلٌ.

101 ـ بابٌ فِي الْهَدْيِ إِذَا عَطِبَ

3105 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سِنَانِ بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ ذُؤَيْباً الْخُزَاعِيَّ حَدَّثَ أَنَّ النَّبِيَّ ﷺ كَانَ يَبْعَثُ مَعَهُ بِالْبُدْنِ. ثُمَّ يَقُولُ: «**إِذَا عَطِبَ مِنْهَا شَيْءٌ فَخَشِيتَ عَلَيْهِ مَوْتاً فَانْحَرْهَا. ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهَا. ثُمَّ: اضْرِبْ صَفْحَتَهَا. وَلاَ تَطْعَمْ مِنْهَا أَنْتَ وَلاَ أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ**».

3106 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَعُمَرُ بْنُ عَبْدِ اللَّهِ، قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ نَاجِيَةَ الْخُزَاعِيِّ (قَالَ عَمْرٌو فِي حَدِيثِهِ: وَكَانَ صَاحِبَ بُدْنِ النَّبِيِّ ﷺ) قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ بِمَا عَطِبَ مِنَ الْبُدْنِ؟ قَالَ: «**انْحَرْهُ. وَاغْمِسْ نَعْلَهُ فِي دَمِهِ. ثُمَّ اضْرِبْ صَفْحَتَهُ. وَخَلِّ بَيْنَهُ وَبَيْنَ النَّاسِ، فَلْيَأْكُلُوهُ**».

[102] The fare Of the (stay in The) Homes Of Mecca

3107- It is narrated on the authority of Alqamah Ibn Nadlah that he said: The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar died, and the homes of Mecca had no name but the free houses: if one was in need (of a house) he would live (in it with no charge), and if one was not in need (of a house) would let another (who was in need of a house) to live (without taking rental fee from him).

[103] The Superiority Of Mecca

3108- It is narrated on the authority of Abdullah Ibn Adi Ibn Al-Hamra' that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" riding his she-camel at Al-Hazwarah (a place in Mecca), and he said: "By Allah! You (Mecca) are the best of Allah's land, and the dearest of Allah's land to me: by Allah, had I not been forced to come out of you (by the pagans), I would not have come out."

3109- It is narrated on the authority of Safiyyah Bint Shaibah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having delivered a speech in the year of the conquest (of Mecca) in which he said: "O people! Allah has made Mecca a sanctuary since He created the heavens and the earth and will remain a sanctuary till the Day of Judgement: Its thorns should not be uprooted and its game should not be chased; and its fallen things should not be picked up except by one who would announce that publicly (and its vegetation such grass etc. should not be cut). " Al-Abbas said: "O Allah's Apostle! Except Al-Idhkhir (a kind of grass) for it is used by our goldsmiths and for our graves. " The Messenger of Allah "Allah's blessing and peace be upon him" said: "Except Al-Idhkhir. "

3110- It is narrated on the authority of Ayyash Ibn Abu Rabie'ah Al-Makhzumi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (Muslim) nation is still good as long as they respect this sanctity (of Allah's ceremonies) as they should be respected; and if they indulge in it, they will be given to destruction."

[104] The Excellence Of Medina

3111- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faith will return to Medina in the same way as a female snake returns to its hole."

102 ـ بابُ أَجْرِ بُيُوتِ مَكَّةَ

3107 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عِيسَى بْنُ يُونُس عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَلْقَمَةَ بْنِ نَضْلَةَ؛ قَالَ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ، وَمَا تُدْعَى رِبَاعُ مَكَّةَ إِلاَّ السَّوَائِبَ. مَنِ احْتَاجَ سَكَنَ. وَمَنِ اسْتَغْنَىٰ أَسْكَنَ.

103 ـ بابُ فَضْلِ مَكَّةَ

3108 ـ حدّثنا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ. أَخْبَرَنِي عَقِيلٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ؛ أَنَّهُ قَالَ: إِنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَخْبَرَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَدِيِّ بْنِ الْحَمْرَاءِ قَالَ لَهُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى نَاقَتِهِ، وَاقِفٌ بِالْحَزْوَرَةِ يَقُولُ: «**وَاللَّهِ إِنَّكِ لَخَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ. وَاللَّهِ لَوْلاَ أَنِّي أُخْرِجْتُ مِنْكِ، مَا خَرَجْتُ**».

3109 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُس بْنُ بُكَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ. حَدَّثَنَا أَبَانُ بْنُ صَالِحٍ عَنِ الْحَسَنِ بْنِ مُسْلِمِ بْنِ يَنَّاقٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ؛ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ عَامَ الْفَتْحِ، فَقَالَ: «**يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالأَرْضَ. فَهِيَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ. لاَ يُعْضَدُ شَجَرُهَا، وَلاَ يُنَفَّرُ صَيْدُهَا، وَلاَ يَأْخُذُ لُقَطَتَهَا إِلاَّ مُنْشِدٌ**».

فَقَالَ الْعَبَّاسُ: إِلاَّ الإِذْخِرَ، فَإِنَّهُ لِلْبُيُوتِ وَالْقُبُورِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِلاَّ الإِذْخِرَ**».

3110 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَابْنُ الْفُضَيْلِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ. أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَابِطٍ، عَنْ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ الْمَخْزُومِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَزَالُ هٰذِهِ الأُمَّةُ بِخَيْرٍ مَا عَظَّمُوا هٰذِهِ الْحُرْمَةَ حَقَّ تَعْظِيمِهَا. فَإِذَا ضَيَّعُوا ذٰلِكَ، هَلَكُوا**».

104 ـ بابُ فَضْلِ المَدِينَةِ

3111 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ، كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا**».

3112- It is narrated on the authority of Ibn Umar that he said: "He, who could (keep living until he should), die in Medina, let him do so, for indeed, I witness to (the faith of) such as dies in it."

3113- it is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Abraham, Your Prophet and Bosom Friend, and You have made Mecca Sanctuary on the tongue of Abraham: O Allah! I'm Your servant and Prophet: O Allah! I have made sanctuary (the area) between its (Medina's) rocky mountains."

3114- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intends to do harm to the inhabitants of Medina, Allah will dissolve him in the same way as the salt is melted in the water."

3115- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The mountain of) Uhud is a mountain that loves us as well as we love it, and it lies on one of the streams of the Garden, while (the mountain of) Ayr lies on one of the gates of the fire (of Hell)."

[105] The Property Of The Ka'bah

3116- It is narrated on the authority of Shaqiq that he said: A man sent some Dirhams with me as a gift to the House; and when I entered the House, Shaibah was sitting on a chair, to whom I handed that. He asked me: "Does this (money) belong to you?" I answered: "No, and had it been for me, I would not brought it to you." On that he said: "Since you said so, (you should know that) Umar Ibn Al-Khattab sat in this place of you, and said: "I should not come out (of the house) before I distribute the wealth of the Ka'bah among the poor Muslims." I said to him: "You should not do so." He said: "No, I am going to do so." He further asked about the reason, thereupon I said: "That's because the Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr had seen the same (wealth), and they had been in need of it more than you of money, even though they did not move it. On that he stood up as he was (i.e. he abandoned the idea) and came out."

[106] Observing The Fasts Of The Month Of Ramadan In Mecca

3117- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attends (the coming of) the month of Ramadan while being in Mecca, which he fasts, and stands (at night for supererogatory prayers) as much as

3112 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. حَدَّثَنَا أَبِي عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَمُوتَ بِالْمَدِينَةِ، فَلْيَفْعَلْ. فَإِنِّي أَشْهَدُ لِمَنْ مَاتَ بِهَا**».

3113 ـ **حدّثنا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**اللَّهُمَّ إِنَّ إِبْرَاهِيمَ خَلِيلُكَ وَنَبِيُّكَ. وَإِنَّكَ حَرَّمْتَ مَكَّةَ عَلَى لِسَانِ إِبْرَاهِيمَ. اللَّهُمَّ وَأَنَا عَبْدُكَ وَنَبِيُّكَ. وَإِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا**».

قَالَ أَبُو مَرْوَانَ: لاَبَتَيْهَا، حَرَّتَيِ الْمَدِينَةِ.

3114 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ**».

3115 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مِكْنَفٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ أُحُداً جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ وَهُوَ عَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ. وَعَيْرٌ عَلَى تُرْعَةٍ مِنْ تُرَعِ النَّارِ**».

105 ـ بابُ مَالِ الكَعْبَةِ

3116 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْمُحَارِبِيُّ عَنِ الشَّيْبَانِيِّ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنْ شَقِيقٍ، قَالَ: بَعَثَ رَجُلٌ مَعِيَ بِدَرَاهِمَ، هَدِيَّةً إِلَى الْبَيْتِ. قَالَ: فَدَخَلْتُ الْبَيْتَ وَشَيْبَةُ جَالِسٌ عَلَى كُرْسِيٍّ. فَنَاوَلْتُهُ إِيَّاهَا. فَقَالَ لَهُ: أَلَكَ هٰذِهِ؟ قُلْتُ: لاَ. وَلَوْ كَانَتْ لِي، لَمْ آتِكَ بِهَا. قَالَ: أَمَا لَئِنْ قُلْتَ ذٰلِكَ، لَقَدْ جَلَسَ عُمَرُ بْنُ الْخَطَّابِ مَجْلِسَكَ الَّذِي جَلَسْتَ فِيهِ. فَقَالَ: لاَ أَخْرُجُ حَتَّى أَقْسِمَ مَالَ الْكَعْبَةِ بَيْنَ فُقَرَاءِ الْمُسْلِمِينَ. قُلْتُ: مَا أَنْتَ فَاعِلٌ. قَالَ: لأَفْعَلَنَّ. قَالَ: وَلِمَ ذَاكَ؟ قُلْتُ: لأَنَّ النَّبِيَّ ﷺ قَدْ رَأَىٰ مَكَانَهُ. وَأَبُو بَكْرٍ. وَهُمَا أَحْوَجُ مِنْكَ إِلَى الْمَالِ. فَلَمْ يُحَرِّكَاهُ. فَقَامَ كَمَا هُوَ، فَخَرَجَ.

106 ـ بابُ صِيَامِ شَهْرِ رَمَضَانَ بِمَكَّةَ

3117 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ زَيْدٍ الْعَمِّيُّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَدْرَكَ رَمَضَانَ بِمَكَّةَ فَصَامَ وَقَامَ مِنْهُ مَا تَيَسَّرَ لَهُ، كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ شَهْرِ رَمَضَانَ، فِيمَا سِوَاهَا. وَكَتَبَ اللَّهُ لَهُ بِكُلِّ يَوْمٍ عِتْقَ رَقَبَةٍ. وَكُلِّ لَيْلَةٍ عِتْقَ رَقَبَةٍ. وَكُلِّ يَوْمٍ حُمْلاَنَ فَرَسٍ فِي سَبِيلِ اللَّهِ. وَفِي كُلِّ يَوْمٍ حَسَنَةً. وَفِي كُلِّ لَيْلَةٍ حَسَنَةً**».

he can of it, Allah writes for him (the reward of fasting) one hundred thousand months of Ramadan besides it, and Allah further writes for him, by (the fast of) each day (the reward of) emancipating a slave, and by (standing for prayer) each night (the reward of) emancipating a slave, and by each day (the reward of) offering a horse in Allah's Cause, and a good deed on each day and a good deed on each night."

[107] Performing Circumambulation When It Is Raining

3118- It is narrated on the authority of Dawud Ibn Ajlan that he said: We performed circumambulation (round the House) in the company of Abu Iqal when it was raining; and when we finished our circumambulation, we came behind the Station (of Abraham), thereupon he said: I performed circumambulation in the company of Anas Ibn Malik when it was raining; and when we finished our circumambulation, we went to the Station and offered a two-rak'ah prayer, and then Anas said to us: "Keep doing deeds, for (your sins) have been forgiven for you. This is what the Messenger of Allah "Allah's blessing and peace be upon him" said to us, after we had performed circumambulation with him when it was raining."

[108] Performing Hajj On Foot

3119- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" and some of his companions performed Hajj (and they went to Mecca) on foot from Medina; and he said (on that occasion): "Tie your waist with your loin sheets!" he sometimes walked with normal pace, and sometimes with quick pace.

107 ـ بابُ الطَّوَافِ في مَطَرٍ

3118 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا دَاوُدُ بْنُ عَجْلاَنَ، قَالَ: طُفْنَا مَعَ أَبِي عِقَالٍ فِي مَطَرٍ. فَلَمَّا قَضَيْنَا طَوَافَنَا، أَتَيْنَا خَلْفَ الْمَقَامِ. فَقَالَ: طُفْتُ مَعَ أَنَسِ بْنِ مَالِكٍ فِي مَطَرٍ. فَلَمَّا قَضَيْنَا الطَّوَافَ، أَتَيْنَا الْمَقَامَ فَصَلَّيْنَا رَكْعَتَيْنِ. فَقَالَ لَنَا أَنَسٌ: ائْتَنِفُوا الْعَمَلَ. فَقَدْ غُفِرَ لَكُمْ. هٰكَذَا قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، وَطُفْنَا مَعَهُ فِي مَطَرٍ.

108 ـ بابُ الحَجِّ مَاشِياً

3119 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ حَفْصٍ الأَيْلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ يَمَانٍ عَنْ حَمْزَةَ بْنِ حَبِيبٍ الزَّيَّاتِ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: حَجَّ النَّبِيُّ ﷺ وَأَصْحَابُهُ مُشَاةً. مِنَ الْمَدِينَةِ إِلَى مَكَّةَ. وَقَالَ: «**ارْبِطُوا أَوْسَاطَكُمْ بِأُزُرِكُمْ**» وَمَشَىٰ خِلْطَ الْهَرْوَلَةِ.

(26) THE BOOK OF SACRIFICE

[1] The Sacrifices Of The Messenger Of Allah

3120- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to sacrifice two horned rams, while and black in colour, mentioning Allah's Name and magnifying Him (on slaughtering them); and I saw him slaughtering them with his own hand, placing his foot on their sides.

3121- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed on the Id (of Al-Adha) two rams; and he said when he turned them (to be slaughtered): "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79) "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; No partner has He: this am I commanded, and I am the first of those who bow to His Will." (162:163) (Then he said) "O Allah! from You it is, and to You it is (slaughtered) on behalf of Muhammad and his nation."

3122- It is narrated on the authority of both A'ishah and Abu Hurairah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to sacrifice, he would buy two huge fat horned rams white and black in colour, with their testicles removed, and he would slaughter one of them on behalf of those among his nation who bear testimony to the fact that Allah is One and Only, and that he (Muhammad) has conveyed (His Message), and the other on behalf of Muhammad and the family of Muhammad "Allah's blessing and peace be upon him".

[2] What About The Obligation Of Sacrifice

3123- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who lives at convenience (of wealth) and, at the same time, he offers no sacrifice, let not him approach this praying place of ours."

3124- It is narrated on the authority of Muhammad Ibn Sirin that he said: I asked Ibn Umar whether sacrifice was obligatory or not, thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered sacrifice, and so did the Muslims after him, and thus it has become out of the sunnah.

(...) It is narrated on the authority of Jabalah Ibn Suhaim that he said: I asked Ibn Umar...and he mentioned the same.

26 ـ كِتَابُ الأَضَاحِي

1 ـ بابُ أَضَاحِي رَسُولِ الله ﷺ

3120 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنِي أَبِي. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ. سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُضَحِّي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. وَيُسَمِّي وَيُكَبِّرُ. وَلَقَدْ رَأَيْتُهُ يَذْبَحُ بِيَدِهِ، وَاضِعاً قَدَمَهُ عَلَى صِفَاحِهِمَا.

3121 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: ضَحَّىٰ رَسُولُ اللَّهِ ﷺ، يَوْمَ عِيدٍ، بِكَبْشَيْنِ، فَقَالَ حِينَ وَجَّهَهُمَا: «**إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لاَ شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ**».

3122 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، وَعَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا أَرَادَ أَنْ يُضَحِّيَ، اشْتَرَىٰ كَبْشَيْنِ عَظِيمَيْنِ سَمِينَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مَوْجُوءَيْنِ. فَذَبَحَ أَحَدَهُمَا عَنْ أُمَّتِهِ، لِمَنْ شَهِدَ لِلَّهِ بِالتَّوْحِيدِ وَشَهِدَ لَهُ بِالْبَلاَغِ. وَذَبَحَ الآخَرَ عَنْ مُحَمَّدٍ وَعَنْ آلِ مُحَمَّدٍ ﷺ.

2 ـ بابٌ الأَضَاحِي وَاجِبَةٌ هِيَ أَمْ لا؟

3123 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ كَانَ لَهُ سَعَةٌ، وَلَمْ يُضَحِّ، فَلاَ يَقْرَبَنَّ مُصَلاَّنَا**».

3124 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ؛ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الضَّحَايَا. أَوَاجِبَةٌ هِيَ؟ قَالَ: ضَحَّى رَسُولُ اللَّهِ ﷺ، وَالْمُسْلِمُونَ مِنْ بَعْدِهِ، وَجَرَتْ بِهِ السُّنَّةُ.

حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ. حَدَّثَنَا جَبَلَةُ بْنُ سُحَيْمٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ. فَذَكَرَ مِثْلَهُ سَوَاءً.

3125- It is narrated on the authority of Mikhnaf Ibn Sulaim that he said: We were standing at Arafah with the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "O people! It is incumbent upon every family to offer a sacrifice every year, and an Atirah. Do you know what Atirah is? It is that (sheep which is slaughtered during the month of Rajab, and thus) the people call the Rajabiyyah."

[3] The Reward Of Sacrifice

3126- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No deed one does on the day of Sacrifice much dearer in Allah's Sight than to shed the blood (of sacrifice): on the Day of Judgement, its horns, hoofs and hair will be brought (to be placed in the weight of his good deeds), and before the blood fall down on the ground, (the reward of) it is kept in the Presence of Allah Almighty." So (A'ishah resumed) be cheerful on account of it!

3127- It is narrated on the authority of Zaid Ibn Arqam that he said: The companions of the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Messenger of Allah! What about sacrifice?" he said: "It is (in imitation) of the way of your father Abraham." They asked: "What (reward) shall we get from that O Messenger of Allah?" he said: "By each single hair, (you get) a good deed." They said: "But (in case it is of) wool O Messenger of Allah?" he said: "By each single hair of wool (you get) a good deed."

[4] Which Sacrifice Is Desirable

3128- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed a horned male ram, which had blackness in his belly, feet and eyes.

3129- It is narrated on the authority of Yunus Ibn Maisarah Ibn Halbas that he said: I set out in the company of Abu Sa'id Az-Zuraqi, the companion of the Messenger of Allah "Allah's blessing and peace be upon him", to buy sacrifices, and Abu Sa'id pointed out a ram of medium height, having blackness near both ears and underneath its mouth, and then he said to me: "Buy this ram for me", as if he observed similarity between that and the ram (sacrificed) by the Messenger of Allah "Allah's blessing and peace be upon him".

3130- It is narrated on the authority of Abu Umamah Al-Bahili that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

3125 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنِ ابْنِ عَوْنٍ. قَالَ: أَنْبَأَنَا أَبُو رَمْلَةَ عَنْ مِخْنَفِ بْنِ سُلَيْمٍ، قَالَ: كُنَّا وُقُوفاً عِنْدَ النَّبِيِّ ﷺ بِعَرَفَةَ فَقَالَ: «**يَا أَيُّهَا النَّاسُ إِنَّ عَلَى كُلِّ أَهْلِ بَيْتٍ، فِي كُلِّ عَامٍ، أُضْحِيَّةً وَعَتِيرَةً**».

أَتَدْرُونَ مَا الْعَتِيرَةُ؟ هِيَ الَّتِي يُسَمِّيهَا النَّاسُ الرَّجَبِيَّةَ.

3 ـ بابُ ثَوَابِ الأُضْحِيَةِ

3126 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ. حَدَّثَنِي أَبُو الْمُثَنَّى عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَا عَمِلَ ابْنُ آدَمَ يَوْمَ النَّحْرِ عَمَلاً أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ هِرَاقَةِ دَمٍ. وَإِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَظْلاَفِهَا وَأَشْعَارِهَا. وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ عَزَّ وَجَلَّ بِمَكَانٍ، قَبْلَ أَنْ يَقَعَ عَلَى الأَرْضِ. فَطِيبُوا بِهَا نَفْساً**».

3127 ـ حدّثنا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ. حَدَّثَنَا سَلاَّمُ بْنُ مِسْكِينٍ. حَدَّثَنَا عَائِذُ اللَّهِ عَنْ أَبِي دَاوُدَ، عَنْ زَيْدِ بْنِ أَرْقَمَ؛ قَالَ: قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ مَا هٰذِهِ الأَضَاحِيُّ؟ قَالَ: «**سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ**» قَالُوا: فَمَا لَنَا فِيهَا؟ يَا رَسُولَ اللَّهِ! قَالَ: «**بِكُلِّ شَعَرَةٍ حَسَنَةٌ**» قَالُوا: فَالصُّوفُ؟ يَا رَسُولَ اللَّهِ! قَالَ: «**بِكُلِّ شَعَرَةٍ مِنَ الصُّوفِ حَسَنَةٌ**».

4 ـ بابُ ما يُسْتَحَبُّ من الأَضَاحِي

3128 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: ضَحَّى رَسُولُ اللَّهِ ﷺ بِكَبْشٍ أَقْرَنَ فَحِيلٍ، يَأْكُلُ فِي سَوَادٍ، وَيَمْشِي فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ.

3129 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ. أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ. حَدَّثَنَا يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ؛ قَالَ: خَرَجْتُ مَعَ أَبِي سَعِيدٍ الزُّرَقِيِّ، صَاحِبِ رَسُولِ اللَّهِ ﷺ إِلَى شِرَاءِ الضَّحَايَا.

قَالَ يُونُسُ: فَأَشَارَ أَبُو سَعِيدٍ إِلَى كَبْشٍ أَدْغَمَ، لَيْسَ بِالْمُرْتَفِعِ وَلاَ الْمُتَّضِعِ فِي جِسْمِهِ. فَقَالَ لِي: اشْتَرِ لِي هٰذَا. كَأَنَّهُ شَبَّهَهُ بِكَبْشِ رَسُولِ اللَّهِ ﷺ.

3130 ـ حدّثنا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا أَبُو عَائِذٍ، أَنَّهُ سَمِعَ سُلَيْمَ بْنَ عَامِرٍ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**خَيْرُ الْكَفَنِ الْحُلَّةُ. وَخَيْرُ الضَّحَايَا الْكَبْشُ الأَقْرَنُ**».

said: "The best of shrouds is the double garments, and the best of sacrifices is the horned ram."

[5] How Many Persons Could Share In A Sacrificial Camel Or Cow

3131- It is narrated on the authority of Ibn Abbas that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when Id Al-Adha came, thereupon we shared (in sacrifice): ten in a camel and seven in a cow.

3132- It is narrated on the authority of Jabir that he said: We slaughtered (our sacrifices) in Al-Hudaibiyah with the Messenger of Allah "Allah's blessing and peace be upon him" (in which we shared as) seven in a camel and seven in a cow.

3133- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" slaughtered a cow on behalf of his wives who performed Umrah with him in his Farewell Hajj, and they all shared in it.

3134- It is narrated on the authority of Ibn Abbas that he said: There were a shortage of camels during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he ordered them to slaughter cows (as sacrifice).

3135- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered (as sacrifice) a cow on behalf of the family of Muhammad in his Farewell Hajj.

[6] How Many Sheep Are Sufficient For A Sacrificial Camel

3136- It is narrated on the authority of Ibn Abbas that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have to slaughter a sacrificial camel, and although I could afford for it, I could not find it." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to purchase seven goats and slaughter them.

3137- It is narrated on the authority of Rafi' Ibn Khadij that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" at Dhul-Hulaifah of Tihamah when we got camels and sheep, and then, the people hastened (to slaughter them) and we placed the vessels on the fire before distributing them (among us). The Messenger of Allah "Allah's blessing and peace be upon him" came to us, and ordered that these (vessels) should be turned down, and he made the camel equal to ten sheep.

5 ـ بابٌ عَنْ كَمْ تُجْزِىءُ البَدَنَةُ والبَقَرَةُ؟

3131 ـ **حدّثنا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ. أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَىٰ. أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عِلْبَاءَ بْنِ أَحْمَرَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. فَحَضَرَ الأَضْحَىٰ. فَاشْتَرَكْنَا فِي الْجَزُورِ عَنْ عَشَرَةٍ، وَالْبَقَرَةِ عَنْ سَبْعَةٍ.

3132 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نَحَرْنَا بِالْحُدَيْبِيَةِ، مَعَ النَّبِيِّ ﷺ، الْبَدَنَةَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

3133 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَمَّنِ اعْتَمَرَ مِنْ نِسَائِهِ، فِي حَجَّةِ الْوَدَاعِ، بَقَرَةً بَيْنَهُنَّ.

3134 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي حَاضِرٍ الأَزْدِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَلَّتِ الإِبِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَمَرَهُمْ أَنْ يَنْحَرُوا الْبَقَرَ.

3135 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، أَبُو طَاهِرٍ. أَنْبَأَنَا ابْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ عَنْ آلِ مُحَمَّدٍ ﷺ، فِي حَجَّةِ الْوَدَاعِ، بَقَرَةً وَاحِدَةً.

6 ـ بابٌ كَمْ تُجْزِىءُ مِنَ الغَنَمِ عَنِ البَدَنَةِ؟

3136 ـ **حدّثنا** مُحَمَّدُ بْنُ مُعَمَّرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ. حَدَّثَنَا ابْنُ جُرَيْجٍ؛ قَالَ: قَالَ عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ أَتَاهُ رَجُلٌ فَقَالَ: إِنَّ عَلَيَّ بَدَنَةً. وَأَنَا مُوسِرٌ بِهَا. وَلاَ أَجِدُهَا فَأَشْتَرِيَهَا. فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَبْتَاعَ سَبْعَ شِيَاهٍ فَيَذْبَحَهُنَّ.

3137 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا الْمُحَارِبِيُّ وَعَبْدُ الرَّحِيمِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ. وَحَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ بِذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ. فَأَصَبْنَا إِبِلاً وَغَنَماً. فَعَجِلَ الْقَوْمُ. فَأَغْلَيْنَا الْقُدُورَ قَبْلَ أَنْ تُقْسَمَ. فَأَتَانَا رَسُولُ اللَّهِ ﷺ. فَأَمَرَ بِهَا. فَأُكْفِئَتْ. ثُمَّ عَدَلَ الْجَزُورَ بِعَشَرَةٍ مِنَ الْغَنَمِ.

[7] When Does An Animal Become Sufficient For Sacrifice

3138- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" gave him sheep which he distributed among his companions to offer as sacrifice, and a male healthy goat remained. He made a mention of it to the Messenger of Allah "Allah's blessing and peace be upon him", who said to him: "Offer it as sacrifice on your behalf."

3139- It is narrated on the authority of Umm Bilal Bint Hilal from her father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A one-year-old ram is sufficient for sacrifice."

3140- It is narrated on the authority of Asim Ibn Kulaib from his father that he said: We were with one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" called Mujashi', belonging to Banu Sulaim; and there were scarcity of sheep thereupon he ordered a caller to pronounce that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, a six-month-old ram is fitting (for sacrifice) as a two-year-old sheep is."

3141- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not slaughter but a two-year-old sheep (as sacrifice), unless it is difficult upon you (to find it) and in this case, you could slaughter a six-month-old ram."

[8] Which Animal Is Hateful To Offer As Sacrifice

3142- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to offer as sacrifice such (of animals) as has its ears cut from the front or the back, or slit, holed, or such as has its nose cut.

3143- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to catch a glimpse of both eyes and ears (of the animals which is to be offered as sacrifice, to know how perfect it is).

3144- It is narrated on the authority of Ubaid Ibn Fairuz that he said: I said to Al-Bara' Ibn Azib: Tell me such of animals as the Messenger of Allah "Allah's blessing and peace be upon him" disliked or forbade to be offered as sacrifice. On that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said (pointing) with his hand as such, and mine is shorter than his: "There are four (characteristics, for anyone of which) the animal is not fitting for sacrifice: such as has clear blindness in

7 ـ بابُ ما تُجزِىءُ مِنَ الأَضاحِي

3138 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَاهُ غَنماً. فَقَسَمَهَا عَلَى أَصْحَابِهِ ضَحَايَا. فَبَقِيَ عَتُودٌ. فَذَكَرَهُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «**ضَحِّ بِهِ أَنْتَ**».

3139 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي يَحْيَىٰ، مَوْلَىٰ الأَسْلَمِيِّينَ عَنْ أُمِّهِ؛ قَالَتْ: حَدَّثَتْنِي أُمُّ بِلاَلٍ بِنْتُ هِلاَلٍ، عَنْ أَبِيهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَجُوزُ الْجَذَعُ مِنَ الضَّأْنِ أُضْحِيَّةً**».

3140 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا الثَّوْرِيُّ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا مَعَ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يُقَالُ لَهُ مُجَاشِعٌ، مِنْ بَنِي سُلَيْمٍ. فَعَزَّتِ الْغَنَمُ. فَأَمَرَ مُنَادِياً فَنَادَىٰ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «**إِنَّ الْجَذَعَ يُوفِي مِمَّا تُوفِي مِنْهُ الثَّنِيَّةُ**».

3141 ـ **حدّثنا** هَارُونُ بْنُ حَبَّانَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ. أَنْبَأَنَا زُهَيْرٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَذْبَحُوا إِلاَّ مُسِنَّةً. إِلاَّ أَنْ يَعْسَرَ عَلَيْكُمْ، فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ**».

8 ـ بابُ ما يُكْرَهُ أَنْ يُضَحَّى بِهِ

3142 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ شُرَيْحِ بْنِ النُّعْمَانِ، عَنْ عَلِيٍّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّىٰ بِمُقَابَلَةٍ أَوْ مُدَابَرَةٍ أَوْ شَرْقَاءَ أَوْ خَرْقَاءَ أَوْ جَدْعَاءَ.

3143 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ، عَنْ عَلِيٍّ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالأُذُنَ.

3144 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمٰنِ وَأَبُو دَاوُدَ، وَابْنُ أَبِي عَدِيٍّ، وَأَبُو الْوَلِيدِ، قَالُوا: حَدَّثَنَا شُعْبَةُ، سَمِعْتُ سُلَيْمَانَ بْنَ عَبْدِ الرَّحْمٰنِ، قَالَ: سَمِعْتُ عُبَيْدَ بْنَ فَيْرُوزٍ قَالَ: قُلْتُ لِلْبَرَاءِ بْنِ عَازِبٍ: حَدِّثْنِي بِمَا كَرِهَ أَوْ نَهَىٰ عَنْهُ رَسُولُ اللَّهِ ﷺ مِنَ الأَضَاحِيِّ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، هٰكَذَا بِيَدِهِ. وَيَدِي أَقْصَرُ مِنْ يَدِهِ: «**أَرْبَعٌ لاَ تُجْزِىءُ فِي الأَضَاحِيِّ: الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا. وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا. وَالْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا. وَالْكَسِيرَةُ الَّتِي لاَ تُنْقِي**».

قَالَ: فَإِنِّي أَكْرَهُ أَنْ يَكُونَ نَقْصٌ فِي الأُذُنِ. قَالَ: فَمَا كَرِهْتَ مِنْهُ، فَدَعْهُ. وَلاَ تُحَرِّمْهُ عَلَى أَحَدٍ.

one eye; such as ill, whose illness is evident; such as lame, whose lameness is evident; and such as (has any of its feet) broken, which could not move." He said: "I dislike that its ear might be defective." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave whatever you dislike of it, but do not forbid it to anyone."

3145- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to offer as sacrifice such as damage in the horn or ear.

[9] When One Purchases A Faultless Sacrifice And Then It Is Affected While Being In His Possession

3146- It is narrated on the authority of Abu Sa'id that he said: We purchased a ram to offer as sacrifice, and then a wolf got a portion of its thigh or ear, and when we asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, he ordered us to offer it as sacrifice.

[10] When One Offers As Sacrifice A Sheep On Behalf Of His Family

3147- It is narrated on the authority of Ata Ibn Yasar that he said: I asked Abu Ayyub Al-Ansari: What was the sacrifice you used to offer during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"? On that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man would offer as sacrifice a sheep on behalf of him and his family, of which they would eat and feed others. Later on, they competed with one another with the result that it (the matter of sacrifice) came to be as you see.

3148- It is narrated on the authority of Abu Sarihah that he said: My family led others to have desertion towards me after I had learnt from the sunnah (of the Prophet) that the family used to sacrifice only a sheep or two (on behalf of them all); and now, our neighbours regard us as niggardly (when we do so).

[11] When One Intends To Offer Sacrifice, Let Him Take Nothing From His Hair Or Nails During The (First) Ten (Days Of Dhul-Hijjah)

3149- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the (first) ten (days of Dhul-Hijjah) come upon you, and anyone intends to offer a sacrifice, let him take nothing from his hair and skin."

3145 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ؛ أَنَّهُ ذَكَرَ أَنَّهُ سَمِعَ جُرَيَّ بْنَ كُلَيْبٍ يُحَدِّثُ أَنَّهُ سَمِعَ عَلِيًّا يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُضَحَّىٰ بِأَعْضَبِ الْقَرْنِ وَالأُذُنِ.

9 ـ بابُ مَنِ اشْتَرَى أُضْحِيَةً صَحِيحَةً فأَصَابَها عِنْدَهُ شَيْءٌ

3146 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ، أَبُو بَكْرٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ الثَّوْرِيِّ، عَنْ جَابِرِ بْنِ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ قَرَظَةَ الأَنْصَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: ابْتَعْنَا كَبْشاً نُضَحِّي بِهِ. فَأَصَابَ الذِّئْبُ مِنْ أَلْيَتِهِ أَوْ أُذُنِهِ. فَسَأَلْنَا النَّبِيَّ ﷺ. فَأَمَرَنَا أَنْ نُضَحِّيَ بِهِ.

10 ـ بابُ مَنْ ضَحَّى بشَاةٍ عَنْ أَهْلِهِ

3147 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ عُمَارَةَ بْنِ عَبْدِ اللَّهِ بْنِ صَيَّادٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ؛ قَالَ: سَأَلْتُ أَبَا أَيُّوبَ الأَنْصَارِيَّ: كَيْفَ كَانَتِ الضَّحَايَا فِيكُمْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: كَانَ الرَّجُلُ، فِي عَهْدِ النَّبِيِّ ﷺ، يُضَحِّي بِالشَّاةِ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ. فَيَأْكُلُونَ وَيُطْعِمُونَ. ثُمَّ تَبَاهَىٰ النَّاسُ، فَصَارَ كَمَا تَرَىٰ.

3148 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَمُحَمَّدُ بْنُ يُوسُفَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعاً عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ بَيَانٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَرِيحَةَ؛ قَالَ: حَمَلَنِي أَهْلِي عَلَى الْجَفَاءِ، بَعْدَمَا عَلِمْتُ مِنَ السُّنَّةِ. كَانَ أَهْلُ الْبَيْتِ يُضَحُّونَ بِالشَّاةِ وَالشَّاتَيْنِ. وَالآنَ يُبَخِّلُنَا جِيرَانُنَا.

11 ـ بابُ مَنْ أَرَادَ أَنْ يُضَحِّيَ فَلا يَأْخُذْ فِي العَشْرِ مِنْ شَعَرِهِ وأَظْفَارِهِ

3149 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا دَخَلَ الْعَشْرُ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلاَ يَمَسَّ مِنْ شَعَرِهِ وَلاَ بَشَرِهِ شَيْئاً**».

3150- It is narrated on the authority of Umm Salamah that she said: "When anyone of you see the new moon of Dhul-Hijjah, and he intends to offer a sacrifice, let him take nothing from his hair or nails."

[12] It Is Forbidden To Slaughter The Sacrifice Before Offering The (Id) Prayer

3151- It is narrated on the authority of Anas Ibn Malik that a man slaughtered (his sheep) on the day of Nahr before the prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to slaughter another (sacrifice after the prayer).

3152- It is narrated on the authority of Jundub Al-Bajali that he said: I attended Id Al-Adha with the Messenger of Allah "Allah's blessing and peace be upon him", and some people slaughtered (their animals) before the prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "He from amongst you, who has slaughtered his sacrifice before the (Id) prayer, let him slaughter another one; and whoever has not done yet, let him slaughter (his sacrifice) in the Name of Allah."

3153- It is narrated on the authority of Uwaimir Ibn Ashqar that he slaughtered his sacrifice before the (Id) prayer, and when he made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said to him: "Slaughter (another one to complete) your sacrifice."

3154- It is narrated on the authority of Abu Zaid Al-Ansari that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon one of the homes of the Ansar where he smelt the smell of roasting (meet), thereupon he asked: "Who is that who has slaughtered (his sacrifice)?" a man from amongst us came out to him and said: "It is I O Messenger of Allah; and I've slaughtered before the (Id) prayer in order to feed my family and give my neighbours." The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to slaughter another one, thereupon he said to him: "No, by Allah, other than Whom there is no god: I have but a six-month-old goat or ram." He said to him: "Slaughter it; and it will not be sufficient (for sacrifice) on behalf of anyone after you."

[13] When One Slaughters His Sacrifice With His Own Hand

3155- It is narrated on the authority of Anas Ibn Malik that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" slaughtering his sacrifices with his own hand, putting his foot on their sides.

3150 ـ حدّثنا حَاتِمُ بْنُ بَكْرٍ الضَّبِّيُّ، أَبُو عَمْرٍو. حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ. حَدَّثَنَا أَبُو قُتَيْبَةَ وَيَحْيَىٰ بْنُ كَثِيرٍ، قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ رَأَىٰ مِنْكُمْ هِلاَلَ ذِي الْحِجَّةِ، فَأَرَادَ أَنْ يُضَحِّيَ، فَلاَ يَقْرَبَنَّ لَهُ شَعَراً وَلاَ ظُفْراً»**.

12 ـ بابُ النَّهْيِ عَنْ ذَبْحِ الأُضْحِيَةِ قَبْلَ الصَّلاةِ

3151 ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلاً ذَبَحَ، يَوْمَ النَّحْرِ، يَعْنِي قَبْلَ الصَّلاَةِ. فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ.

3152 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبٍ الْبَجَلِيِّ؛ أَنَّهُ سَمِعَهُ يَقُولُ: شَهِدْتُ الأَضْحَىٰ مَعَ رَسُولِ اللَّهِ ﷺ. فَذَبَحَ أُنَاسٌ قَبْلَ الصَّلاَةِ. فَقَالَ النَّبِيُّ ﷺ: **«مَنْ كَانَ ذَبَحَ مِنْكُمْ قَبْلَ الصَّلاَةِ، فَلْيُعِدْ أُضْحِيَتَهُ. وَمَنْ لاَ، فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ»**.

3153 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عُوَيْمِرِ بْنِ أَشْقَرَ؛ أَنَّهُ ذَبَحَ قَبْلَ الصَّلاَةِ. فَذَكَرَهُ لِلنَّبِيِّ ﷺ. فَقَالَ: **«أَعِدْ أُضْحِيَّتَكَ»**.

3154 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي زَيْدٍ. قَالَ أَبُو بَكْرٍ: وَقَالَ غَيْرُ عَبْدِ الأَعْلَىٰ: عَنْ عَمْرِو بْنِ بُجْدَانَ، عَنْ أَبِي زَيْدٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، أَبُو مُوسَى. حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنَا أَبِي عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَمْرِو بْنِ بُجْدَانَ، عَنْ أَبِي زَيْدٍ الأَنْصَارِيِّ؛ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِدَارٍ مِنْ دُورِ الأَنْصَارِ. فَوَجَدَ رِيحَ قُتَارٍ. فَقَالَ: **«مَنْ هٰذَا الَّذِي ذَبَحَ؟»** فَخَرَجَ إِلَيْهِ رَجُلٌ مِنَّا. فَقَالَ: أَنَا. يَا رَسُولَ اللَّهِ ذَبَحْتُ قَبْلَ أَنْ أُصَلِّيَ لأُطْعِمَ أَهْلِي وَجِيرَانِي. فَأَمَرَهُ أَنْ يُعِيدَ. فَقَالَ: لاَ. وَاللَّهِ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ. مَا عِنْدِي إِلاَّ جَذَعٌ أَوْ حَمَلٌ مِنَ الضَّأْنِ. قَالَ: **«اذْبَحْهَا، وَلَنْ تُجْزِىءَ جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ»**.

13 ـ بابُ مَنْ ذَبَحَ أُضْحِيَتَهُ بِيَدِهِ

3155 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَذْبَحُ أُضْحِيَتَهُ بِيَدِهِ، وَاضِعاً قَدَمَهُ عَلَى صِفَاحِهَا.

3156- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: My father told me from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered his sacrifice with his own hand with the help of a blade at the end of the alley on the way of Banu Zuraiq.

[14] The Hide Of The Sacrifice

3157- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" ordered to distribute all of his sacrificial camels, their meet, hide and coverings among the indigent and needy persons.

[15] Eating Out Of The Meat Of The Sacrifice

3158- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that a piece of (the meat of) each camel should be taken and put in a vessel (in order to be cooked) and they ate of the meat and got of the soup.

[16] Storing The Meat Of Sacrifice

3159- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (saving) the meat of sacrifice in order not to make it difficult upon the people; and then he gave concession for that.

3160- It is narrated on the authority of Nubaishah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I forbade you (to save) the meat of sacrifice more than three days; and now you could eat (as much as you can) and save (it as long as you can)."

[17] Slaughtering In The Praying Place

3161- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to slaughter (his sacrifices) in the praying place.

3156 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللَّهِ ﷺ. حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ذَبَحَ أُضْحِيَتَهُ عِنْدَ طَرَفِ الزُّقَاقِ، طَرِيقِ بَنِي زُرَيْقٍ، بِيَدِهِ، بِشَفْرَةٍ.

14 ـ بابُ جُلُودِ الأَضَاحِي

3157 ـ حدّثنا مُحَمَّدُ بْنُ مُعَمَّرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، أَنَّ مُجَاهِداً أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيْلَىٰ أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا، لُحُومَهَا وَجُلُودَهَا وَجِلاَلَهَا لِلْمَسَاكِينِ.

15 ـ بابُ الأَكْلِ مِنْ لُحُوم الضَّحَايَا

3158 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ مِنْ كُلِّ جَزُورٍ بِبَضْعَةٍ. فَجُعِلَتْ فِي قِدْرٍ. فَأَكَلُوا مِنَ اللَّحْمِ، وَحَسَوْا مِنَ الْمَرَقِ.

16 ـ بابُ ادِّخَارِ لُحُومِ الأَضَاحِي

3159 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: إِنَّمَا نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ لُحُومِ الأَضَاحِيِّ لِجَهْدِ النَّاسِ. ثُمَّ رَخَّصَ فِيهَا.

3160 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِيِّ فَوْقَ ثَلاَثَةِ أَيَّامٍ. فَكُلُوا وَادَّخِرُوا**».

17 ـ بابُ الذَّبْحِ بالمُصَلَّى

3161 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَذْبَحُ بِالْمُصَلَّى.

(27) THE BOOK OF THE SLAUGHTERED ANIMALS

[1] What About Aqiqah

(the sacrifice that should be offered on behalf of a kid frequently on the seventh day of his birth)

3162- It is narrated on the authority of Umm Kurz that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Two sheep of similar age are (sufficient as Aqiqah) for a male babe, and a single sheep for a female babe."

3163- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to offer two sheep as Aqiqah for a male kid and a single sheep for a female kid

3164- It is narrated on the authority of Salman Ibn Amir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "With a kid, there is hair (which should be removed once he is born). So, shed blood (i.e. offer sacrifice as Aqiqah) on behalf of him, and remove harm from him."

3165- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every kid is in pledge (i.e. forbidden to intercede for his parents) for his Aqiqah (the sacrifice) that should be offered on behalf of him on the seventh day (of his birth, his head should be shaved, and he should be given a name."

3166- It is narrated on the authority of Yazid Ibn Abd Al-Muzani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "An Aqiqah (sacrifice) should be offered on behalf of a kid, but let no blood touch his head."

[2] What About Far'ah And Atirah

(the Far'ah was the first offspring of camels or sheep which the pagans used to offer as a sacrifice to their idols; and the Atirah was a sheep which was to be slaughtered during the month of Rajab)

3167- It is narrated on the authority of Nubaishah that he said: A man called the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance: what do you order us

27 ـ كِتَابُ الذَّبَائِحِ

1 ـ بابُ العَقِيقَةِ

3162 ـ حدّثنا أَبو بَكرِ بْنُ أَبِي شَيْبَةَ، وهِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ؛ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**عَنِ الْغُلاَمِ شَاتَانِ مُتَكَافِئَتَانِ، وَعَنِ الْجَارِيَةِ شَاةٌ**».

3163 ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَعُقَّ عَنِ الْغُلاَمِ شَاتَيْنِ، وَعَنِ الْجَارِيَةِ شَاةً.

3164 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ سَلْمَانَ بْنِ عَامِرٍ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**إِنَّ مَعَ الْغُلاَمِ عَقِيقَةً، فَأَهْرِيقُوا عَنْهُ دَماً، وَأَمِيطُوا عَنْهُ الأَذَىٰ**».

3165 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**كُلُّ غُلاَمٍ مُرْتَهَنٌ بِعَقِيقَتِهِ. تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ، وَيُحْلَقُ رَأْسُهُ، وَيُسَمَّى**».

3166 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنِي عَمْرُو بْنُ الْحٰرِثِ، عَنْ أَيُّوبَ بْنِ مُوسٰى، أَنَّهُ حَدَّثَهُ أَنَّ يَزِيدَ بْنَ عَبْدِ الْمُزَنِيِّ، حَدَّثَهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**يُعَقُّ عَنِ الْغُلاَمِ، وَلاَ يُمَسُّ رَأْسُهُ بِدَمٍ**».

2 ـ بابُ الفَرَعَةِ والعَتِيرَةِ

3167 ـ حدّثنا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ؛ قَالَ: نَادَىٰ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي رَجَبٍ. فَمَا تَأْمُرُنَا؟ قَالَ: «**اذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ، فِي أَيِّ شَهْرٍ كَانَ. وَبَرُّوا لِلَّهِ، وَأَطْعِمُوا**» قَالُوا: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نُفْرِعُ

concerning that?" he said: "Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent)." He further said: "O Messenger of Allah! We used to offer the first offspring of camels as sacrifice to our idols during the period of ignorance: what do you order us to do concerning that?" on that he said: "In every (herd of) grazing animals, there is such as being the first offspring, which is fed (like a babe) by (the milk of) your cattle: when it (grows up and) becomes able to carry, slaughter it and give its meat in charity (I think he said) to the wayfarers: this is good (for you)."

3168- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Far'ah nor Atirah (to be permissible)." Hisham says in his narration: the Far'ah is the first offspring; and the Atirah is the sheep that is slaughtered by the family in the month of Rajab.

3169- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Far'ah nor Atirah (to be permissible)."

[3] When You Slaughter, You Should Be Kind

3170- It is narrated on the authority of Shaddad Ibn Aws that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty has decreed kindness in everything: so, when you kill, you should be kind in killing (i.e. do not start with giving strikes in the parts of body which does not lead to death); and when you slaughter, you should be kind in slaughtering, and let anyone of you make sharp his blade, and comfort his slaughtered animal (by slaying it swiftly in avoidance of pain and torment)."

3171- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was dragging a sheep from its ear, thereupon he said to him: "Leave its ear, and catch it by the side of its neck!"

3172- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the blades should be made sharp and hidden from the animals (that will be slaughtered), and he said in this context: "When anyone of you slaughters (an animal) let him kill it swiftly (as much as he can)."

(...) A Hadith like it is narrated on the authority of Salim from his father from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

فَرَعاً فِي الْجَاهِلِيَّةِ. فَمَا تَأْمُرُنَا بِهِ؟ قَالَ: «**فِي كُلِّ سَائِمَةٍ فَرَعٌ تَغْذُوهُ مَاشِيَتُكَ. حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ، فَتَصَدَّقْتَ بِلَحْمِهِ**» أُرَاهُ قَالَ: «**عَلَى ابْنِ السَّبِيلِ. فَإِنَّ ذٰلِكَ هُوَ خَيْرٌ**».

3168 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وهِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ فَرَعَةَ وَلاَ عَتِيرَةَ**».

قَالَ هِشَامٌ، فِي حَدِيثِهِ: وَالْفَرَعَةُ أَوَّلُ النَّتَاجِ. وَالْعَتِيرَةُ الشَّاةُ يَذْبَحُهَا أَهْلُ الْبَيْتِ فِي رَجَبٍ.

3169 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ فَرَعَةَ وَلاَ عَتِيرَةَ**».

قَالَ ابْنُ مَاجَةَ: هٰذَا مِنْ فَرَائِدِ الْعَدَنِيِّ.

3 ـ بابٌ «إِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ»

3170 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ. فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ. وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ. وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ**».

3171 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ مُوسَىٰ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ. أَخْبَرَنِي أَبِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ، وَهُوَ يَجُرُّ شَاةً بِأُذُنِهَا. فَقَالَ: «**دَعْ أُذُنَهَا، وَخُذْ بِسَالِفَتِهَا**».

3172 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، ابْنُ أَخِي حُسَيْنٍ الْجُعْفِيِّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ. حَدَّثَنِي قُرَّةُ بْنُ حَيْوَئِيلَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِحَدِّ الشِّفَارِ، وَأَنْ تُوَارَىٰ عَنِ الْبَهَائِمِ. وَقَالَ: «**إِذَا ذَبَحَ أَحَدُكُمْ فَلْيُجْهِزْ**».

حدّثنا جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا أَبُو الأَسْوَدِ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[4] Mentioning The Name Of Allah On Slaughtering

3173- It is narrated on the authority of Ibn Abbas that he said: Satans used to reveal to their devotees, saying: "Do not eat of such as Allah's Name is mentioned on (slaughtering) it (out of glorifying Him), and eat of such as Allah's Name is not mentioned on (slaughtering) it." On that occasion, Allah Almighty said: "And do not eat of such as Allah's Name is not mentioned on (slaughtering) it."

3174- It is narrated on the authority of A'ishah, the Mother of the Believers that some people said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Some people bring us meat, and we do not know whether Allah's Name is mentioned on (slaughtering) it." On that he said to them: "You should mention Allah's Name (on it), and then eat it." They were still close to the time of infidelity.

[5] The Instrument Of Slaughtering

3175- It is narrated on the authority of Muhammad Ibn Saifi that he said: I slaughtered two rabbits with the sharp (edge of a) white stone, and then I brought them to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered me to eat them.

3176- It is narrated on the authority of Zaid Ibn Thabit that the fangs of a wolf caught hold of a sheep, thereupon they slaughtered it with the sharp (edge of a) white stone; and the Messenger of Allah "Allah's blessing and peace be upon him" gave them concession to eat it.

3177- It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! (Sometimes) we catch a game and find no knife (to slaughter it) but the sharp stone or the side of the stick." On that he said: "Make the blood (of it) run with whatever (instruments) you like, and mention Allah's Name on (slaughtering) it."

3178- It is narrated on the authority of Rafi' Ibn Khadij that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when I said: "O Messenger of Allah! We go to the holy battle, having no knives with us (what instrument should we use in slaughtering?)" on that The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and that is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Abyssinians (whom we should not imitate for they are infidels)."

4 ـ بابُ التَّسْمِيَةِ عِنْدَ الذَّبْحِ

3173 ـ حدّثنا عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﴿وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ﴾ [الأنعام: 121] قَالَ: كَانُوا يَقُولُونَ: مَا ذُكِرَ عَلَيْهِ اسْمُ اللَّهِ فَلاَ تَأْكُلُوا. وَمَا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوهُ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ﴾ [الأنعام: 121].

3174 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ قَوْماً قَالُوا: يَا رَسُولَ اللَّهِ إِنَّ قَوْماً يَأْتُونَا بِلَحْمٍ، لاَ نَدْرِي: ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ أَمْ لاَ؟ قَالَ: «**سَمُّوا أَنْتُمْ وَكُلُوا**».

وَكَانُوا حَدِيثَ عَهْدٍ بِالْكُفْرِ.

5 ـ بابُ ما يُذَكَّى بِهِ

3175 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَيْفِيٍّ؛ قَالَ: ذَبَحْتُ أَرْنَبَيْنِ بِمَرْوَةٍ. فَأَتَيْتُ بِهِمَا النَّبِيَّ ﷺ. فَأَمَرَنِي بِأَكْلِهِمَا.

3176 ـ حدّثنا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا غُنْدَرٌ. حَدَّثَنَا شُعْبَةُ، سَمِعْتُ حَاضِرَ بْنَ مُهَاجِرٍ يُحَدِّثُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ؛ أَنَّ ذِئْباً نَيَّبَ فِي شَاةٍ، فَذَبَحُوهَا بِمَرْوَةٍ. فَرَخَّصَ لَهُمْ رَسُولُ اللَّهِ ﷺ فِي أَكْلِهَا.

3177 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُرِّيِّ بْنِ قَطَرِيٍّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا نَصِيدُ الصَّيْدَ فَلاَ نَجِدُ سِكِّيناً إِلاَّ الظِّرَارَ وَشِقَّةَ الْعَصَا. قَالَ: «**أَمْرِرِ الدَّمَ بِمَا شِئْتَ، وَاذْكُرِ اسْمَ اللَّهِ عَلَيْهِ**».

3178 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا نَكُونُ فِي الْمَغَازِي، فَلاَ يَكُونُ مَعَنَا مُدًى. فَقَالَ: «**مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلْ. غَيْرَ السِّنِّ وَالظُّفُرِ. فَإِنَّ السِّنَّ عَظْمٌ، وَالظُّفُرَ مُدَى الْحَبَشَةِ**».

[6] Removing The Skin

3179- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" came upon a slave who was removing the skin of a sheep, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Move away so that I would show you (how to remove the skin of an animal)." The Messenger of Allah "Allah's blessing and peace be upon him" got his hand in between the skin and the flesh until it was hidden (in the skin) up to the armpit, and then he said: "O slave! It is as such that you should remove the skin!" then, he went on the led the prayer without repeating the ablution.

[7] It Is Forbidden To Slaughter A Milch Animal

3180- It is narrated on the authority of Abu Hurairah that the Messenger of Allah went to visit a man from amongst the Ansar, who took a blade in order to slaughter (a sheep to prepare a banquet) for the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Beware of (slaughtering) a milch!"

3181- It is narrated on the authority of Abu Hurairah that Abu Bakr Ibn Abu Quhafah told him that the Messenger of Allah "Allah's blessing and peace be upon him" said to him and Umar: "Let's go to Al-Waqifi!" he said: We set out on the moon (light) until we reached his garden, thereupon he said: "Welcome to you!" he picked the blade and went round the sheep (to choose the best and the fattest of them to slaughter it). On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Beware of (slaughtering) a milch!"

[8] The Animal Slaughtered By A Woman

3182- It is narrated on the authority of Ka'b Ibn Malik that a woman slaughtered a goat with (the help of the sharp edge of) a stone, and when a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", he saw no harm in it.

[9] What Causes The Meat Of The Fleeing Ones From Amongst The Animals To Become Lawful

3183- It is narrated on the authority of Rafi' Ibn Khadij that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when a camel ran away, thereupon a man arched it with an arrow. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, from amongst these (camels)

6 ـ بابُ السَّلْخِ

3179 ـ **حدّثنا** أَبو كُرَيْبٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا هِلاَلُ بْنُ مَيْمُونٍ الْجُهَنِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ (قَالَ عَطَاءٌ: لاَ أَعْلَمُهُ إِلاَّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ)؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِغُلاَمٍ يَسْلَخُ شَاةً. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**تَنَحَّ حَتَّى أُرِيَكَ**» فَأَدْخَلَ رَسُولُ اللَّهِ ﷺ يَدَهُ بَيْنَ الْجِلْدِ وَاللَّحْمِ، فَدَحَسَ بِهَا حَتَّى تَوَارَتْ إِلَى الإِبِطِ. وَقَالَ: «**يَا غُلاَمُ هٰكَذَا فَاسْلُخْ**» ثُمَّ مَضَىٰ وَصَلَّى لِلنَّاسِ وَلَمْ يَتَوَضَّأْ.

7 ـ بابُ النَّهْيِ عَنْ ذَبْحِ ذَوَاتِ الدَّرِّ

3180 ـ **حدّثنا** أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، أَنْبَأَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، جَمِيعاً عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ رَجُلاً مِنَ الأَنْصَارِ. فَأَخَذَ الشَّفْرَةَ لِيَذْبَحَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**إِيَّاكَ وَالْحَلُوبَ**».

3181 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي قُحَافَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ وَلِعُمَرَ: «**انْطَلِقَا بِنَا إِلَى الْوَاقِفِيِّ**» قَالَ: فَانْطَلَقْنَا فِي الْقَمَرِ حَتَّى أَتَيْنَا الْحَائِطَ. فَقَالَ: مَرْحَباً وَأَهْلاً. ثُمَّ أَخَذَ الشَّفْرَةَ. ثُمَّ جَالَ فِي الْغَنَمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِيَّاكَ وَالْحَلُوبَ**» أَوْ قَالَ: «**ذَاتَ الدَّرِّ**».

8 ـ بابُ ذَبِيحَةِ الْمَرْأَةِ

3182 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ؛ أَنَّ امْرَأَةً ذَبَحَتْ شَاةً بِحَجَرٍ. فَذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَلَمْ يَرَ بِهِ بَأْساً.

9 ـ بابُ ذَكَاةِ النَّادِّ مِنَ الْبَهَائِمِ

3183 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَنَدَّ بَعِيرٌ. فَرَمَاهُ رَجُلٌ بِسَهْمٍ. فَقَالَ النَّبِيُّ ﷺ: «**إِنَّ لَهَا أَوَابِدَ**» أَحْسَبُهُ قَالَ «**كَأَوَابِدِ الْوَحْشِ. فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هٰكَذَا**».

some run away (I think he said) like wild animals: so, if you lose control over any of them, deal with it like that."

3184- It is narrated on the authority of Abu Al-Ushara' from his father that he said: I said: "O Messenger of Allah! Slaughtering (an animal) is not (regarded as valid) unless it is through the throat or the breast." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Even though if you (are forced by necessity to) pierce it in the thigh, it will suffice you (for slaughtering)."

[10] It Is Forbidden To Fix The Animal As A Target For Arrows, Or Mutilate Their Bodies

3185- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to mutilate (the bodies of) animals.

3186- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to fix animals as objects for arrows.

Comment: (This indeed leads to the torment of the animal, and if it dies because of throwing it with arrows, its flesh is unlawful to eat, and its skin is unlawful to use)

3187- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not take something having life as object for arrows."

3188- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to kill anything of animals by way of making it object for arrows.

[11] It Is Forbidden (To Eat) The Meat Of Such Of Animals As Eats What Is Impure

3189- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (eating and drinking) the meat and milk of such of animals as eats what is impure.

[12] The Flesh Of Horses

3190- It is narrated on the authority of Asma' Bint Abu Bakr that she said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we slaughtered a horse and eat of its meat (and he did not forbid us to do so).

3184 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الْعُشَرَاءِ، عَنْ أَبِيهِ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا تَكُونُ الذَّكَاةُ إِلاَّ فِي الْحَلْقِ وَاللَّبَّةِ؟ قَالَ: «**لَوْ طَعَنْتَ فِي فَخِذِهَا لأَجْزَأَكَ**».

10 ـ بابُ النَّهْيِ عَنْ صَبْرِ البَهَائِمِ وعَنِ المُثْلَةِ

3185 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ مُوسَىٰ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُمَثَّلَ بِالْبَهَائِمِ.

3186 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ صَبْرِ الْبَهَائِمِ.

3187 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَتَّخِذُوا شَيْئاً فِيهِ الرُّوحُ غَرَضاً**».

3188 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. حَدَّثَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ شَيْءٌ مِنَ الدَّوَابِّ صَبْراً.

11 ـ بابُ النَّهْيِ عَنْ لُحُومِ الجَلَّالَةِ

3189 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ لُحُومِ الْجَلاَّلَةِ وَأَلْبَانِهَا.

12 ـ بابُ لُحُومِ الخَيْلِ

3190 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ قَالَتْ: نَحَرْنَا فَرَساً فَأَكَلْنَا مِنْ لَحْمِهِ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

3191- It is narrated on the authority of Jabir Ibn Abdullah that he said: During the time of (conquering) Khaibar, we ate (the meat of) horses and asses.

[13] The Flesh Of Asses

3192- It is narrated on the authority of Abu Ishaq Ash-Shaibani that he said: I asked Abdullah Ibn Abu Awfa about the meat of donkeys, thereupon he said: We were stricken by starvation on the day of (the holy battle of) Khaibar while we were with the Messenger of Allah "Allah's blessing and peace be upon him", and at the same time, the people got donkeys from outside Medina. We slaughtered them and (started cooking them, and while) our vessels were boiling (with them), the caller of the Messenger of Allah "Allah's blessing and peace be upon him" pronounced: "Turn down the vessels and (spill out their contents, and) do not eat anything of the meat of donkeys!" we turned them down (and spilled out their contents). I asked Abdullah Ibn Abu Awfa: "Has he forbidden it?" he said: "We talk that the Messenger of Allah "Allah's blessing and peace be upon him" has forbidden it (the meat of donkeys) for they always eat what is impure."

3193- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib Al-Kindi that the Messenger of Allah "Allah's blessing and peace be upon him" forbade many things (and he started talking about them) until he made a mention of (the meat of) donkeys.

3194- It is narrated on the authority of Al-Barra' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to spill out the flesh of donkeys, be it cooked or raw; and afterwards, he did not tell us (to eat) it.

3195- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: We took part with the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Khaibar, and In the evening (after the conquest of the city), the people made huge fires. The Prophet "Allah's blessing and peace be upon him" said: "For what (kind of) cooking are you making the fire?") The people replied: "Meat of donkeys." The Prophet "Allah's blessing and peace be upon him" said: "Throw away the meat and break the pots." A man from amongst the people said: "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said: "(Yes, you can do) that too."

3196- It is narrated on the authority of Anas Ibn Malik that the caller of the Messenger of Allah "Allah's blessing and peace be upon him"

3191 ـ حدّثنا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ. أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَكَلْنَا، زَمَنَ خَيْبَرَ، الْخَيْلَ وَحُمُرَ الْوَحْشِ.

13 ـ بابُ لُحُومِ الحُمُرِ الوَحْشِيَّةِ

3192 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ؛ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ، فَقَالَ: أَصَابَتْنَا مَجَاعَةٌ، يَوْمَ خَيْبَرَ، وَنَحْنُ مَعَ النَّبِيِّ ﷺ. وَقَدْ أَصَابَ الْقَوْمُ حُمُراً خَارِجاً مِنَ الْمَدِينَةِ. فَنَحَرْنَاهَا. وَإِنَّ قُدُورَنَا لَتَغْلِي، إِذْ نَادَىٰ مُنَادِي النَّبِيِّ ﷺ أَنِ اكْفَئُوا الْقُدُورَ وَلاَ تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئاً. فَأَكْفَأْنَاهَا.

فَقُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ: حَرَّمَهَا تَحْرِيماً؟ قَالَ: تَحَدَّثْنَا أَنَّمَا حَرَّمَهَا رَسُولُ اللَّهِ ﷺ أَلْبَتَّةَ مِنْ أَجْلِ أَنَّهَا تَأْكُلُ الْعَذِرَةَ.

3193 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ. حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ الْكِنْدِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ أَشْيَاءَ. حَتَّى ذَكَرَ الْحُمُرَ الإِنْسِيَّةَ.

3194 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُلْقِيَ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ نِيئَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِهِ بَعْدُ.

3195 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ خَيْبَرَ. فَأَمْسَىٰ النَّاسُ قَدْ أَوْقَدُوا النِّيرَانَ. فَقَالَ النَّبِيُّ ﷺ: «**عَلاَمَ تُوقِدُونَ؟**» قَالُوا: عَلَى لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. فَقَالَ: «**أَهْرِيقُوا مَا فِيهَا وَاكْسِرُوهَا**» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَوْ نُهَرِيقُ مَا فِيهَا وَنَغْسِلُهَا؟ فَقَالَ النَّبِيُّ ﷺ «**أَوْ ذَاكَ**».

3196 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ مُنَادِيَ النَّبِيِّ ﷺ نَادَىٰ: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ. فَإِنَّهَا رِجْسٌ.

announced: "Verily, Allah and His Messenger forbid you (to eat) the flesh of donkeys, for it is abominable."

[14] The Flesh Of Mules

3197- It is narrated on the authority of Jabir Ibn Abdullah that he said: We used to eat the flesh of horses. I (Ata) asked him: What about (the meat of) mules? He said: No (we have never eaten it).

3198- It is narrated on the authority of Khalid Ibn Al-Walid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (to eat) the flesh of horses, mules and donkeys.

[15] The Meat Of A Fetus Is Made Lawful By Such (Slaughtering) As Makes Lawful The Meat Of The Mother

3199- It is narrated on the authority of Abu Sa'id that he said: We asked the Messenger of Allah "Allah's blessing and peace be upon him" about the fetus, thereupon he said: "Eat it if you so like, for its meat is made lawful by such (slaughtering) as makes lawful the meat of its mother."

14 ـ بابُ لُحُومِ البِغَالِ

3197 ـ حدّثنا عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. حَدَّثَنَا الثَّوْرِيُّ وَمَعْمَرٌ، جَمِيعاً عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا نَأْكُلُ لُحُومَ الْخَيْلِ. قُلْتُ: فَالْبِغَالُ؟ قَالَ: لاَ.

3198 ـ حدّثنا مُحَمَّدُ بْنُ الْمُصَفَّىٰ. حَدَّثَنَا بَقِيَّةُ. حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ، عَنْ صَالِحِ بْنِ يَحْيَىٰ بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ خَالِدِ بْنِ الْوَلِيدِ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ.

15 ـ بابٌ ذَكَاةُ الجَنِينِ ذَكَاةُ أُمِّهِ

3199 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، وَأَبُو خَالِدٍ الأَحْمَرُ، وَعَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ الْجَنِينِ. فَقَالَ: «**كُلُوهُ إِنْ شِئْتُمْ. فَإِنَّ ذَكَاتَهُ ذَكَاةُ أُمِّهِ**».

قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعْتُ الْكَوْسَجَ إِسْحَاقَ بْنَ مَنْصُورٍ يَقُولُ: فِي قَوْلِهِمْ: فِي الذَّكَاةِ لاَ يُقْضَىٰ بِهَا مَذِمَّةٌ. قَالَ: مَذِمَّةٌ بِكَسْرِ الذَّالِ مِنَ الذِّمَامِ. وَبِفَتْحِ الذَّالِ مِنَ الذَّمِّ.

(28) THE BOOK OF HUNTING

[1] Killing The Dogs Barring Such As Used For Hunting Or Guarding Farms

3200- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to kill the dogs. Then, he said: "What do they have to do with dogs?" he gave concession (to keep) the dog used for hunting.

3201- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to kill the dogs. Then, he said: "What do they have to do with dogs?" he gave concession (to keep) the dog used for guarding the farms, and such as used for guarding the sheep.

3202- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to kill the dogs.

3203- It is narrated on the authority of Salim from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having ordered loudly that the dogs should be killed. All dogs were then being killed barring such as used for hunting or guarding the cattle.

[2] It Is Forbidden To Keep But A Dog Used For Hunting, Guarding Farms Or Cattle

3204- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, (as much as) a Qirat is reduced from his deeds everyday, unless it is a dog used for guarding farms or cattle.

3205- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had the dogs not been one of the sects (created by Allah Almighty), I would have ordered that they should be killed; but anyway, you should kill the dark black among them; and there is no people, who keep a dog, barring such as used for guarding farms, hunting or guarding cattle, but that (as much as) two Qirats are reduced from their rewards everyday."

3206- It is narrated on the authority of Sufyan Ibn Abu Zuhair that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who keeps a dog which does not avail him in

28 ـ كِتَابُ الصَّيْدِ

1 ـ بابُ قَتْلِ الكِلابِ إلَّا كَلْبَ صَيْدٍ أَوْ زَرْعٍ

3200 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ؛ قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ. ثُمَّ قَالَ: «**مَا لَهُمْ وَلِلْكِلاَبِ؟**» ثُمَّ رَخَّصَ لَهُمْ فِي كَلْبِ الصَّيْدِ.

3201 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ مُطَرِّفاً عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ. ثُمَّ قَالَ: «**مَا لَهُمْ وَلِلْكِلاَبِ؟**» ثُمَّ رَخَّصَ لَهُمْ فِي كَلْبِ الزَّرْعِ وَكَلْبِ الْعِينِ.

قَالَ بِنْدَارٌ: الْعِينُ حِيطَانُ الْمَدِينَةِ.

3202 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلاَبِ.

3203 ـ **حدّثنا** أَبُو طَاهِرٍ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، رَافِعاً صَوْتَهُ، يَأْمُرُ بِقَتْلِ الْكِلاَبِ. وَكَانَتِ الْكِلاَبُ تُقْتَلُ. إلاَّ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ.

2 ـ بابُ النَّهْيِ عَنِ اقْتِنَاءِ الكَلْبِ إلَّا كَلْبَ صَيْدٍ أَوْ حَرْثٍ أَوْ مَاشِيَةٍ

3204 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَـىٰ بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ اقْتَنَىٰ كَلْباً فَإِنَّهُ يَنْقُصُ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ. إلاَّ كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ**».

3205 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي شِهَابٍ. حَدَّثَنِي يُونُسُ بْنُ عُبَيْدٍ عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْلاَ أَنَّ الْكِلاَبَ أُمَّةٌ مِنَ الأُمَمِ، لأَمَرْتُ بِقَتْلِهَا. فَاقْتُلُوا مِنْهَا الأَسْوَدَ الْبَهِيمَ. وَمَا مِنْ قَوْمٍ اتَّخَذُوا كَلْباً، إلاَّ كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَيْدٍ أَوْ كَلْبَ حَرْثٍ، إلاَّ نَقَصَ مِنْ أُجُورِهِمْ، كُلَّ يَوْمٍ، قِيرَاطَانِ**».

3206 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ؛ قَالَ:

guarding farms or cattle, (as much as) a Qirat is reduced from his deed everyday." It was said to him: "Did you hear that from the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes, by the Lord of this mosque."

[3] The Game Caught By A Dog

3207- It is narrated on the authority of Abu Tha'labah Al-Khushani: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "O Allah's Apostle! We are living in a land ruled by the people of the Scripture; can we take our meals in their utensils? In that land there is a plenty of game and I hunt the game with my bow and with my untamed and tamed hound. Then what is lawful for me to eat?" He said: "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat in theirs, but if you cannot get other than theirs, wash their utensils and eat in them. As for what you've mentioned that you live In land where there is a plenty of game, if you hunt an animal with your bow mention Allah's Name (on slaughtering it) and eat of it; and if you hunt something with your trained hound, mention Allah's Name (on slaughtering it) and eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

3208- It is narrated on the authority of Adi Ibn Hatim: I asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "We are people who hunt with these (trained) dogs, then (what should we do)?" He (The Prophet) said: "When you set off your trained dogs after having recited the name of Allah, then eat what they catch for you, even if it (the game) is killed, on the condition that (the hunting dog) has not eaten (any portion of the game). If it has eaten (the game), then don't eat it since I fear that it might have caught it for its own self; and do not eat if other dogs take part with your trained dogs."

[4] The Game Caught By A Dog Of The Magians Or By A Black Dog

3209- It Is Narrated On The Authority Of Jabir Ibn Abdullah That He Said: We Have Been Forbidden To Take The Game Caught By Their (The Magians') Dogs And Birds.

3210- It is narrated on the authority of Abu Dharr that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about the dark black dog, thereupon he said: "It is (as evil and wicked as) a devil."

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**مَنِ اقْتَنَىٰ كَلْباً لاَ يُغْنِي عَنْهُ زَرْعاً وَلاَ ضَرْعاً، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ**».

3 ـ بابُ صَيْدِ الكَلْبِ

3207 ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ. حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ. حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ. أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ أَهْلِ كِتَابٍ، نَأْكُلُ فِي آنِيَتِهِمْ. وَبِأَرْضِ صَيْدٍ، أَصِيدُ بِقَوْسِي وَأَصِيدُ بِكَلْبِيَ الْمُعَلَّمِ، وَأَصِيدُ بِكَلْبِيَ الَّذِي لَيْسَ بِمُعَلَّمٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَمَّا مَا ذَكَرْتَ أَنَّكُمْ فِي أَرْضِ أَهْلِ كِتَابٍ، فَلاَ تَأْكُلُوا فِي آنِيَتِهِمْ. إِلاَّ أَنْ لاَ تَجِدُوا مِنْهَا بُدًّا. فَإِنْ لَمْ تَجِدُوا مِنْهَا بُدًّا فَاغْسِلُوهَا وَكُلُوا فِيهَا. وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الصَّيْدِ، فَمَا أَصَبْتَ بِقَوْسِكَ فَاذْكُرِ اسْمَ اللَّهِ وَكُلْ. وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ، فَاذْكُرِ اسْمَ اللَّهِ وَكُلْ. وَمَا صِدْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ، فَأَدْرَكْتَ ذَكَاتَهُ، فَكُلْ**».

3208 ـ حدّثنا عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا بَيَانُ بْنُ بِشْرٍ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهٰذِهِ الْكِلاَبِ. قَالَ: «**إِذَا أَرْسَلْتَ كِلاَبَكَ الْمُعَلَّمَةَ، وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهَا، فَكُلْ مَا أَمْسَكْنَ عَلَيْكَ إِنْ قَتَلْنَ. إِلاَّ أَنْ يَأْكُلَ الْكَلْبُ. فَإِنْ أَكَلَ الْكَلْبُ فَلاَ تَأْكُلْ. فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ. وَإِنْ خَالَطَهَا كِلاَبٌ أُخَرُ، فَلاَ تَأْكُلْ**».

قَالَ ابْنُ مَاجَةَ: سَمِعْتُهُ، يَعْنِي عَلِيَّ بْنَ الْمُنْذِرِ يَقُولُ: حَجَجْتُ ثَمَانِيَةً وَخَمْسِينَ حِجَّةً. أَكْثَرُهَا رَاجِلٌ.

4 ـ بابُ صَيْدِ كَلْبِ المَجُوسِ والكَلْبِ الأَسْوَدِ البَهِيمِ

3209 ـ حدّثنا عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ، عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: نُهِينَا عَنْ صَيْدِ كَلْبِهِمْ وَطَائِرِهِمْ. يَعْنِي الْمَجُوسَ.

3210 ـ حدّثنا عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْكَلْبِ الأَسْوَدِ الْبَهِيمِ. فَقَالَ: «**شَيْطَانٌ**».

[5] Hunting With The Help Of A Bow

3211- It is narrated on the authority of Abu Tha'labah Al-Khushani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat what you catch with the help of your bow."

3212- It is narrated on the authority of Adi Ibn Hatim that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We are a people who throw (the game with our bows)." On that he said: "If you throw (your bow) and it (the game) is injured, eat what you injures (and mention Allah's Name on it)."

[6] When A Game Disappears For A Night (After injuring It)

3213- It is narrated on the authority of Adi Ibn Hatim that he said: I asked: "O Messenger of Allah! (Sometimes) I throw a game (with an arrow) and it disappears from me for a night." On that he said: "If you find in it only your arrow, and you find nothing other than it, you might eat it."

[7] Hunting With The Help Of A Piece Of Wood Provided With A Sharp Piece Of Iron

3214- It is narrated on the authority of Adi Ibn Hatim: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, (i.e. with a hit by its broad side) then the game is unlawful (to eat) for it has been beaten to death."

3215- It is narrated on the authority of Adi Ibn Hatim: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said:" Do not unless it injures (and causes the blood to flow)."

[8] When A Portion Is Cut Off From A Living Animal

3216- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whatever (portion) is cut off from a living animal, that portion is (as unlawful as the) dead."

3217- It is narrated on the authority of Tamim Ad-Dari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Towards the end of this time, there will come some people, who will cut

5 ـ بابُ صَيْدِ القَوْسِ

3211 ـ **حدّثنا** أَبُو عُمَيْرٍ عِيسَىٰ بْنُ مُحَمَّدٍ النَّحَّاسُ، وَعِيسَىٰ بْنُ يُونُسَ الرَّمْلِيُّ، قَالاَ: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**كُلْ مَا رَدَّتْ عَلَيْكَ قَوْسُكَ**».

3212 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا قَوْمٌ نَرْمِي. قَالَ: «**إِذَا رَمَيْتَ وَخَزَقْتَ، فَكُلْ مَا خَزَقْتَ**».

6 ـ بابُ الصَّيْدِ يَغِيبُ لَيْلَةً

3213 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَرْمِي الصَّيْدَ فَيَغِيبُ عَنِّي لَيْلَةً؟ قَالَ: «**إِذَا وَجَدْتَ فِيهِ سَهْمَكَ، وَلَمْ تَجِدْ فِيهِ شَيْئاً غَيْرَهُ، فَكُلْهُ**».

7 ـ بابُ صَيْدِ المِعْرَاضِ

3214 ـ **حدّثنا** عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالاَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ بِالْمِعْرَاضِ. قَالَ: «**مَا أَصَبْتَ بِحَدِّهِ، فَكُلْ. وَمَا أَصَبْتَ بِعَرْضِهِ، فَهُوَ وَقِيذٌ**».

3215 ـ **حدّثنا** عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحٰرِثِ النَّخَعِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ؟ فَقَالَ: «**لاَ تَأْكُلْ إِلاَّ أَنْ يَخْزِقَ**».

8 ـ بابُ ما قُطِعَ مِنَ البَهِيمَةِ وهِيَ حَيَّةٌ

3216 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا مَعْنُ بْنُ عِيسَىٰ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَا قُطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ، فَمَا قُطِعَ مِنْهَا فَهُوَ مَيْتَةٌ**».

3217 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ تَمِيمٍ الدَّارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَجُبُّونَ أَسْنِمَةَ الإِبِلِ، وَيَقْطَعُونَ أَذْنَابَ الْغَنَمِ. أَلاَ، فَمَا قُطِعَ مِنْ حَيٍّ، فَهُوَ مَيِّتٌ**».

off the humps of camels and the buttocks of sheep: behold! Whatever (portion) is cut off from a living animal is (as unlawful as the) dead."

[9] Catching Fish And Locusts

3218- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two (kinds of) dead are made lawful for us (to eat): the fish and the locusts."

3219- It is narrated on the authority of Salman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about locusts thereupon he said: "They constitute the greatest of Allah's soldiers in number (to be directed upon such of His servants as He pleases): neither do I eat it, nor do I forbid it."

3220- It is narrated on the authority of Anas Ibn Malik that he said: The wives of the Messenger of Allah "Allah's blessing and peace be upon him" used to send to each other as gift the (cooked) locusts on dishes.

3221- It is narrated on the authority of both Jabir and Anas Ibn Malik that whenever the Messenger of Allah "Allah's blessing and peace be upon him" invoked evil upon the locusts, he would say: "O Allah! Destroy the huge among them, and kill the small among them, damage their eggs, and cut off the remaining of them, and keep away their mouths from our sources of living and sustenance: You are the One Who answer the invocation!" a man said: "O Messenger of Allah! How do you invoke (Allah) to cut off the remaining portion of some of Allah's soldiers?" on that he replied: "The locusts is produced from the sneezing of the fish in the sea." Hashim said: Ziyad said: Somebody told me that he saw the fish ejecting that (out of their mouths in the sea).

3222- It is narrated on the authority of Abu Hurairah that he said: We set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" to perform Hajj or Umrah, and (on the way) a sect of locusts faced us, which we started striking with our whips and sandals. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat that, since it is game brought by the sea."

[10] What Is Forbidden To Be Killed

3223- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade killing the As-sorad, the frog, the ant, and the hoopoe.

9 ـ بابُ صَيْدِ الحِيتَانِ والجَرَادِ

3218 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أُحِلَّتْ لَنَا مَيْتَتَانِ: الْحُوتُ وَالْجَرَادُ**».

3219 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، وَنَصْرُ بْنُ عَلِيٍّ، قَالاَ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَىٰ بْنِ عُمَارَةَ. حَدَّثَنَا أَبُو الْعَوَّامِ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْجَرَادِ؟ فَقَالَ: «**أَكْثَرُ جُنُودِ اللَّهِ. لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ**».

3220 ـ **حدّثنا** أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي سَعِيدٍ (سَعْدٍ) الْبَقَّالِ، سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كُنَّ أَزْوَاجُ النَّبِيِّ ﷺ يَتَهَادَيْنَ الْجَرَادَ عَلَى الأَطْبَاقِ.

3221 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ بْنِ عُلاَثَةَ عَنْ مُوسَىٰ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جَابِرٍ وَأَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا دَعَا عَلَى الْجَرَادِ، قَالَ: «**اللَّهُمَّ أَهْلِكْ كِبَارَهُ. وَاقْتُلْ صِغَارَهُ. وَأَفْسِدْ بَيْضَهُ. وَاقْطَعْ دَابِرَهُ. وَخُذْ بِأَفْوَاهِهَا عَنْ مَعَايِشِنَا وَأَرْزَاقِنَا. إِنَّكَ سَمِيعُ الدُّعَاءِ**» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ كَيْفَ تَدْعُو عَلَى جُنْدٍ مِنْ أَجْنَادِ اللَّهِ بِقَطْعِ دَابِرِهِ؟ قَالَ: «**إِنَّ الْجَرَادَ نَثْرَةُ الْحُوتِ فِي الْبَحْرِ**».

قَالَ هَاشِمٌ: قَالَ زِيَادٌ: فَحَدَّثَنِي مَنْ رَأَىٰ الْحُوتَ يَنْثُرُهُ.

3222 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةٍ أَوْ عُمْرَةٍ. فَاسْتَقْبَلَنَا رِجْلٌ مِنْ جَرَادٍ، أَوْ ضَرْبٌ مِنْ جَرَادٍ. فَجَعَلْنَا نَضْرِبُهُنَّ بِأَسْوَاطِنَا وَنِعَالِنَا. فَقَالَ النَّبِيُّ ﷺ: «**كُلُوهُ. فَإِنَّهُ مِنْ صَيْدِ الْبَحْرِ**».

10 ـ بابُ ما يُنْهَى عَنْ قَتْلِهِ

3223 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ، قَالاَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْفَضْلِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ الصُّرَدِ وَالضِّفْدَعِ وَالنَّمْلَةِ وَالْهُدْهُدِ.

3224- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade killing four things: the ant, the bee, the hoopoe, and the As-sorad.

3225- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "An ant bit a certain Prophet who ordered the village of ants to be burnt. He was inspired by Allah almighty: "If you were bitten by an ant, would you order that the whole nation (of ants) which celebrates the Glories (of Allah) to be burnt?"

[11] It Is Forbidden To Throw With Pebbles

3226- It is narrated on the authority of Sa'id Ibn Jubair that once, a nephew of Abdullah Ibn Mughaffal threw a pebble, thereupon Abdullah forbade him to do so, on the basis that the Messenger of Allah "Allah's blessing and peace be upon him" had forbidden it saying: "No doubt, it neither (helps) catch a game, nor does it wound an enemy (severely so that it might be of significance): but it just breaks the tooth and gouges the eye." But he (Abdullah's nephew) did it once again, thereupon his uncle said to him: "Do I tell you that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that, and (in spite of that) you come to throw pebbles once again? Indeed! I would never talk to you!"

3227- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" forbade throwing with pebbles saying: "No doubt, it neither kills a game, nor does it wound an enemy (severely so that it might be of significance): but it just gouges the eye and breaks the tooth."

[12] Killing The Salamanders

3228- It is narrated on the authority of Umm Sharik that the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to kill the salamanders.

3229- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a salamander from the first strike will have such and such good deeds (one hundred is mentioned); and he, who kills it from the second strike will have such and such deeds, lesser than the former (seventy is mentioned); and he, who kills it from the third strike will have such and such good deeds, lesser than what he mentioned in the second time."

3224 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ: النَّمْلَةِ وَالنَّحْلِ وَالْهُدْهُدِ وَالصُّرَدِ.

3225 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَأَحْمَدُ بْنُ عِيسَىٰ الْمِصْرِيَّانِ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ نَبِيِّ اللَّهِ ﷺ قَالَ: «**إِنَّ نَبِيًّا مِنَ الأَنْبِيَاءِ قَرَصَتْهُ نَمْلَةٌ. فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ. فَأَوْحَىٰ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: فِي أَنْ قَرَصَتْكَ نَمْلَةٌ، أَهْلَكْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ؟**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو صَالِحٍ. حَدَّثَنِي اللَّيْثُ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ بِإِسْنَادِهِ، نَحْوَهُ. وَقَالَ: قَرَصَتْ.

11 ـ بابُ النَّهْيِ عَنِ الْخَذْفِ

3226 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ أَنَّ قَرِيباً لِعَبْدِ اللَّهِ بْنِ مُغَفَّلٍ خَذَفَ. فَنَهَاهُ، وَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْخَذْفِ. وَقَالَ: «**إِنَّهَا لاَ تَصِيدُ صَيْداً وَلاَ تَنْكَأُ عَدُوًّا. وَلٰكِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ**» قَالَ: فَعَادَ. فَقَالَ: أُحَدِّثُكَ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْهُ ثُمَّ عُدْتَ؟ لاَ أُكَلِّمُكَ أَبَداً.

3227 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ قَالَ: نَهَىٰ النَّبِيُّ ﷺ عَنِ الْخَذْفِ، وَقَالَ: «**إِنَّهَا لاَ تَقْتُلُ الصَّيْدَ وَلاَ تَنْكِي الْعَدُوَّ. وَلٰكِنَّهَا تَفْقَأُ الْعَيْنَ وَتَكْسِرُ السِّنَّ**».

12 ـ بابُ قَتْلِ الْوَزَغِ

3228 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَهَا بِقَتْلِ الأَوْزَاغِ.

3229 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَنْ قَتَلَ وَزَغاً فِي أَوَّلِ ضَرْبَةٍ، فَلَهُ كَذَا وَكَذَا حَسَنَةً. وَمَنْ قَتَلَهَا فِي الثَّانِيَةِ، فَلَهُ كَذَا وَكَذَا (أَدْنَىٰ مِنَ الأُولَىٰ) وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ، فَلَهُ كَذَا وَكَذَا حَسَنَةً (أَدْنَىٰ مِنَ الَّذِي ذَكَرَهُ فِي الْمَرَّةِ الثَّانِيَةِ)**».

3230- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" described the salamander as wicked.

3231- It is narrated on the authority of Sa'ibah, the freed slave-woman of Al-Fakih Ibn Al-Mughirah that she went to visit A'ishah and found a spear in her house, thereupon she said: "O Mother of Believers! What do you do with that spear?" she said: "We kill the salamanders with it, for the Messenger of Allah "Allah's blessing and peace be upon him" told us that when Abraham was thrown in the fire, there was no animal on earth but that it took part in extinguishing it, barring the salamander, which rather kept on blowing in it (in order to flame it more). The Messenger of Allah "Allah's blessing and peace be upon him" ordered that it should be killed.

[13] What About Eating Such Of Wild Animals As Has Fangs

3232- It is narrated on the authority of Abu Tha'labah Al-Khushani that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to eat such of wild animals as has fangs. Az-Zuhri said: I did not hear of that until I went to Sham.

3233- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to eat such of wild animals as has fangs."

3234- It is narrated on the authority of Ibn Abbas that he said: On the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" forbade to eat such of wild animals as has fangs, and such of birds as has paws.

[14] What About Wolf And Fox

3235- It is narrated on the authority of Khuzaimah Ibn Jaz' that he said: I said: "O Messenger of Allah! I have come to ask you about the animals of the earth: what do you say about (eating) the fox?" he said: "Who does eat the fox (since it is unlawful)?" I said: "O Messenger of Allah! What do you say about the wolf?" he said: "Does anyone in whom there is good eat the wolf?"

[15] What About Hyena

3236- It is narrated on the authority of Ibn Abu Ammar: Abd Ar-Rahman that he said: I asked Jabir Ibn Abdullah about the hyena: "Is it a game?" he answered in the affirmative. I asked: "(Is it lawful for) me to eat it?" he answered in the affirmative. I asked: "Is it something you heard

3230 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلْوَزَغِ: «**الْفُوَيْسِقَةُ**».

3231 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ نَافِعٍ، عَنْ سَائِبَةَ، مَوْلَاةِ الْفَاكِهِ بْنِ الْمُغِيرَةِ؛ أَنَّهَا دَخَلَتْ عَلَى عَائِشَةَ فَرَأَتْ فِي بَيْتِهَا رُمْحاً مَوْضُوعاً. فَقَالَتْ: يَا أُمَّ الْمُؤْمِنِينَ؟ مَا تَصْنَعِينَ بِهٰذَا؟ قَالَتْ: نَقْتُلُ بِهِ هٰذِهِ الْأَوْزَاغَ. فَإِنَّ نَبِيَّ اللَّهِ ﷺ أَخْبَرَنَا أَنَّ إِبْرَاهِيمَ، لَمَّا أُلْقِيَ فِي النَّارِ لَمْ تَكُنْ فِي الْأَرْضِ دَابَّةٌ إِلاَّ أَطْفَأَتِ النَّارَ. غَيْرَ الْوَزَغِ. فَإِنَّهَا كَانَتْ تَنْفُخُ عَلَيْهِ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِهِ.

13 ـ بابُ أَكْلِ كُلِّ ذي نَابٍ مِنَ السِّبَاعِ

3232 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ. أَخْبَرَنِي أَبُو إِدْرِيسَ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

قَالَ الزُّهْرِيُّ: وَلَمْ أَسْمَعْ بِهٰذَا حَتَّى دَخَلْتُ الشَّامَ.

3233 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَبِيدَةَ بْنِ سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**أَكْلُ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ حَرَامٌ**».

3234 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ، يَوْمَ خَيْبَرَ، عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

14 ـ بابُ الذِّئْبِ والثَّعْلَبِ

3235 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ وَاضِحٍ عَنْ مُمَهَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ حِبَّانَ بْنِ جَزْءٍ، عَنْ أَخِيهِ خُزَيْمَةَ بْنِ جَزْءٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ جِئْتُكَ لِأَسْأَلَكَ عَنْ أَحْنَاشِ الْأَرْضِ، مَا تَقُولُ فِي الثَّعْلَبِ؟ قَالَ: «**وَمَنْ يَأْكُلُ الثَّعْلَبَ؟**» قُلْتُ: يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي الذِّئْبِ؟ قَالَ: «**وَيَأْكُلُ الذِّئْبَ أَحَدٌ فِيهِ خَيْرٌ؟**».

15 ـ بابُ الضَّبُعِ

3236 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَبِي عَمَّارٍ (وَهُوَ عَبْدُ الرَّحْمٰنِ)؛ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ الضَّبُعِ، أَصَيْدٌ هُوَ؟ قَالَ: نَعَمْ. قُلْتُ: آكُلُهَا؟ قَالَ: نَعَمْ. قُلْتُ: أَشَيْءٌ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

from the Messenger of Allah "Allah's blessing and peace be upon him"?" he answered in the affirmative.

3237- It is narrated on the authority of Khuzaimah Ibn Jaz' that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about (eating) the hyena, thereupon he said: "Who does eat the hyena?"

[16] What About The Mastigure

3238- It is narrated on the authority of Thabit Ibn Yazid Al-Ansari that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" (on journey) when the people got mastigures, which they roasted and then ate. I got one, roasted it, and brought to the Messenger of Allah "Allah's blessing and peace be upon him", who then took a leaf stalk therewith he started counting his fingers, and said: "From amongst the Israelites, there was a sect, who were transformed into (animals like) mastigures on earth, and I do not know, perhaps these (mastigures) might belong to them." I said to him: "The people roasted and ate them." Neither he ate, nor did he forbid that.

3239- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" did not forbid (eating) the mastigure, but he himself had aversion towards it; and it is the food of the majority of shepherds, and Allah Almighty never makes it of benefit for other than one, and had it been with me, I would have eaten it.

(...) The same is narrated on the authority of Jabir from Umar Ibn Al-Khattab from the Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

3240- It is narrated on the authority of Abu Sa'id Al-Khudri that once, a man from the (poor people of those of) Suffah called the Messenger of Allah "Allah's blessing and peace be upon him" after he had finished from the prayer and turned away: "O Messenger of Allah! In our land, there is a plenty of mastigures: what do you see in (eating) mastigures?" he said: "I was informed that those belong to a sect (from amongst the sects of the Israelites) who were transformed (into animals)." He neither ordered (him to eat) it, nor did he forbid it.

3241- It is narrated on the authority of Ibn Abbas from Khalid Ibn Al-Walid: A roasted mastigure was brought to The Prophet "Allah's blessing and peace be upon him" who stretched his hand towards it to eat, but it was said to him: "O Messenger of Allah! It is the meat of a mastigure." Then, he lifted his hand (from it). Khalid asked: "Is it (the meat of a) mastigure unlawful to eat?" The Prophet "Allah's blessing and peace be upon him"

3237 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ وَاضِحٍ، عَنِ ابْنِ إِسْحَاقَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ حِبَّانَ بْنِ جَزْءٍ، عَنْ خُزَيْمَةَ بْنِ جَزْءٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي الضَّبُعِ؟ قَالَ: «**وَمَنْ يَأْكُلُ الضَّبُعَ؟**».

16 ـ بابُ الضَّبِّ

3238 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ ثَابِتِ بْنِ يَزِيدَ الأَنْصَارِيِّ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ. فَأَصَابَ النَّاسُ ضِبَاباً. فَاشْتَوَوْهَا فَأَكَلُوا مِنْهَا. فَأَصَبْتُ مِنْهَا ضَبّاً فَشَوَيْتُهُ. ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ. فَأَخَذَ جَرِيدَةً فَجَعَلَ يَعُدُّ بِهَا أَصَابِعَهُ. فَقَالَ: «**إِنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ دَوَابَّ فِي الأَرْضِ. وَإِنِّي لاَ أَدْرِي لَعَلَّهَا هِيَ**» فَقُلْتُ: إِنَّ النَّاسَ قَدِ اشْتَوَوْهَا فَأَكَلُوهَا. فَلَمْ يَأْكُلْ وَلَمْ يَنْهَ.

3239 ـ **حدّثنا** أَبُو إِسْحَاقَ الْهَرَوِيُّ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ لَمْ يُحَرِّمِ الضَّبَّ. وَلٰكِنْ قَذِرَهُ. وَإِنَّهُ لَطَعَامُ عَامَّةِ الرِّعَاءِ. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَنْفَعُ بِهِ غَيْرَ وَاحِدٍ. وَلَوْ كَانَ عِنْدِي لأَكَلْتُهُ.

حدّثنا أَبُو سَلَمَةَ يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ سُلَيْمَانَ، عَنْ جَابِرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

3240 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: نَادَىٰ رَسُولَ اللَّهِ ﷺ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، حِينَ انْصَرَفَ مِنَ الصَّلاَةِ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَرْضَنَا أَرْضٌ مَضَبَّةٌ. فَمَا تَرَىٰ فِي الضِّبَابِ؟ قَالَ: «**بَلَغَنِي أَنَّهُ أُمَّةٌ مُسِخَتْ**» فَلَمْ يَأْمُرْ بِهِ، وَلَمْ يَنْهَ عَنْهُ.

3241 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّىٰ الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ. حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ خَالِدِ بْنِ الْوَلِيدِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِضَبٍّ مَشْوِيٍّ، فَقُرِّبَ إِلَيْهِ، فَأَهْوَىٰ بِيَدِهِ لِيَأْكُلَ مِنْهُ. فَقَالَ لَهُ مَنْ حَضَرَهُ: يَا رَسُولَ اللَّهِ إِنَّهُ لَحْمُ ضَبٍّ. فَرَفَعَ يَدَهُ عَنْهُ. فَقَالَ لَهُ خَالِدٌ: يَا رَسُولَ اللَّهِ أَحَرَامٌ الضَّبُّ؟ قَالَ: «**لاَ. وَلٰكِنَّهُ لَمْ يَكُنْ بِأَرْضِي، فَأَجِدُنِي أَعَافُهُ**». قَالَ: فَأَهْوَىٰ خَالِدٌ إِلَى الضَّبِّ، فَأَكَلَ مِنْهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ إِلَيْهِ.

said: "No, but it does not exist in the land of my people, so I hate it." Khalid ate (it) while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at him.

3242- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not forbid (eating he flesh of) mastigure (even though I disgust it)."

[17] What About The Rabbit

3243- It is narrated on the authority of Anas Ibn Malik that he said: We passed by Marr Az-Zahran, and we pursued a rabbit, and although they ran after it, they failed to get it; and when I ran after it once again, I was able to catch it. I brought it to Abu Talhah, who slaughtered it, and sent its back and hip to the Messenger of Allah "Allah's blessing and peace be upon him"; and he accepted it.

3244- It is narrated on the authority of Muhammad Ibn Safwan that he came upon the Messenger of Allah "Allah's blessing and peace be upon him" with two rabbits, which he was hanging, and he said: O Messenger of Allah! I got those rabbits, and could find no weapon therewith to slaughter them. So, I slaughtered them with the sharp (edge of a) white stone: should I eat of them?" he said: "Eat."

3245- It is narrated on the authority of Khuzaimah Ibn Jaz' that he said: I said: "O Messenger of Allah! I've come to ask you about the animals of the earth: what do you say about the mastigure?" he said: "I neither eat it, nor do I forbid it." I said: "Then, I eat of such as you have not made unlawful: but what is the reason (that you do not eat it) O Messenger of Allah?" he said: "A sect from amongst the sects of people was lost, and I saw (in them) a character which arouses in me doubt (that they might belong to that sect)." I said: "O Messenger of Allah! What do you say about the rabbit?" he said: "I neither eat it nor do I forbid it." I said: "Then, I eat of such as you have not made lawful: why (do you not eat it) O Messenger of Allah?" he said: "I was informed that (the female among) those get blood (of menses like women)."

[18] The Food Of The Sea

3246- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sea is that, whose water is pure, and whose dead (animals) are lawful (to eat)." Abu Abdullah says: I was reported that Abu Ubaidah Al-Jawad said: This is half the knowledge, for the world consists of both land and sea, and he gave you verdict about the sea, and there remains what is related to the land.

3242 ـ حدّثنا مُحَمَّدُ بْنُ الْمُصَفَّىٰ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ أُحَرِّمُ»** يَعْنِي الضَّبَّ.

17 ـ بَابُ الأَرْنَبِ

3243 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مَرَرْنَا بِمَرِّ الظَّهْرَانِ فَأَنْفَجْنَا أَرْنَباً. فَسَعَوْا عَلَيْهَا. فَلَغَبُوا. فَسَعَيْتُ حَتَّى أَدْرَكْتُهَا. فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا. فَبَعَثَ بِعَجُزِهَا وَوَرِكِهَا إِلَى النَّبِيِّ ﷺ، فَقَبِلَهَا.

3244 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَفْوَانَ؛ أَنَّهُ مَرَّ عَلَى النَّبِيِّ ﷺ بِأَرْنَبَيْنِ، مُعَلِّقَهُمَا. فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ هٰذَيْنِ الأَرْنَبَيْنِ، فَلَمْ أَجِدْ حَدِيدَةً أُذَكِّيهِمَا بِهَا. فَذَكَّيْتُهُمَا بِمَرْوَةٍ أَفَآكُلُ؟ قَالَ: **«كُلْ»**.

3245 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ وَاضِحٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ حِبَّانَ بْنِ جَزْءٍ، عَنْ أَخِيهِ خُزَيْمَةَ بْنِ جَزْءٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ جِئْتُكَ لِأَسْأَلَكَ عَنْ أَحْنَاشِ الأَرْضِ. مَا تَقُولُ فِي الضَّبِّ؟ قَالَ: **«لاَ آكُلُهُ، وَلاَ أُحَرِّمُهُ»** قَالَ: قُلْتُ: فَإِنِّي آكُلُ مِمَّا لَمْ تُحَرِّمْ. وَلِمَ؟ يَا رَسُولَ اللَّهِ! قَالَ: **«فُقِدَتْ أُمَّةٌ مِنَ الأُمَمِ. وَرَأَيْتُ خَلْقاً رَابَنِي»** قُلْتُ: يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي الأَرْنَبِ؟ قَالَ: **«لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ»** قُلْتُ: فَإِنِّي آكُلُ مِمَّا لَمْ تُحَرِّمْ. وَلِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: **«نُبِّئْتُ أَنَّهَا تَدْمَى»**.

18 ـ بَابُ الطَّافِي مِنْ صَيْدِ الْبَحْرِ

3246 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ عَنْ سَعِيدِ بْنِ سَلَمَةَ، مِنْ آلِ ابْنِ الأَزْرَقِ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ، وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ، حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْبَحْرُ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ»**.

قَالَ أَبُو عَبْدِ اللَّهِ: بَلَغَنِي عَنْ أَبِي عُبَيْدَةَ الْجَوَادِ أَنَّهُ قَالَ: هٰذَا نِصْفُ الْعِلْمِ. لِأَنَّ الدُّنْيَا بَرٌّ وَبَحْرٌ. فَقَدْ أَفْتَاكَ فِي الْبَحْرِ، وَبَقِيَ الْبَرُّ.

3247- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat what is ejected or raised by the sea, and do not eat what dies in it and then floats."

[19] What About The Crow

3248- It is narrated on the authority of Ibn Umar that he said: Who dares to eat the crow, since the Messenger of Allah "Allah's blessing and peace be upon him" described it as wicked? By Allah! It does not belong to those good (and lawful) things.

3249- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The female-snake is wicked; the scorpion is wicked; the mouse is wicked; and the crow is wicked." It was said to Al-Qasim: "Is it (lawful to) eat the crow?" on that he said: "Who dares to eat it since the Messenger of Allah "Allah's blessing and peace be upon him" described as wicked?"

[20] What About The Cat

3250- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating (the meat of) and taking the price of the cat.

3247 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا يَحْيَـىٰ بْنُ سُلَيْمٍ الطَّائِفِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَلْقَى الْبَحْرُ أَوْ جَزَرَ عَنْهُ فَكُلُوهُ. وَمَا مَاتَ فِيهِ فَطَفَا، فَلاَ تَأْكُلُوهُ**».

19 ـ بابُ الغُرَابِ

3248 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ النَّيْسَابُورِيُّ. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ. حَدَّثَنَا شَرِيكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: مَنْ يَأْكُلُ الْغُرَابَ، وَقَدْ سَمَّاهُ رَسُولُ اللَّهِ ﷺ فَاسِقاً؟ وَاللَّهِ مَا هُوَ مِنَ الطَّيِّبَاتِ.

3249 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا الأَنْصَارِيُّ. حَدَّثَنَا الْمَسْعُودِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْحَيَّةُ فَاسِقَةٌ، وَالْعَقْرَبُ فَاسِقَةٌ، وَالْفَأْرَةُ فَاسِقَةٌ، وَالْغُرَابُ فَاسِقٌ**».

فَقِيلَ لِلْقَاسِمِ: أَيُؤْكَلُ الْغُرَابُ؟ قَالَ: مَنْ يَأْكُلُهُ بَعْدَ قَوْلِ رَسُولِ اللَّهِ ﷺ فَاسِقاً؟

20 ـ بابُ الهِرَّةِ

3250 ـ **حدّثنا** الْحُسَيْنُ بْنُ مَهْدِيٍّ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا عُمَرُ بْنُ زَيْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْهِرَّةِ وَثَمَنِهَا.

(29) THE BOOK OF FOOD

[1] Serving Others With Food

3251- It is narrated on the authority of Abdullah Ibn Salam that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" reached Medina, the people hastened to go to him, and it was said: "The Messenger of Allah "Allah's blessing and peace be upon him" has arrived! The Messenger of Allah "Allah's blessing and peace be upon him" has arrived!" (This was said) thrice. I went to him among the people in order to see him. When I saw clearly his face, I came to know that his face was not the face of a liar. The first thing I heard him having said was: "O people! Spread peace (among yourselves), serve (the poor and indigent) with food, offer (supererogatory) prayers at night while the people are asleep, perchance you would be admitted to the Garden peacefully."

3252- It is narrated on the authority of Nafi' that Abdullah Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Spread peace among yourselves (i.e. great each other with peace); serve (others) with food, and be brothers (in the religion of Allah) as you have been commanded by Allah Almighty."

3253- It is narrated on the authority of Abdullah Ibn Amr that a man asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! Which (deed in) Islam is best?" he said: "It is to serve (the indigent and needy) with food, and greet with peace whomever you do or do not recognize."

[2] The Food Of One Could Be Sufficient For Two

3254- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The food of one could be sufficient for two; and the food of two might be sufficient for four; and the food of four might be sufficient for eight."

3255- It is narrated on the authority of Salim Ibn Abdullah from his father from his grandfather Umar Ibn Al-Khattab that Allah's Apostle "Allah's blessing and peace be upon him" said: "The food of one could be sufficient for two; and the food of two might be sufficient for three and even four; and the food of four might be sufficient for five and even six."

29 ـ كِتَابُ الأَطْعِمَةِ

1 ـ بابُ إطْعَامِ الطَّعَامِ

3251 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَلَامٍ؛ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، انْجَفَلَ النَّاسُ قِبَلَهُ. وَقِيلَ: قَدْ قَدِمَ رَسُولُ اللَّهِ ﷺ. قَدْ قَدِمَ رَسُولُ اللَّهِ ﷺ. قَدْ قَدِمَ رَسُولُ اللَّهِ ﷺ. ثَلاثاً. فَجِئْتُ فِي النَّاسِ لِأَنْظُرَ. فَلَمَّا تَبَيَّنْتُ وَجْهَهُ، عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ. فَكَانَ أَوَّلَ شَيْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ أَنْ قَالَ: «**يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ**».

3252 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ الأَزْدِيُّ. حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ؛ قَالَ سُلَيْمَانُ بْنُ مُوسَىٰ. حُدِّثْنَا عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَكُونُوا إِخْوَاناً كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ**».

3253 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الإِسْلَامِ خَيْرٌ؟ قَالَ: «**تُطْعِمَ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ**».

2 ـ بابٌ «طَعَامُ الْوَاحِدِ يَكْفِي الاثْنَيْنِ»

3254 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ زِيَادٍ الأَسَدِيُّ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. أَنْبَأَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**طَعَامُ الْوَاحِدِ يَكْفِي الاثْنَيْنِ. وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةَ، وَطَعَامُ الأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ**».

3255 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ. حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ. حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَهْرَمَانُ آلِ الزُّبَيْرِ، قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ طَعَامَ الْوَاحِدِ يَكْفِي الاثْنَيْنِ. وَإِنَّ طَعَامَ الاثْنَيْنِ يَكْفِي الثَّلَاثَةَ وَالأَرْبَعَةَ. وَإِنَّ طَعَامَ الأَرْبَعَةِ يَكْفِي الْخَمْسَةَ وَالسِّتَّةَ**».

[3] The Faithful Believer Eats In One Intestine; And The Infidel Eats In Seven Intestines

3256- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer eats in one intestine; and the infidel eats (as much as if it is) in seven intestines."

3257- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The infidel eats (as much as if it is) in seven intestines; and the faithful believer eats in one intestine."

3258- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer eats in one intestine; and the infidel eats (as much as if it is) in seven intestines."

[4] It Is Forbidden To Condemn Food

3259- It is narrated on the authority of Abu Hurairah that he said: Never has the Messenger of Allah "Allah's blessing and peace be upon him" condemned (any kind of) food: if he approved of it, he would eat it, otherwise, he would leave it.

(...) A Hadith like this is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[5] Offering Ablution On Having A Meal

3260- It is narrated on he authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who likes that Allah should increase the good of his house (by blessing him in sustenance and livelihood), let him offer ablution once his lunch is served, and once it is lifted."

3261- It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah "Allah's blessing and peace be upon him" came out of the offices of nature, and then the food was brought to him. A man said: "O Messenger of Allah! Should I not bring (water for) your ablution?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would I like to perform prayer (so that I should offer ablution)?"

3 ـ بابٌ «المُؤْمِنُ يَأْكُلُ في مِعًى وَاحِدٍ والكَافِرُ يَأْكُلُ في سَبْعَةِ أَمْعَاءٍ»

3256 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ**».

3257 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ، وَالْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ**».

3258 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ**».

4 ـ بابُ النَّهْيِ أَنْ يُعَابَ الطَّعَامُ

3259 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَا عَابَ رَسُولُ اللَّهِ ﷺ طَعَاماً قَطُّ. إِنْ رَضِيَهُ أَكَلَهُ، وَإِلاَّ تَرَكَهُ.

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي يَحْيَىٰ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

قَالَ أَبُو بَكْرٍ: نُخَالِفُ فِيهِ. يَقُولُونَ: عَنْ أَبِي حَازِمٍ.

5 ـ بابُ الوُضُوءِ عِنْدَ الطَّعَامِ

3260 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ. سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَحَبَّ أَنْ يُكْثِرَ اللَّهُ خَيْرَ بَيْتِهِ، فَلْيَتَوَضَّأْ إِذَا حَضَرَ غَدَاؤُهُ، وَإِذَا رُفِعَ**».

3261 ـ **حدّثنا** جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا صَاعِدُ بْنُ عُبَيْدٍ الْجَزَرِيُّ. حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ. حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ الْمَكِّيُّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ مِنَ الْغَائِطِ. فَأُتِيَ بِطَعَامٍ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَلاَ آتِيكَ بِوَضُوءٍ؟ قَالَ: «**أُرِيدُ الصَّلاَةَ؟**».

[6] Eating While Reclining

3262- It is narrated on the authority of Ibn Juhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I never eat while reclining."

3263- It is narrated on the authority of Abdullah that he said: I presented a (cooked) sheep to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he knelt on his knees and started eating. On that a desert dweller said: "What is that kneeling?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has made me a generous servant, and He has not made me an obstinate transgressor."

[7] Mentioning Allah's Name On Eating

3264- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was getting his meal with six from amongst his companions when a Bedouin came and ate (the whole of) it only with two morsels. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had he said "In the Name of Allah", it would have sufficed you all. So, when anyone of you has a meal, let him say "In the Name of Allah"; and if he forgets to say "In the Name of Allah" in the beginning, let him say "In the Name of Allah in the beginning and in the end"."

3265- It is narrated on the authority of Umar Ibn Abu Salamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" told me to mention the Name of Allah on eating.

[8] Eating With The Right Hand

3266- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let anyone of you eat with his right hand, drink with his right hand, take (what he likes) with his right hand, and give (what he likes to give) with his right hand, for indeed, Satan eats with his left hand, drinks with his left hand, gives (what he likes to give) with his left hand, and takes (what he likes to take) with his left hand."

3267- It is narrated on the authority of Umar Ibn Abu Salamah: I was a boy under the care of Allah's Apostle "Allah's blessing and peace be upon him" and my hand used to go around the dish while I was eating. So Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O boy! Mention the Name of Allah and eat with your right hand, and eat from what is nearer to you (in the dish)."

6 ـ بابُ الأكْلِ مُتَّكِئاً

3262 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مِسْعَرٍ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ آكُلُ مُتَّكِئاً**».

3263 ـ حدّثنا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَبِي. أَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُسْرٍ؛ قَالَ: أَهْدَيْتُ لِلنَّبِيِّ ﷺ شَاةً. فَجَثَىٰ رَسُولُ اللَّهِ ﷺ عَلَى رُكْبَتَيْهِ يَأْكُلُ. فَقَالَ أَعْرَابِيٌّ: مَا هٰذِهِ الْجِلْسَةُ؟ فَقَالَ: «**إِنَّ اللَّهَ جَعَلَنِي عَبْداً كَرِيماً، وَلَمْ يَجْعَلْنِي جَبَّاراً عَنِيداً**».

7 ـ بابُ التَّسْمِيَةِ عِنْدَ الطَّعَامِ

3264 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ طَعَاماً فِي سِتَّةِ نَفَرٍ مِنْ أَصْحَابِهِ. فَجَاءَ أَعْرَابِيٌّ فَأَكَلَهُ بِلُقْمَتَيْنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَمَا أَنَّهُ لَوْ كَانَ قَالَ: بِسْمِ اللَّهِ، لَكَفَاكُمْ. فَإِذَا أَكَلَ أَحَدُكُمْ طَعَاماً، فَلْيَقُلْ: بِسْمِ اللَّهِ فَإِنْ نَسِيَ أَنْ يَقُولَ: بِسْمِ اللَّهِ، فِي أَوَّلِهِ، فَلْيَقُلْ: بِسْمِ اللَّهِ، فِي أَوَّلِهِ وَآخِرِهِ**».

3265 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ قَالَ: قَالَ لِي النَّبِيُّ ﷺ، وَأَنَا آكُلُ: «**سَمِّ اللَّهَ عَزَّ وَجَلَّ**».

8 ـ بابُ الأكْلِ باليَمِينِ

3266 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْهِقْلُ بْنُ زِيَادٍ. حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لِيَأْكُلْ أَحَدُكُمْ بِيَمِينِهِ، وَلْيَشْرَبْ بِيَمِينِهِ، وَلْيَأْخُذْ بِيَمِينِهِ، وَلْيُعْطِ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ وَيُعْطِي بِشِمَالِهِ وَيَأْخُذُ بِشِمَالِهِ**».

3267 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ قَالَ: كُنْتُ غُلاَماً فِي حِجْرِ النَّبِيِّ ﷺ. وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ. فَقَالَ لِي: «**يَا غُلاَمُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ**».

3268- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not eat with the left hand, for Satan eats with the left hand."

[9] Licking The Fingers

3269- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you eats (and finishes from his meal) let not him rub his hand until he licks or causes (such as one's wife, slave-girl, maid, etc) to lick it." Sufyan said: Umar Ibn Qais asked Amr Ibn Dinar: Tell me about the narration of Ata: "Let none of you rub his hand (after finishing from getting his food) until he licks or causes (such as one's wife, slave-girl, maid, etc) to lick it": from whom has he narrated it? He said: From Ibn Abbas. He said: But he related it to us fro Jabir. On that he said: We keep this narration on the authority of Ata' from Ibn Abbas before Jabir came to us; and Ata' did not meet Jabir but in a year, during which he stayed near (the House) in Mecca.

3270- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you rub his hand (after finishing from getting his food) until he licks it, for he does not know in which food he has eaten is the blessing (of Allah)."

[10] Cleaning The Dish

3271- It is narrated on the authority of Umm Asim that she said: Nubaishah, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" entered upon us while we were eating in a bowl, thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats in a bowl and then he licks it, such a bowl asks for (Allah's) forgiveness for him."

3272- It is narrated on the authority of Al-Mu'alla Ibn Rashid: Abu Al-Yaman that he said: My grandmother told me from a man belonging to Hudhail called Nubaishah Al-Khair: Nubaishah entered upon us while we were eating in a bowl belonging to us, thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "He, who eats in a bowl and then he licks it, such a bowl asks for (Allah's) forgiveness for him."

[11] Eat From What Is Nearer To You In The Dish

3273- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the repast is

3268 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**لاَ تَأْكُلُوا بِالشِّمَالِ. فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ**».

9 ـ بابُ لَعْقِ الأَصَابِعِ

3269 ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا أَكَلَ أَحَدُكُمْ طَعَاماً، فَلاَ يَمْسَحْ يَدَهُ، حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا**».

قَالَ سُفْيَانُ: سَمِعْتُ عُمَرَ بْنَ قَيْسٍ يَسْأَلُ عَمْرَو بْنَ دِينَارٍ: أَرَأَيْتَ حَدِيثَ عَطَاءٍ: «**لاَ يَمْسَحْ أَحَدُكُمْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا**» عَمَّنْ هُوَ؟ قَالَ: عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: فَإِنَّهُ حَدَّثْنَاهُ عَنْ جَابِرٍ. قَالَ: حَفِظْنَاهُ مِنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَبْلَ أَنْ يَقْدَمَ جَابِرٌ عَلَيْنَا. وَإِنَّمَا لَقِيَ عَطَاءٌ جَابِراً فِي سَنَةٍ جَاوَرَ فِيهَا بِمَكَّةَ.

3270 ـ حدّثنا مُوسَىٰ بْنُ عَبْدِ الرَّحْمٰنِ. أَنْبَأَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَمْسَحْ أَحَدُكُمْ يَدَهُ حَتَّى يَلْعَقَهَا. فَإِنَّهُ لاَ يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ**».

10 ـ بابُ تَنْقِيَةِ الصَّحْفَةِ

3271 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا أَبُو الْيَمَانِ الْبَرَّاءُ قَالَ: حَدَّثَتْنِي جَدَّتِي أُمُّ عَاصِمٍ، قَالَتْ: دَخَلَ عَلَيْنَا نُبَيْشَةُ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَأْكُلُ فِي قَصْعَةٍ. فَقَالَ: قَالَ النَّبِيُّ ﷺ: «**مَنْ أَكَلَ فِي قَصْعَةٍ، فَلَحِسَهَا، اسْتَغْفَرَتْ لَهُ الْقَصْعَةُ**».

3272 ـ حدّثنا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ، وَنَصْرُ بْنُ عَلِيٍّ، قَالاَ: حَدَّثَنَا الْمُعَلَّىٰ بْنُ رَاشِدٍ أَبُو الْيَمَانِ. حَدَّثَتْنِي جَدَّتِي عَنْ رَجُلٍ مِنْ هُذَيْلٍ يُقَالُ لَهُ نُبَيْشَةُ الْخَيْرِ، قَالَتْ: دَخَلَ عَلَيْنَا نُبَيْشَةُ وَنَحْنُ نَأْكُلُ فِي قَصْعَةٍ لَنَا. فَقَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ قَالَ: «**مَنْ أَكَلَ فِي قَصْعَةٍ ثُمَّ لَحِسَهَا، اسْتَغْفَرَتْ لَهُ الْقَصْعَةُ**».

11 ـ بابُ الأَكْلِ مِمَّا يَلِيكَ

3273 ـ حدّثنا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وُضِعَتِ الْمَائِدَةُ فَلْيَأْكُلْ مِمَّا يَلِيهِ، وَلاَ يَتَنَاوَلْ مِنْ بَيْنِ يَدَيْ جَلِيسِهِ**».

placed, let (anyone) eat from what is nearer to him (in the dish), and let not him get from what is in front of his sitting companions."

3274- It is narrated on the authority of Ikrash Ibn Dhu'aib that he said: A bowl full of porridge with meat and fat was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and we went on eating from it, and I moved my hand randomly in its different sides, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ikrash! Eat from one place, since it is only one (kind of) food." Then, a dish full of different kinds of fresh dates was brought to us, and the hand of the Messenger of Allah "Allah's blessing and peace be upon him" went here and there in the dish, and he said: "O Ikrash! Eat from what you like (in the dish) since it is of various kinds (of food)."

[12] It Is Forbidden To Eat From The Middle Of The Dish Of Porridge

3275- It is narrated on the authority of Abdullah Ibn Busr that a bowl full of porridge with meat was brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat of its sides, and leave its middle, so that you will be blessed in it (by Allah)."

3276- It is narrated on the authority of Wathilah Ibn Al-Asqa Al-Laithi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of the top of (the dish of) porridge and then he said: "Eat, in the Name of Allah, from around it (the top) and leave the top, for the blessing comes from over it."

3277- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah said: "When food is served, eat from its sides, and leave its middle, for indeed the blessing descends upon its middle."

[13] When A Morsel Falls Down

3278- It is narrated on the authority of Ma'qil Ibn Yasar that once, he was having his lunch when a morsel fell down from him, which he picked up, removed what stuck to it, and ate it. On that those of farms looked at each other in reference to him, thereupon it was said to him: "Might Allah set right the chief! Those of farms look at each other in reference to you on account of your picking up the fallen morsel, even though you have all of this food in front of you." He said: "I'm not to leave what I heard from the Messenger of Allah "Allah's blessing and peace be upon him" to satisfy those non-Arabs! He used to order anyone of us that when his morsel fell

3274 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا الْعَلاَءُ بْنُ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي السَّوِيَّةِ. حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عِكْرَاشٍ عَنْ أَبِيهِ عِكْرَاشِ بْنِ ذُؤَيْبٍ؛ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِجَفْنَةٍ كَثِيرَةِ الثَّرِيدِ وَالْوَدَكِ. فَأَقْبَلْنَا نَأْكُلُ مِنْهَا. فَخَبَطْتُ يَدِي فِي نَوَاحِيهَا. فَقَالَ: «**يَا عِكْرَاشُ كُلْ مِنْ مَوْضِعٍ وَاحِدٍ، فَإِنَّهُ طَعَامٌ وَاحِدٌ**» ثُمَّ أُتِينَا بِطَبَقٍ فِيهِ أَلْوَانٌ مِنَ الرُّطَبِ. فَجَالَتْ يَدُ رَسُولِ اللَّهِ ﷺ فِي الطَّبَقِ وَقَالَ: «**يَا عِكْرَاشُ كُلْ مِنْ حَيْثُ شِئْتَ. فَإِنَّهُ غَيْرُ لَوْنٍ وَاحِدٍ**».

12 ـ بابُ النَّهْيِ عَنِ الأَكْلِ مِنْ ذِرْوَةِ الثَّرِيدِ

3275 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ الْيَحْصُبِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُسْرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِقَصْعَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُوا مِنْ جَوَانِبِهَا. وَدَعُوا ذِرْوَتَهَا، يُبَارَكْ فِيهَا**».

3276 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ الدَّرَفْسِ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي قَسِيمَةَ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ اللَّيْثِيِّ؛ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِرَأْسِ الثَّرِيدِ، فَقَالَ: «**كُلُوا بِسْمِ اللَّهِ مِنْ حَوَالَيْهَا، وَاعْفُوا رَأْسَهَا. فَإِنَّ الْبَرَكَةَ تَأْتِيهَا مِنْ فَوْقِهَا**».

3277 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وُضِعَ الطَّعَامُ، فَخُذُوا مِنْ حَافَتِهِ، وَذَرُوا وَسَطَهُ. فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهِ**».

13 ـ بابُ اللُّقْمَةِ إِذَا سَقَطَتْ

3278 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ قَالَ: بَيْنَمَا هُوَ يَتَغَدَّى، إِذْ سَقَطَتْ مِنْهُ لُقْمَةٌ. فَتَنَاوَلَهَا فَأَمَاطَ مَا كَانَ فِيهَا مِنْ أَذًى فَأَكَلَهَا. فَتَغَامَزَ بِهِ الدَّهَاقِينُ. فَقِيلَ: أَصْلَحَ اللَّهُ الأَمِيرَ. إِنَّ هٰؤُلاَءِ الدَّهَاقِينَ يَتَغَامَزُونَ مِنْ أَخْذِكَ اللُّقْمَةَ وَبَيْنَ يَدَيْكَ هٰذَا الطَّعَامُ. قَالَ: إِنِّي لَمْ أَكُنْ لِأَدَعَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ لِهٰذِهِ الأَعَاجِمِ. إِنَّا كُنَّا نَأْمُرُ أَحَدَنَا، إِذَا سَقَطَتْ لُقْمَتُهُ، أَنْ يَأْخُذَهَا فَيُمِيطَ مَا كَانَ فِيهَا مِنْ أَذًى وَيَأْكُلَهَا وَلاَ يَدَعَهَا لِلشَّيْطَانِ.

down from him, he should pick it up, remove what stuck to it, and eat it, in order not to leave it to Satan."

3279- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a morsel falls down from the hand of anyone of you, let him (pick it up and) wipe it off what sticks to it, and then eat it."

[14] The Superiority Of Porridge With Meat To All Kinds Of Food

3280- It is narrated on the authority of Abu Musa: Allah's Apostle "Allah's blessing and peace be upon him" said: "Many amongst men reached (the point of) perfection but none amongst the women reached this point except Mary, the daughter of Imran and Asia, Pharaoh's wife. No doubt, the superiority of A'ishah to other women is like the superiority of porridge with meat to other kinds of food."

3281- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the superiority of A'ishah to other women is like the superiority of porridge with meat to other kinds of food."

[15] Rubbing The Hand After Finishing From Having Food

3282- It is narrated on the authority of Jabir Ibn Abdullah that he said: In the time of the Messenger of Allah "Allah's blessing and peace be upon him", we rarely got food (to our fill); and when we got it, we had no handkerchiefs (therewith to rub our hands) barring our palms, forearms and feet; and then we would offer prayer without repeating the ablution (as long as it was not broken). Abu Abdullah says: It is a strange narration, and it is not related but from Muhammad Ibn Salamah.

[16] What Is Said On Finishing From Having Food

3283- It is narrated on the authority of Abu Sa'id that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" had food, he would say (on finishing from it): "Praise be to Allah, Who has cause us to eat, drink, and Who has made us subject to Him in Islam."

3284- It is narrated on the authority of Abu Umamah Al-Bahili that whenever the food was lifted from the front of the Messenger of Allah "Allah's blessing and peace be upon him" (after finishing from it), he would say: "Praise be to Allah, our Lord, as much, pleasant, permanently constant, as it could be, which none could ever give as it should be, nor could he dispense with, nor could he leave."

3279 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وَقَعَتِ اللُّقْمَةُ مِنْ يَدِ أَحَدِكُمْ، فَلْيَمْسَحْ مَا عَلَيْهَا مِنَ الأَذَىٰ، وَلْيَأْكُلْهَا**».

14 ـ بابُ فَضْلِ الثَّرِيدِ على الطَّعَامِ

3280 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ مَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ. وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ، كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ**».

3281 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا مُسْلِمُ بْنُ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ**».

15 ـ بابُ مَسْحِ اليَدِ بَعْدَ الطَّعَامِ

3282 ـ **حدّثنا** مُحَمَّدُ بْنُ سَلَمَةَ الْمِصْرِيُّ، أَبُو الْحٰرِثِ الْمُرَادِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ الْحٰرِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا، زَمَانَ رَسُولِ اللَّهِ ﷺ، وَقَلِيلٌ مَا نَجِدُ الطَّعَامَ. فَإِذَا نَحْنُ وَجَدْنَاهُ، لَمْ يَكُنْ لَنَا مَنَادِيلُ إِلاَّ أَكُفُّنَا وَسَوَاعِدُنَا وَأَقْدَامُنَا. ثُمَّ نُصَلِّي وَلاَ نَتَوَضَّأُ.

قَالَ أَبُو عَبْدِ اللَّهِ: غَرِيبٌ، لَيْسَ إِلاَّ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ.

16 ـ بابُ ما يُقَالُ إذا فَرَغَ مِنَ الطَّعَامِ

3283 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ رِيَاحِ بْنِ عَبِيدَةَ، عَنْ مَوْلَىٰ لأَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَكَلَ طَعَاماً قَالَ: «**الْحَمْدُ لِلَّهِ الَّذِيَ أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ**».

3284 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ، إِذَا رُفِعَ طَعَامُهُ أَوْ مَا بَيْنَ يَدَيْهِ قَالَ: «**الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً، غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنًى عَنْهُ. رَبَّنَا**».

3285- It is narrated on the authority of Sahl Ibn Mu'adh Ibn Anas Al-Juhani from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has food, after which he says: "Praise be to Allah, Who has caused me to eat that, and Who has sustained me with it, with no might nor power from my part", his earlier sins will be forgiven for him."

[17] Gathering On Having Food

3286- It is narrated on the authority of Wahshi that they (the companions) said: "O Messenger of Allah! We eat (so much) even though we are not satisfied." On that he said: "Perhaps you eat separately from one another)." They said: "Yes." He said: "Then, gather on (having) your food, and mention Allah's Name on it, so that you will be blessed in it."

3287- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah said: "Eat jointly, and do not separate from one another, for indeed, the blessing is in the company of the group (of people)."

[18] Blowing In The Food

3288- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never blew in the food or drink (to make it cooler), nor did he breathe in the utensil.

[19] When A Servant Brings Food, Let Him Take Some Of It

3289- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a servant of anyone of you brings him food, let him make him sit to share food with him; and if he dislikes to do so, (at least) let him give him some of it."

3290- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the slave of anyone of you brings him food, and he has sufficed him whatever suffering and heat (are related to its cooking), let him invite him to share food with him; and if he does not do so (at least) let him take a morsel and hand it to him."

3291- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the servant of anyone of you brings him his food, let him make him sit (to share food) with him, or (at least) let him give him some of it, for it is he (the servant) who suffers the heat and smoke of (preparing) it."

3285 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ عَبْدِ الرَّحِيمِ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ أَكَلَ طَعَاماً فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هٰذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

17 ـ بابُ الاجْتِمَاعِ على الطَّعَام

3286 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ، وَدَاوُدُ بْنُ رُشَيْدٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا وَحْشِيُّ بْنُ حَرْبِ بْنِ وَحْشِيِّ بْنِ حَرْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ وَحْشِيٍّ؛ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَلاَ نَشْبَعُ. قَالَ: «**فَلَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ؟**» قَالُوا: نَعَمْ. قَالَ: «**فَاجْتَمِعُوا عَلَى طَعَامِكُمْ، وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيهِ**».

3287 ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ. حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ. حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَهْرَمَانُ آلِ الزُّبَيْرِ؛ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُوا جَمِيعاً وَلاَ تَفَرَّقُوا. فَإِنَّ الْبَرَكَةَ مَعَ الْجَمَاعَةِ**».

18 ـ بابُ النَّفْخِ في الطَّعَام

3288 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمٰنِ الْمُحَارِبِيُّ. حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَنْفُخُ فِي طَعَامٍ وَلاَ شَرَابٍ. وَلاَ يَتَنَفَّسُ فِي الإِنَاءِ.

19 ـ بابٌ إذا أَتَاهُ خَادِمُهُ بطَعَامِهِ فَلْيُنَاوِلْهُ مِنْهُ

3289 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِيهِ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا جَاءَ أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَلْيُجْلِسْهُ فَلْيَأْكُلْ مَعَهُ. فَإِنْ أَبَىٰ، فَلْيُنَاوِلْهُ مِنْهُ**».

3290 ـ حدّثنا عِيسَىٰ بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَحَدُكُمْ قَرَّبَ إِلَيْهِ مَمْلُوكُهُ طَعَاماً قَدْ كَفَاهُ عَنَاءَهُ وَحَرَّهُ، فَلْيَدْعُهُ فَلْيَأْكُلْ مَعَهُ. فَإِنْ لَمْ يَفْعَلْ، فَلْيَأْخُذْ لُقْمَةً، فَلْيَجْعَلْهَا فِي يَدِهِ**».

3291 ـ حدّثنا عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا جَاءَ خَادِمُ أَحَدِكُمْ بِطَعَامِهِ، فَلْيُقْعِدْهُ مَعَهُ، أَوْ لِيُنَاوِلْهُ مِنْهُ. فَإِنَّهُ هُوَ الَّذِي وَلِيَ حَرَّهُ وَدُخَانَهُ**».

[20] Having Food On Tables And In The Plates

3292- It is narrated on the authority of Anas Ibn Malik that he said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" have his food on a dining table nor in a plate. He was asked: On which thing did they use to eat? He said: On dining boards.

3293- It is narrated on the authority of Anas Ibn Malik that he said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" having his food on a dining table until he died.

[21] It Is Forbidden To Get Up (And Leave) The Food Until It Is Lifted, Or To Stop Until The People Finish From Eating

3294- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to get up (and leave) the food until it is lifted.

3295- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a repast is placed, let none get up (and leave the food) until it is lifted, nor should one desist (from eating) even though he is satisfied until the people finish (from eating), and let him seem to eat, for a man might put such as sitting beside him to shame, and cause him to withhold his hand (from food), and he might be still in need of it."

[22] When One Spends The Night With The Smell Of Fat In His Hand

3296- It is narrated on the authority of Al-Husain Ibn Ali from his mother Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Let none blame but himself in case he spends the night with the smell of fat in his hand (and he is affected by any evil during his sleep on account of that)."

3297- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you sleeps with the smell of fat in his hand, which he does not wash (off food), and then he is affected by anything (evil), let not him blame but himself."

[23] Offering Food

3298- It is narrated on the authority of Asma' Bint Yazid that she said: Once, food was brought to Allah's Apostle "Allah's blessing and peace be

20 ـ بابُ الأَكْلِ على الخِوَانِ والسُّفْرَةِ

3292 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. حَدَّثَنَا أَبِي عَنْ يُونُسَ بْنِ أَبِي الْفُرَاتِ الإِسْكَافِ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مَا أَكَلَ النَّبِيُّ ﷺ عَلَى خِوَانٍ، وَلاَ فِي سُكُرَّجَةٍ. قَالَ: فَعَلاَمَ كَانُوا يَأْكُلُونَ؟ قَالَ: عَلَى السُّفَرِ.

3293 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ. حَدَّثَنَا أَبُو بَحْرٍ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ حَدَّثَنَا قَتَادَةَ عَنْ أَنَسٍ؛ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكَلَ عَلَى خِوَانٍ، حَتَّى مَاتَ.

21 ـ بابُ النَّهْيِ أَنْ يُقَامَ عَنِ الطَّعَامِ حَتَّى يُرْفَعَ، وأَنْ يَكُفَّ يَدَهُ حَتَّى يَفْرُغَ القَوْمُ

3294 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مُنِيرِ بْنِ الزُّبَيْرِ، عَنْ مَكْحُولٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُقَامَ عَنِ الطَّعَامِ، حَتَّى يُرْفَعَ.

3295 ـ **حدّثنا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ. أَنْبَأَنَا عَبْدُ الأَعْلَىٰ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وُضِعَتِ الْمَائِدَةُ فَلاَ يَقُومُ رَجُلٌ حَتَّى تُرْفَعَ الْمَائِدَةُ. وَلاَ يَرْفَعُ يَدَهُ، وَإِنْ شَبِعَ، حَتَّى يَفْرُغَ الْقَوْمُ. وَلْيُعْذِرْ. فَإِنَّ الرَّجُلَ يُخْجِلُ جَلِيسَهُ فَيَقْبِضُ يَدَهُ. وَعَسَىٰ أَنْ يَكُونَ لَهُ فِي الطَّعَامِ حَاجَةٌ**».

22 ـ بابُ مَنْ بَاتَ وفي يَدِهِ رِيحُ غَمَرٍ

3296 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا عُبَيْدُ بْنُ وَسِيمٍ الْجَمَّالُ. حَدَّثَنَا الْحَسَنُ بْنُ الْحَسَنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أُمِّهِ فَاطِمَةَ ابْنَةِ رَسُولِ اللَّهِ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ، لاَ يَلُومَنَّ امْرُؤٌ إِلاَّ نَفْسَهُ، يَبِيتُ وَفِي يَدِهِ رِيحُ غَمَرٍ**».

3297 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا نَامَ أَحَدُكُمْ وَفِي يَدِهِ رِيحُ غَمَرٍ، فَلَمْ يَغْسِلْ يَدَهُ، فَأَصَابَهُ شَيْءٌ، فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ**».

23 ـ بابُ عَرْضِ الطَّعَامِ

3298 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي حُسَيْنٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ؛ قَالَتْ: أُتِيَ

upon him", and he offered it to us, thereupon we said to him: "We have no desire for it." On that he said: "Do not tell a lie when you are hungry."

3299- It is narrated on the authority of Anas Ibn Malik, a man from the sons of Abd Al-Ashhal that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and he was taking his lunch, thereupon he invited me to come closer (to share food with him), and I told him that I was fasting. How regretful I have been: would that I got from the food of the Messenger of Allah "Allah's blessing and peace be upon him"!

[24] Having Food In The Mosque

3300- It is narrated on the authority of Abdullah Ibn Al-Harith Ibn Jaz' Az-Zubaidi that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to eat both bread and meat in the mosque.

[25] Eating While Standing

3301- It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to eat while walking, and drink while standing.

[26] What About The Gourd

3302- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to like the gourd.

3303- It is narrated on the authority of Anas that he said: Umm Sulaim sent with me a basket full of fresh dates to the Messenger of Allah "Allah's blessing and peace be upon him", (and when I went to him) I did not find him, for he had come out to a freed slave of his, who had invited him to a meal he had prepared for him. He invited me to share food with him, and the food was made of porridge with meat and gourd, and behold! He (the Prophet) admired the gourd, thereupon I started bringing it much closer to him. When we had our food, he (the Prophet) returned to his house, and I placed the basket of fresh dates in front of him, and he kept eating and distributing (dates among us) until he got through all of it.

3304- It is narrated on the authority of Hakim Ibn Jabir from his father that he said: I entered upon Allah's Apostle "Allah's blessing and peace be upon him", and found gourd with him, thereupon I asked him: "What is that?" he said: "It is the gourd, which we use frequently in our food."

النَّبِيُّ ﷺ بِطَعَامٍ. فَعُرِضَ عَلَيْنَا. فَقُلْنَا: لاَ نَشْتَهِيهِ. فَقَالَ: «**لاَ تَجْمَعْنَ جُوعاً وَكَذِباً**».

3299 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ (رَجُلٌ مِنْ بَنِي عَبْدِ الأَشْهَلِ) قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَتَغَدَّى فَقَالَ: «**ادْنُ فَكُلْ**» فَقُلْتُ: إِنِّي صَائِمٌ. فَيَا لَهْفَ نَفْسِي هَلاَّ كُنْتُ طَعِمْتُ مِنْ طَعَامِ رَسُولِ اللَّهِ ﷺ!

24 ـ بابُ الأَكْلِ في المَسْجِدِ

3300 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، وَحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحرِثِ. حَدَّثَنِي سُلَيْمَانُ بْنُ زِيَادٍ الْحَضْرَمِيُّ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الْحرِثِ بْنِ جَزْءٍ الزُّبَيْدِيَّ يَقُولُ: كُنَّا نَأْكُلُ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فِي الْمَسْجِدِ، الْخُبْزَ وَاللَّحْمَ.

25 ـ بابُ الأَكْلِ قائِماً

3301 ـ **حدّثنا** أَبُو السَّائِبِ، سَلْمُ بْنُ جُنَادَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنَّا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، نَأْكُلُ وَنَحْنُ نَمْشِي. وَنَشْرَبُ وَنَحْنُ قِيَامٌ.

26 ـ بابُ الدُّبَّاءِ

3302 ـ **حدّثنا** أَحْمَدُ بْنُ مَنِيعٍ. أَنْبَأَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُحِبُّ الْقَرْعَ.

3303 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ؛ قَالَ: بَعَثَتْ مَعِي أُمُّ سُلَيْمٍ، بِمِكْتَلٍ فِيهِ رُطَبٌ، إِلَى رَسُولِ اللَّهِ ﷺ. فَلَمْ أَجِدْهُ. وَخَرَجَ قَرِيباً إِلَى مَوْلًى لَهُ. دَعَاهُ فَصَنَعَ لَهُ طَعَاماً. فَأَتَيْتُهُ وَهُوَ يَأْكُلُ. قَالَ: فَدَعَانِي لآكُلَ مَعَهُ. قَالَ: وَصَنَعَ ثَرِيدَةً بِلَحْمٍ وَقَرْعٍ. قَالَ: فَإِذَا هُوَ يُعْجِبُهُ الْقَرْعُ. قَالَ: فَجَعَلْتُ أَجْمَعُهُ فَأُدْنِيهِ مِنْهُ. فَلَمَّا طَعِمْنَا مِنْهُ رَجَعَ إِلَى مَنْزِلِهِ. وَوَضَعْتُ الْمِكْتَلَ بَيْنَ يَدَيْهِ. فَجَعَلَ يَأْكُلُ وَيَقْسِمُ، حَتَّى فَرَغَ مِنْ آخِرِهِ.

3304 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، عَنْ أَبِيهِ؛ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ فِي بَيْتِهِ، وَعِنْدَهُ هٰذِهِ الدُّبَّاءُ. فَقُلْتُ: أَيُّ شَيْءٍ هٰذَا؟ قَالَ: «**هٰذَا الْقَرْعُ. هُوَ الدُّبَّاءُ. نُكْثِرُ بِهِ طَعَامَنَا**».

[27] What About Meat

3305- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Meat is the chief kind of food of the inhabitants of the world and those of the Garden."

3306- It is narrated on the authority of Abu Ad-Darda' that he said: Never was the Messenger of Allah "Allah's blessing and peace be upon him" invited to (a meal in which there was) meat but that he responded to it; and never was meat given as gift to him but that he accepted it.

[28] The Most Pleasant Kind Of Meat

3307- It is narrated on the authority of Abu Hurairah that he said: One day, (a meal containing cooked) meat was brought to the Messenger of Allah "Allah's blessing and peace be upon him", of which the (mutton of a cooked) forearm (of a sheep) was raised to him, and he used to like it, from which he sliced with his teeth.

3308- It is narrated on the authority of Abdullah Ibn Ja'far that he said to Ibn Az-Zubair, who had slaughtered a camel for them, that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, while the people were giving him meat: "The sweetest of meat is that of the back."

[29] What About Roasting

3309- It is narrated on the authority of Anas Ibn Malik that he said: I have not known that the Messenger of Allah "Allah's blessing and peace be upon him" saw a roasted sheep until he (died and) joined (the Presence of) Allah Almighty.

3310- It is narrated on the authority of Anas Ibn Malik that he said: Never was the remaining of a roasting (meat) lifted from the front of the Messenger of Allah "Allah's blessing and peace be upon him" (since nothing more than his need was brought to him), nor was there a (piece of) carpet to be carried for him.

3311- It is narrated on the authority of Abdullah Ibn Al-Harith Ibn Jaz' Az-Zubaidi that he said: We ate roasted meat in the mosque with the Messenger of Allah "Allah's blessing and peace be upon him", after which we cleaned our hands with the gravel, and got up to offer prayer, without repeating ablution.

27 ـ بابُ اللَّحم

3305 ـ **حدّثنا** الْعَبَّاس بْنُ الْوَلِيدِ الْخَلاَّلُ الدِّمَشْقِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ صَالِحٍ. حَدَّثَنِي سُلَيْمَانُ بْنُ عَطَاءٍ الْجَزَرِيُّ. حَدَّثَنِي مَسْلَمَةُ بْنُ عَبْدِ اللَّهِ الْجُهَنِيُّ، عَنْ عَمِّهِ أَبِي مَشْجَعَةَ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَيِّدُ طَعَامِ أَهْلِ الدُّنْيَا وَأَهْلِ الْجَنَّةِ، اللَّحْمُ**».

3306 ـ **حدّثنا** الْعَبَّاس بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ صَالِحٍ. حَدَّثَنِي سُلَيْمَانُ بْنُ عَطَاءٍ الْجَزَرِيُّ. حَدَّثَنَا مَسْلَمَةُ بْنُ عَبْدِ اللَّهِ الْجُهَنِيُّ، عَنْ عَمِّهِ أَبِي مَشْجَعَةَ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: مَا دُعِيَ رَسُولُ اللَّهِ ﷺ إِلَى لَحْمٍ قَطُّ، إِلاَّ أَجَابَ، وَلاَ أُهْدِيَ لَهُ لَحْمٌ قَطُّ، إِلاَّ قَبِلَهُ.

28 ـ بابُ أَطايِبِ اللَّحم

3307 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالاَ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ، بِلَحْمٍ. فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا.

3308 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ مِسْعَرٍ. حَدَّثَنِي شَيْخٌ مِنْ فَهْمٍ (قَالَ: وَأَظُنُّهُ يُسَمَّى مُحَمَّدَ بْنَ عَبْدِ اللَّهِ) أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يُحَدِّثُ ابْنَ الزُّبَيْرِ، وَقَدْ نَحَرَ لَهُمْ جَزُوراً أَوْ بَعِيراً؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، قَالَ: وَالْقَوْمُ يُلْقُونَ لِرَسُولِ اللَّهِ ﷺ اللَّحْمَ، يَقُولُ: «**أَطْيَبُ اللَّحْمِ لَحْمُ الظَّهْرِ**».

29 ـ بابُ الشِّوَاءِ

3309 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مَا أَعْلَمُ رَسُولَ اللَّهِ ﷺ رَأَىٰ شَاةً سَمِيطاً، حَتَّى لَحِقَ بِاللَّهِ عَزَّ وَجَلَّ.

3310 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مَا رُفِعَ مِنْ بَيْنِ يَدَيْ رَسُولِ اللَّهِ ﷺ فَضْلُ شِوَاءٍ قَطُّ. وَلاَ حُمِلَتْ مَعَهُ طُنْفُسَةٌ.

3311 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ. أَخْبَرَنِي سُلَيْمَانُ ابْنُ زِيَادٍ الْحَضْرَمِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ بْنِ جَزْءٍ الزُّبَيْدِيِّ؛ قَالَ: أَكَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ طَعَاماً فِي الْمَسْجِدِ. لَحْماً قَدْ شُوِيَ. فَمَسَحْنَا أَيْدِيَنَا بِالْحَصْبَاءِ. ثُمَّ قُمْنَا نُصَلِّي وَلَمْ نَتَوَضَّأْ.

[30] What About The Dried Salted Meat

3312- It is narrated on the authority of Abu Mas'ud that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him", and talked to him, thereupon he became scared. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Take it easy! I'm not a king: I'm the son of a woman, who used to eat the dried salted meat."

3313- It is narrated on the authority of A'ishah that she said: (Sometimes) we lifted the leg (of a sacrificial animal)and perhaps the Messenger of Allah "Allah's blessing and peace be upon him" ate it fifteen days after the Id of Sacrifice.

[31] What About Liver And Spleen

3314- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Two (kinds of) dead, and two (kinds of) blood were made lawful for you (to eat): as for the two (kinds of) dead, they are fish and locusts; and as to the two (kinds of) blood, they are liver and spleen."

[32] What About Salt

3315- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The salt is the chief of your condiment."

[33] Taking Vinegar As Condiment

3316- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What a good condiment the vinegar is!"

3317- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What a good condiment the vinegar is!"

3318- It is narrated on the authority of Umm Sa'd that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit A'ishah and I was sitting with her, and he asked: "Have we got lunch (in our house)?" she said: "We have bread, dates and vinegar." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What a good condiment Vinegar is! O Allah! Bless us in the Vinegar! Verily, it was the condiment of the Prophets before me; and no (family of a) house in which there is vinegar is given to poverty."

30 ـ بابُ القَدِيدِ

3312 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ أَسَدٍ. حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ. فَكَلَّمَهُ. فَجَعَلَ تُرْعَدُ فَرَائِصُهُ. فَقَالَ لَهُ: «**هَوِّنْ عَلَيْكَ. فَإِنِّي لَسْتُ بِمَلِكٍ. إِنَّمَا أَنَا ابْنُ امْرَأَةٍ تَأْكُلُ الْقَدِيدَ**». قَالَ أَبُو عَبْدِ اللَّهِ: إِسْمَاعِيلُ، وَحْدَهُ، وَصَلَهُ.

3313 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ. أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ؛ قَالَتْ: لَقَدْ كُنَّا نَرْفَعُ الْكُرَاعَ فَيَأْكُلُهُ رَسُولُ اللَّهِ ﷺ، بَعْدَ خَمْسَ عَشْرَةَ مِنَ الأَضَاحِيِّ.

31 ـ بابُ الكَبِدِ والطِّحَالِ

3314 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أُحِلَّتْ لَكُمْ مَيْتَتَانِ وَدَمَانِ. فَأَمَّا الْمَيْتَتَانِ فَالْحُوتُ وَالْجَرَادُ. وَأَمَّا الدَّمَانِ، فَالْكَبِدُ وَالطِّحَالُ**».

32 ـ بابُ المِلْحِ

3315 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا عِيسَىٰ بْنُ أَبِي عِيسَىٰ، عَنْ رَجُلٍ (أُرَاهُ مُوسَىٰ)، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَيِّدُ إِدَامِكُمُ الْمِلْحُ**».

33 ـ بابُ الائْتِدَامِ بالخَلِّ

3316 ـ **حدّثنا** أَحْمَدُ بْنُ أَبِي الْحَوَارَىٰ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نِعْمَ الإِدَامُ الْخَلُّ**».

3317 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نِعْمَ الإِدَامُ الْخَلُّ**».

3318 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُحَمَّدِ بْنِ زَاذَانَ؛ أَنَّهُ حَدَّثَهُ قَالَ: حَدَّثَتْنِي أُمُّ سَعْدٍ؛ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى عَائِشَةَ، وَأَنَا عِنْدَهَا. فَقَالَ: «**هَلْ مِنْ غَدَاءٍ؟**» قَالَتْ: عِنْدَنَا خُبْزٌ وَتَمْرٌ وَخَلٌّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**نِعْمَ الإِدَامُ الْخَلُّ. اللَّهُمَّ بَارِكْ فِي الْخَلِّ. فَإِنَّهُ كَانَ إِدَامَ الأَنْبِيَاءِ قَبْلِي. وَلَمْ يَفْتَقِرْ بَيْتٌ فِيهِ خَلٌّ**».

[34] What About Oil

3319- It is narrated on the authority of Umar that the Messenger of Allah said: "Take oil as condiment, and apply it to your bodies, for it comes from a blessed tree."

3320- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat oil and apply it to your body, for it is blessed."

[35] What About Milk

3321- It is narrated on the authority of A'ishah that she said: Whenever milk was brought to the Messenger of Allah "Allah's blessing and peace be upon him" he would say: "It is a blessing, or even two (kinds of) blessings (for it suffices one both food and drink)."

3322- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, whom Allah caused to have food, let him say: "O Allah! Bless us in it, and sustain us with what is better than it"; and he, whom Allah causes to drink milk, let him say: "O Allah! Bless us in it, and give us much more of it": indeed, I do not know there is anything to suffice one both food and drink other than milk."

[36] What About Sweet (And Edible Things)

3323- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to like sweet and honey.

[37] Eating Snake Cucumber Mixed With Fresh Dates

3324- It is narrated on the authority of A'ishah that she said: My mother treated me in order to get me fat, so that she would (cause me to be more fitting for) the Messenger of Allah "Allah's blessing and peace be upon him" to consummate marriage with me; and this was not available to her until she made me eat snake cucumber mixed with fresh dates, therewith I grew fat to the best.

3325- It is narrated on the authority of Abdullah Ibn Ja'far that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having eaten snake cucumber mixed with fresh dates.

3326- It is narrated on the authority of Sahl Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to eat snake cucumber mixed with watermelon.

34 ـ بابُ الزَّيْتِ

3319 ـ **حدّثنا** الْحُسَيْنُ بْنُ مَهْدِيٍّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ائتدِمُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ، فَإِنَّهُ مِنْ شَجَرَةٍ مُبارَكَةٍ**».

3320 ـ **حدّثنا** عُقْبَةُ بْنُ مُكْرَمٍ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، عَنْ جَدِّهِ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ، فَإِنَّهُ مُبارَكٌ**».

35 ـ بابُ اللَّبَنِ

3321 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ جَعْفَرِ بْنِ بُرْدٍ الرَّاسِبِيِّ. حَدَّثَتْنِي مَوْلاَتِي أُمُّ سَالِمٍ الرَّاسِبِيَّةُ؛ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أُتِيَ بِلَبَنٍ قَالَ: «**بَرَكَةٌ أَوْ بَرَكَتَانِ**».

3322 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَطْعَمَهُ اللَّهُ طَعَاماً، فَلْيَقُلِ: اللَّهُمَّ بارِكْ لَنَا فِيهِ، وَارْزُقْنَا خَيْراً مِنْهُ. وَمَنْ سَقَاهُ اللَّهُ لَبَناً، فَلْيَقُلِ: اللَّهُمَّ بارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ. فَإِنِّي لاَ أَعْلَمُ مَا يُجْزِىءُ، مِنَ الطَّعَامِ وَالشَّرَابِ، إِلاَّ اللَّبَنُ**».

36 ـ بابُ الحَلْوَاءِ

3323 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ.

37 ـ بابُ القِثَّاءِ والرُّطَبِ يُجْمَعَانِ

3324 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَتْ أُمِّي تُعَالِجُنِي لِلسُّمْنَةِ. تُرِيدُ أَنْ تُدْخِلَنِي عَلَى رَسُولِ اللَّهِ ﷺ. فَمَا اسْتَقَامَ لَهَا ذٰلِكَ حَتَّى أَكَلْتُ الْقِثَّاءَ بِالرُّطَبِ. فَسَمِنْتُ كَأَحْسَنِ سِمْنَةٍ.

3325 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، وَإِسْمَاعِيلُ بْنُ مُوسَى، قَالاَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ.

3326 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَمْرُو بْنُ رَافِعٍ، قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ الْوَلِيدِ بْنِ أَبِي هِلاَلٍ الْمَدَنِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ الرُّطَبَ بِالْبِطِّيخِ.

[38] What About Dates

3327- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hungry are the family of a house without dates."

3328- It is narrated on the authority of Ubaidullah Ibn Abu Rafi' from his grandmother Salmah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A house without dates is like a house with no food."

[39] When The First Portion Of The Plucked Fruits Is Brought To Anyone

3329- It is narrated on the authority of Abu Hurairah that he said: When the first portion of the plucked fruits was brought to the Messenger of Allah he would say: "O Allah! Bless us in our City, in our fruits, in our Mudd and Sa': a double blessing." Then, he would give that to the youngest of the people sitting in his presence.

[40] Eating Dry Dates Mixed With Fresh Dates

3330- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat the dry dates mixed with the fresh dates! Eat what is old mixed with what is fresh! Indeed, Satan grows angry and says: "The son of Adam has remained alive until he came to eat what is old mixed with what is fresh!""

[41] It Is Forbidden To Combine In Eating Two Kinds Of Dates

3331- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should have two dates of different kinds until he takes the leave of the lord.

3332- It is narrated on the authority of Al-Hasan from Sa'd, the freed slave of Abu Bakr, and he used to serve the Messenger of Allah "Allah's blessing and peace be upon him", and he admired the narration that the Messenger of Allah "Allah's blessing and peace be upon him" forbade combining (in eating) two kinds i.e. of dates.

[42] Checking Up The Dates

3333- It is narrated on the authority of Anas Ibn Malik that he said: I saw that old dates were brought to the Messenger of Allah "Allah's blessing and peace be upon him" who started checking them.

38 ـ بابُ التَّمْرِ

3327 ـ **حدّثنا** أَحْمَدُ بْنُ أَبِي الْحَوَارَى الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَيْتٌ لاَ تَمْرَ فِيهِ، جِيَاعٌ أَهْلُهُ**».

3328 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ جَدَّتِهِ سَلْمَى؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**بَيْتٌ لاَ تَمْرَ فِيهِ، كَالْبَيْتِ لاَ طَعَامَ فِيهِ**».

39 ـ بابٌ إذا أُتِيَ بأَوَّلِ الثَّمَرَةِ

3329 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ. أَخْبَرَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا أُتِيَ بِأَوَّلِ الثَّمَرَةِ قَالَ: «**اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثِمَارِنَا وَفِي مُدِّنَا وَفِي صَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ**» ثُمَّ يُنَاوِلُهُ أَصْغَرَ مَنْ بِحَضْرَتِهِ مِنَ الْوِلْدَانِ.

40 ـ بابُ أَكْلِ البَلَحِ بالتَّمْرِ

3330 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَحْيَىٰ بْنُ مُحَمَّدِ بْنِ قَيْسٍ الْمَدَنِيُّ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُوا الْبَلَحَ بِالتَّمْرِ. كُلُوا الْخَلَقَ بِالْجَدِيدِ. فَإِنَّ الشَّيْطَانَ يَغْضَبُ وَيَقُولُ: بَقِيَ ابْنُ آدَمَ حَتَّى أَكَلَ الْخَلَقَ بِالْجَدِيدِ**».

٤١ ـ بابُ النَّهْيِ عَنْ قِرَانِ التَّمْرِ

3331 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَقْرِنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ.

3332 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ عَنِ الْحَسَنِ، عَنْ سَعْدٍ، مَوْلَىٰ أَبِي بَكْرٍ (وَكَانَ سَعْدٌ يَخْدُمُ النَّبِيَّ ﷺ، وَكَانَ يُعْجِبُهُ حَدِيثُهُ) أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الإِقْرَانِ. يَعْنِي فِي التَّمْرِ.

42 ـ بابُ تَفْتِيشِ التَّمْرِ

3333 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو قُتَيْبَةَ عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أُتِيَ بِتَمْرٍ عَتِيقٍ، فَجَعَلَ يُفَتِّشُهُ.

[43] Mixing Dates With Butter

3334- It is narrated n the authority of both sons of Busr that they said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit us, and we placed (a piece of) amaranth underneath him, and we prepared for him (to sit down on it), and in our house, the Divine Revelation was sent down unto him, and we presented to him butter mixed with dates; and he "Allah's blessing and peace be upon him" used to like butter.

[44] What About The Treated Food

3335- It is narrated on the authority of Abu Hazim that he said: I asked Sahl Ibn Sa'd: "Have you seen the fine (powder)?" he said: "I've never seen the fine (powder) until the Messenger of Allah "Allah's blessing and peace be upon him" died." I asked: "Have they got sifters during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "I've never seen a sifter until the Messenger of Allah "Allah's blessing and peace be upon him" died." I further asked: "Then, how have you used to eat parley without being sieved?" He said: "We used to blow it, with the result that whatever (dregs) would fly away from it, and then we would make dough with whatever remained of it."

3336- It is narrated on the authority of Um Ayman that she sieved powder from which she made a loaf for the Messenger of Allah "Allah's blessing and peace be upon him", and (when he saw it) he said: "What is that?" she said: "It is a kind of food we make in our homeland, and I like to make a loaf thereof for you." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Bring back what was in it, and then make a dough of it once again."

3337- It is narrated on the authority of Anas Ibn Malik that he said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" see with anyone of his own eyes a loaf whose powder was sifted more than once until he (died and) joined (the Presence of) Allah Almighty.

[45] What About The Large Thin Loafs

3338- It is narrated on the authority of Ata that he said: Abu Hurairah visited his people (I think he said) in the village of Yuna, where they brought him some large thin loafs, thereupon he went on weeping and said: Never has the Messenger of Allah "Allah's blessing and peace be upon him" seen that (kind of bread) with his own eyes (until he died)."

43 ـ بابُ التَّمْرِ بالزُّبْدِ

3334 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنِي ابْنُ جَابِرٍ. حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، عَنِ ابْنَيْ بُسْرٍ السُّلَمِيَّيْنِ؛ قَالاَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَوَضَعْنَا تَحْتَهُ قَطِيفَةً لَنَا. صَبَبْنَاهَا لَهُ صَبًّا. فَجَلَسَ عَلَيْهَا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الْوَحْيَ فِي بَيْتِنَا. وَقَدَّمْنَا لَهُ زُبْداً وَتَمْراً. وَكَانَ يُحِبُّ الزُّبْدَ، ﷺ.

44 ـ بابُ الحُوَّارَى

3335 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَسُوَيْدُ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي؛ قَالَ: سَأَلْتُ سَهْلَ بْنَ سَعْدٍ: هَلْ رَأَيْتَ النَّقِيَّ؟ قَالَ: مَا رَأَيْتُ النَّقِيَّ حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: فَهَلْ كَانَ لَهُمْ مَنَاخِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا رَأَيْتُ مُنْخُلاً حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ. قُلْتُ: فَكَيْفَ كُنْتُمْ تَأْكُلُونَ الشَّعِيرَ غَيْرَ مَنْخُولٍ؟ قَالَ: نَعَمْ كُنَّا نَنْفُخُهُ. فَيَطِيرُ مِنْهُ مَا طَارَ، وَمَا بَقِيَ ثَرَّيْنَاهُ.

3336 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحٰرِثِ. أَخْبَرَنِي بَكْرُ بْنُ سَوَادَةَ؛ أَنَّ حَنَشَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ عَنْ أُمِّ أَيْمَنَ، أَنَّهَا غَرْبَلَتْ دَقِيقاً. فَصَنَعَتْهُ لِلنَّبِيِّ ﷺ رَغِيفاً. فَقَالَ: «**مَا هٰذَا؟**» قَالَتْ: طَعَامٌ نَصْنَعُهُ بِأَرْضِنَا. فَأَحْبَبْتُ أَنْ أَصْنَعَ مِنْهُ لَكَ رَغِيفاً. فَقَالَ: «**رُدِّيهِ فِيهِ، ثُمَّ اعْجِنِيهِ**».

3337 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ، أَبُو الْجَمَاهِرِ. حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ. حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مَا رَأَىٰ رَسُولُ اللَّهِ ﷺ رَغِيفاً مُحَوَّراً، بِوَاحِدٍ مِنْ عَيْنَيْهِ، حَتَّى لَحِقَ بِاللَّهِ.

45 ـ بابُ الرُّقَاقِ

3338 ـ **حدّثنا** أَبُو عُمَيْرٍ، عِيسٰى بْنُ مُحَمَّدٍ، النَّحَّاسُ الرَّمْلِيُّ. حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ، عَنِ ابْنِ عَطَاءٍ عَنْ أَبِيهِ، قَالَ: زَارَ أَبُو هُرَيْرَةَ قَوْمَهُ. يَعْنِي قَرْيَةَ (أَظُنُّهُ قَالَ يُنَا) فَأَتَوْهُ بِرُقَاقٍ مِنْ رُقَاقِ الأُوَلِ. فَبَكَىٰ وَقَالَ: مَا رَأَىٰ رَسُولُ اللَّهِ ﷺ هٰذَا بِعَيْنِهِ قَطُّ.

3339- It is narrated on the authority of Qatadah: We used to visit Anas whose baker was with him (according to the narration of Ishaq), and his dining table was placed (according to the narration of Ad-Darimi). One day, he said to us: Eat! Indeed, I do not know that the Prophet "Allah's blessing and peace be upon him" saw a thin bread or a roasted sheep until he (died and) joined (the Presence of) Allah Almighty.

[46] What About Pelte

3340- It is narrated on the authority of Ibn Abbas that he said: The first occasion on which we heard about pelte was that that Gabriel "Peace be upon him" came to the Messenger of Allah and said to him: "The (different sides of the) land will be opened to (the people of) your nation, and the (luxuries and pleasures of) this world will be poured over them to the extent that they will come to eat pelte." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "What is pelte." He said: "It is to mix both ghee and honey (with powder)." On that the Messenger of Allah "Allah's blessing and peace be upon him" took a strong breath (out of exclamation)!

[47] What About Bread Greased With Ghee

3341- It is narrated on the authority of Ibn Umar that he said: One ay, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that we have a white loaf made of wheat greased with ghee, so that we would eat it." A man from amongst the Ansar heard that, and soon, he prepared it, and brought it to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "In which container was this ghee?" he said: "It was in a container(made from the leather) of a mastigure." The Messenger of Allah "Allah's blessing and peace be upon him" then rejected to eat it.

3342- It is narrated on the authority of Anas Ibn Malik that he said: Umm Sulaim made a loaf in which she put some ghee for the Messenger of Allah "Allah's blessing and peace be upon him", and then she said to me: "Go and invite the Messenger of Allah "Allah's blessing and peace be upon him"." I came to him and said: "My mother invites you." He got up and said to those who were with him: "Get up too!" I preceded them to her, and told her, and when the Messenger of Allah "Allah's blessing and peace be upon him" came, he said to her: "Bring what you've prepared." She said: "I've just prepared it only for you." He said: "Bring it." Then he said: "O Anas! Let ten by ten enter into me!" I kept admitting ten by ten to him until all of them ate their fill; and they were eighty.

3339 ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ، وَأَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنَا هَمَّامٌ. حَدَّثَنَا قَتَادَةُ؛ قَالَ: كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ (قَالَ إِسْحَاقُ: وَخَبَّازُهُ قَائِمٌ. وَقَالَ الدَّارِمِيُّ: وَخِوَانُهُ مَوْضُوعٌ) فَقَالَ يَوْماً: كُلُوا. فَمَا أَعْلَمُ رَسُولَ اللَّهِ ﷺ رَأَىٰ رَغِيفاً مُرَقَّقاً، بِعَيْنِهِ، حَتَّى لَحِقَ بِاللَّهِ. وَلاَ شَاةً سَمِيطاً قَطُّ.

46 ـ بابُ الفَالُوذَجِ

3340 ـ حدّثنا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ السُّلَمِيُّ، أَبُو الْحٰرِثِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ عُثْمَانَ بْنِ يَحْيَىٰ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَوَّلُ مَا سَمِعْنَا بِالْفَالُوذَجِ، أَنَّ جِبْرِيلَ، عَلَيْهِ السَّلاَمُ، أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُمَّتَكَ تُفْتَحُ عَلَيْهِمُ الأَرْضُ فَيُفَاضُ عَلَيْهِمْ مِنَ الدُّنْيَا. حَتَّى إِنَّهُمْ لَيَأْكُلُونَ الْفَالُوذَجَ. فَقَالَ النَّبِيُّ ﷺ: «**وَمَا الْفَالُوذَجُ؟**». قَالَ: يَخْلِطُونَ السَّمْنَ وَالْعَسَلَ جَمِيعاً. فَشَهَقَ النَّبِيُّ ﷺ لِذٰلِكَ شَهْقَةً.

47 ـ بابُ الخُبْزِ المُلَبَّقِ بالسَّمْنِ

3341 ـ حدّثنا هُدْبَةُ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ السِّنَانِيُّ. حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ: «**وَدِدْتُ لَوْ أَنَّ عِنْدَنَا خُبْزَةً بَيْضَاءَ مِنْ بُرَّةٍ سَمْرَاءَ مُلَبَّقَةٍ بِسَمْنٍ نَأْكُلُهَا**» قَالَ: فَسَمِعَ بِذٰلِكَ رَجُلٌ مِنَ الأَنْصَارِ فَاتَّخَذَهُ. فَجَاءَ بِهِ إِلَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فِي أَيِّ شَيْءٍ كَانَ هٰذَا السَّمْنُ؟**» قَالَ: فِي عُكَّةِ ضَبٍّ. قَالَ: فَأَبَىٰ أَنْ يَأْكُلَهُ.

3342 ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: صَنَعَتْ أُمُّ سُلَيْمٍ لِلنَّبِيِّ ﷺ خُبْزَةً، وَضَعَتْ فِيهَا شَيْئاً مِنْ سَمْنٍ. ثُمَّ قَالَتِ: اذْهَبْ إِلَى النَّبِيِّ ﷺ فَادْعُهُ. قَالَ: فَأَتَيْتُهُ فَقُلْتُ: أُمِّي تَدْعُوكَ. قَالَ: فَقَامَ، وَقَالَ: لِمَنْ كَانَ عِنْدَهُ مِنَ النَّاسِ: «**قُومُوا**» قَالَ: فَسَبَقْتُهُمْ إِلَيْهَا فَأَخْبَرْتُهَا. فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «**هَاتِي مَا صَنَعْتِ**» فَقَالَتْ: إِنَّمَا صَنَعْتُهُ لَكَ وَحْدَكَ. فَقَالَ: «**هَاتِيهِ**» فَقَالَ: «**يَا أَنَسُ أَدْخِلْ عَلَيَّ عَشَرَةً عَشَرَةً**» قَالَ: فَمَا زِلْتُ أُدْخِلُ عَلَيْهِ عَشَرَةً عَشَرَةً. فَأَكَلُوا حَتَّى شَبِعُوا. وَكَانُوا ثَمَانِينَ.

[48] The Bread Made Of Wheat

3343- It is narrated on the authority of Abu Hurairah that he said: By Him, in Whose Hand is my life: never has the Messenger of Allah "Allah's blessing and peace be upon him" eaten his fill from the bread made of wheat for three days successively until Allah Almighty caused him to die.

3344- It is narrated on the authority of A'ishah that she said: Never have the family of Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him") eaten their fill from the bread made of wheat for three days successively until the Messenger of Allah "Allah's blessing and peace be upon him" died.

[49] The Bread Made Of Parley

3345- It is narrated on the authority of A'ishah that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" died, there was nothing in my house, which a living being could eat barring half (a Wasaq) of parley in a shelf belonging to me, from which I kept eating for a long time (before knowing its amount) and then I weighed it, and it was consumed.

3346- It is narrated on the authority of A'ishah that she said: Never have the family of Muhammad eaten their fill from the bread of parley until he died.

3347- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" (so many times) spent many successive nights tying his abdomen (because of hunger), and his family would find no supper; and by then parley constituted the majority of their bread.

3348- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" wore the (clothes made of) wool, and put on sandals. He further said: The food of the Messenger of Allah "Allah's blessing and peace be upon him" was coarse, and his clothes were rough. It was said to Al-Hasan: What is the coarse food? He said: It is that of ungrounded parley, which he could not swallow up but with a sip of water.

[50] The Moderation In Eating, And It Is Undesirable To Eat One's Fill

3349- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The son of Adam has never filled a container

48 ـ بابُ خُبْزِ الْبُرِّ

3343 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ مَا شَبِعَ نَبِيُّ اللَّهِ ﷺ ثَلاَثَةَ أَيَّامٍ تِبَاعاً مِنْ خُبْزِ الْحِنْطَةِ، حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ.

3344 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو. حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مُنْذُ قَدِمُوا الْمَدِينَةَ، ثَلاَثَ لَيَالٍ تِبَاعاً، مِنْ خُبْزِ بُرٍّ، حَتَّى تُوُفِّيَ ﷺ.

49 ـ بابُ خُبْزِ الشَّعِيرِ

3345 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَقَدْ تُوُفِّيَ النَّبِيُّ ﷺ، وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلاَّ شَطْرُ شَعِيرٍ، فِي رَفٍّ لِي. فَأَكَلْتُ مِنْهُ، حَتَّى طَالَ عَلَيَّ. فَكِلْتُهُ فَفَنِيَ.

3346 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ يُحَدِّثُ عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ الشَّعِيرِ حَتَّى قُبِضَ.

3347 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، عَنْ هِلاَلِ بْنِ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِياً، وَأَهْلُهُ لاَ يَجِدُونَ الْعَشَاءَ. وَكَانَ عَامَّةَ خُبْزِهِمْ خُبْزُ الشَّعِيرِ.

3348 ـ **حدّثنا** يَحْيَىٰ بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ (وَكَانَ يُعَدُّ مِنَ الأَبْدَالِ) حَدَّثَنَا بَقِيَّةُ. حَدَّثَنَا يُوسُفُ بْنُ أَبِي كَثِيرٍ عَنْ نُوحِ بْنِ ذَكْوَانَ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَبِسَ رَسُولُ اللَّهِ ﷺ الصُّوفَ، وَاحْتَذَىٰ الْمَخْصُوفَ.

وَقَالَ: أَكَلَ رَسُولُ اللَّهِ ﷺ بَشِعاً وَلَبِسَ خَشِناً.

فَقِيلَ لِلْحَسَنِ: مَا الْبَشِعُ؟ قَالَ: غَلِيظُ الشَّعِيرِ. مَا كَانَ يُسِيغُهُ إِلاَّ بِجُرْعَةِ مَاءٍ.

50 ـ بابُ الاقْتِصَادِ في الأَكْلِ وكَرَاهَةِ الشِّبَعِ

3349 ـ **حدّثنا** هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ. حَدَّثَتْنِي أُمِّي عَنْ أُمِّهَا؛ أَنَّهَا سَمِعَتِ الْمِقْدَامَ بْنَ مَعْدِيكَرِبَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مَلأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ. حَسْبُ الآدَمِيِّ لُقَيْمَاتٌ يُقِمْنَ**

worse than his abdomen, even though it is sufficient for the son of Adam to have morsels therewith to sustain his body. But anyway, if he is to be overpowered by his desire, let him assign one-third (the space of the abdomen) to his food, one-third to his drink, and one-third to his breath."

3350- It is narrated on the authority of Ibn Umar that he said: Once, a man ejected wild out of his mouth (resulting from his eating to the fill) in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said to him: "Stop your mouth wind from us, for verily, such as has the longest suffering of hunger among you on the Day of Judgement is such as eats his fill most among you in this world."

3351- It is narrated on the authority of Atiyyah Ibn Amir Al-Juhani that he said: I heard Salman, when he was asked more pressingly to eat some food, having said: It is enough for me (not to eat) that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Indeed, such as eats his fill most among the people in this world will have the longest suffering of hunger among them on the Day of Judgement."

[51] It Is Out Of Lavishness To Eat All That You Have Desire For

3352- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of lavishness to eat all that you have desire for."

[52] It Is Forbidden To Throw Food

3353- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" entered the house and found a fragment (of bread) thrown (on the ground), thereupon he picked it up, swept it, and ate it. Then he said: "O A'ishah! You should be generous with such as generous! It never flees away from a people and returns to them once again."

[53] Seeking Refuge From Hunger

3354- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from hunger, for it is the worst of (one's companions which) spends the night with him; and I seek refuge with You from treachery, for it is the worst of one's inside."

[54] Leaving Supper

3355- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

صُلْبَهُ. فَإِنْ غَلَبَتِ الآدَمِيَّ نَفْسُهُ، فَثُلُثٌ لِلطَّعَامِ، وَثُلُثٌ لِلشَّرَابِ، وَثُلُثٌ لِلنَّفَسِ».

3350 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ أَبُو يَحْيَىٰ عَنْ يَحْيَىٰ الْبَكَّاءِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: تَجَشَّأَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «**كُفَّ جُشَاءَكَ عَنَّا. فَإِنَّ أَطْوَلَكُمْ جُوعاً، يَوْمَ الْقِيَامَةِ، أَكْثَرُكُمْ شِبَعاً، فِي دَارِ الدُّنْيَا**».

3351 ـ **حدّثنا** دَاوُدُ بْنُ سُلَيْمَانَ الْعَسْكَرِيُّ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ عَنْ مُوسَىٰ الْجُهَنِيِّ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَطِيَّةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ قَالَ: سَمِعْتُ سَلْمَانَ، وَأُكْرِهَ عَلَى طَعَامٍ يَأْكُلُهُ فَقَالَ: حَسْبِي. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ أَكْثَرَ النَّاسِ شِبَعاً فِي الدُّنْيَا، أَطْوَلُهُمْ جُوعاً يَوْمَ الْقِيَامَةِ**».

51 ـ بابٌ مِنَ الإِسْرَافِ أَنْ تَأْكُلَ كُلَّ ما اشْتَهَيْتَ

3352 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَيَحْيَىٰ بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ، قَالُوا: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ. حَدَّثَنَا يُوسُفُ بْنُ أَبِي كَثِيرٍ عَنْ نُوحِ بْنِ ذَكْوَانَ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنَ السَّرَفِ أَنْ تَأْكُلَ كُلَّ مَا اشْتَهَيْتَ**».

52 ـ بابُ النَّهْيِ عَنْ إِلْقَاءِ الطَّعَامِ

3353 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْفِرْيَابِيُّ. حَدَّثَنَا وَسَّاجُ بْنُ عُقْبَةَ بْنِ وَسَّاجٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوَقَّرِيُّ. حَدَّثَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ. فَرَأَىٰ كِسْرَةً مُلْقَاةً. فَأَخَذَهَا فَمَسَحَهَا ثُمَّ أَكَلَهَا، وَقَالَ: «**يَا عَائِشَةُ! أَكْرِمِي كَرِيماً. فَإِنَّهَا مَا نَفَرَتْ عَنْ قَوْمٍ قَطُّ، فَعَادَتْ إِلَيْهِمْ**».

53 ـ بابُ التَّعَوُّذِ مِنَ الجُوعِ

3354 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا هُرَيْمٌ عَنْ لَيْثٍ، عَنْ كَعْبٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ بِئْسَ الضَّجِيعُ. وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ**».

54 ـ بابُ تَرْكِ العِشَاءِ

3355 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ السَّلاَمِ بْنِ عَبْدِ اللَّهِ بْنِ بَابَاهُ الْمَخْزُومِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَدَعُوا الْعَشَاءَ وَلَوْ بِكَفٍّ مِنْ تَمْرٍ. فَإِنَّ تَرْكَهُ يُهْرِمُ**».

"Do not leave getting supper even though it is a handful of dates, for leaving it causes one to grow old."

[55] What About Hospitality

3356- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Goodness comes faster to the house, which is covered up by (so many guests) than the blade to the hump of the camel (to entertain them)."

3357- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Goodness comes faster to the house, in which food is served (to the guests) than the blade to the hump of the camel (to entertain them)."

3358- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of the sunnah that a man should go out to the gate of the house in the company of his guest (to bid farewell to him)."

[56] When A Guest Sees Something Of Which He Disapproves, He Should Come Back

3359- It is narrated on the authority of Ali that he said: Once, I prepared food and invited the Messenger of Allah "Allah's blessing and peace be upon him" to it; and he came and saw some pictures in the house, thereupon he went back.

3360- It is narrated on the authority of Safinah: Abu Abd Ar-Rahman that a man came as a guest to the house of Ali Ibn Abu Talib, who made food for him, thereupon Fatimah said: "Would that we invite the Messenger of Allah "Allah's blessing and peace be upon him" to share food with us!" they invited him, and when he came and put his hand on the two sides of the gate, and found a thin curtain in one side of the house, he went back. Fatimah said to Ali: "Catch up with him, and said to him: Why have you gone back O Messenger of Allah?" (When Ali asked him) he said: "I'm not to enter a decorated house."

[57] Mixing Fat With Ghee

3361- It is narrated on the authority of Ibn Umar that once, Umar came to visit him and he was having his meal on his dining board, and he gave room for him to sit in the forefront, and then he said: "In the Name of Allah", struck (the bowl) with his hand and took a morsel, followed by another, after which he said: "I detect a taste of fat, even though it is not of meat (what is it?)" on that Abdullah said: "O Commander of Believers! I

55 ـ بابُ الضِّيَافَةِ

3356 ـ حدّثنا جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْخَيْرُ أَسْرَعُ إِلَى الْبَيْتِ الَّذِي يُغْشَىٰ، مِنَ الشَّفْرَةِ إِلَى سَنَامِ الْبَعِيرِ**».

3357 ـ حدّثنا جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا الْمُحَارِبِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ نَهْشَلٍ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْخَيْرُ أَسْرَعُ إِلَى الْبَيْتِ الَّذِي يُؤْكَلُ فِيهِ، مِنَ الشَّفْرَةِ إِلَى سَنَامِ الْبَعِيرِ**».

3358 ـ حدّثنا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَلِيِّ بْنِ عُرْوَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنَ السُّنَّةِ أَنْ يَخْرُجَ الرَّجُلُ مَعَ ضَيْفِهِ إِلَى بَابِ الدَّارِ**».

56 ـ بابٌ إذا رَأَى الضَّيْفُ مُنْكَراً رَجَعَ

3359 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَلِيٍّ؛ قَالَ: صَنَعْتُ طَعَاماً. فَدَعَوْتُ رَسُولَ اللَّهِ ﷺ. فَجَاءَ فَرَأَىٰ فِي الْبَيْتِ تَصَاوِيرَ. فَرَجَعَ.

3360 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ الْجَزَرِيُّ. حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. حَدَّثَنَا سَعِيدُ بْنُ جُمْهَانَ. حَدَّثَنَا سَفِينَةُ، أَبُو عَبْدِ الرَّحْمٰنِ: أَنَّ رَجُلاً أَضَافَ عَلِيَّ بْنَ أَبِي طَالِبٍ. فَصَنَعَ لَهُ طَعَاماً. فَقَالَتْ فَاطِمَةُ: لَوْ دَعَوْنَا النَّبِيَّ ﷺ فَأَكَلَ مَعَنَا. فَدَعَوْهُ فَجَاءَ. فَوَضَعَ يَدَهُ عَلَى عِضَادَتَي الْبَابِ. فَرَأَىٰ قِرَاماً فِي نَاحِيَةِ الْبَيْتِ. فَرَجَعَ. فَقَالَتْ فَاطِمَةُ لِعَلِيٍّ: الْحَقْ. فَقُلْ لَهُ: مَا رَجَعَكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «**إِنَّهُ لَيْسَ لِي أَنْ أَدْخُلَ بَيْتاً مُزَوَّقاً**».

57 ـ بابُ الجَمْعِ بَيْنَ السَّمْنِ واللَّحْمِ

3361 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا يَحْيَىٰ بْنُ عَبْدِ الرَّحْمٰنِ الأَرْحَبِيُّ. حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْقُوبَ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: دَخَلَ عَلَيْهِ عُمَرُ، وَهُوَ عَلَى مَائِدَتِهِ. فَأَوْسَعَ لَهُ عَنْ صَدْرِ الْمَجْلِسِ. فَقَالَ: بِسْمِ اللَّهِ. ثُمَّ ضَرَبَ بِيَدِهِ فَلَقِمَ لُقْمَةً. ثُمَّ ثَنَّى بِأُخْرَىٰ. ثُمَّ قَالَ: إِنِّي لأَجِدُ طَعْمَ دَسَمٍ. مَا هُوَ بِدَسَمِ اللَّحْمِ. فَقَالَ عَبْدُ اللَّهِ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي خَرَجْتُ إِلَى السُّوقِ أَطْلُبُ السَّمِينَ لأَشْتَرِيَهُ. فَوَجَدْتُهُ غَالِياً.

came out to the market in search for fat (meat) in order to buy, but it was very expensive, thereupon I bought thin (meat) by a Dirham, and ghee by another Dirham, and mixed both, in order that my children would benefit of it." On that Umar said: "Never has the Messenger of Allah "Allah's blessing and peace be upon him" got both (meat and ghee) but that he would eat one and give the other in charity." Abdullah said: "O Commander of Believers! Take (and eat it this time) and they will never be combined together with me but that I will do so." Umar said: "I'm not to do (i.e. eat that)."

[58] When One Cooks Food, Let Him Use More Water

3362- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you prepare soup, increase its water, and give some to your neighbours."

[59] What About Eating Garlic, Onion And Leek

3363- It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that once Umar stood and delivered a sermon on Friday, in which he praised Allah and lauded him, and then he said: "O people, you eat these two (offensive) plants and these are onion and garlic, which I find nothing but vicious. During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" I saw that whenever the (offensive) smell of these two were detected in a person in the mosque, he would be caught hold by the hand and driven away to Baqi'. So, he, who finds it necessary to eat them, let him cause (their odor) to die by cooking them well."

3364- It is narrated on the authority of Umm Ayyub that she said: I prepared food for the Messenger of Allah "Allah's blessing and peace be upon him" having such grains (as onion, garlic), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" did not eat and said: "I dislike to do harm to my companion (Gabriel with the vicious smell coming from those trees)."

3365- It is narrated on the authority of Jabir that a group of people came to the Messenger of Allah "Allah's blessing and peace be upon him", and he detected in them the smell of leek, thereupon he said to them: "Have I not forbidden you to eat of this tree? No doubt, the angels are disturbed by such as from which men are disturbed."

3366- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Do not eat onion." Then, he said a hidden word (which is "when it is) raw."

فَاشْتَرَيْتُ بِدِرْهَمٍ مِنَ الْمَهْزُولِ. وَحَمَلْتُ عَلَيْهِ بِدِرْهَمٍ سَمْناً. فَأَرَدْتُ أَنْ يَتَرَدَّدَ عِيَالِي عَظْماً عَظْماً. فَقَالَ عُمَرُ: مَا اجْتَمَعَا عِنْدَ رَسُولِ اللَّهِ ﷺ قَطُّ، إِلاَّ أَكَلَ أَحَدَهُمَا وَتَصَدَّقَ بِالآخَرِ.

قَالَ عَبْدُ اللَّهِ: خُذْ يَا أَمِيرَ الْمُؤْمِنِينَ فَلَنْ يَجْتَمِعَا عِنْدِي إِلاَّ فَعَلْتُ ذٰلِكَ. قَالَ: مَا كُنْتُ لأَفْعَلَ.

58 ـ بابُ مَنْ طَبَخَ فَلْيُكْثِرْ مَاءَهُ

3362 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا عَمِلْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَاغْتَرِفْ لِجِيرَانِكَ مِنْهَا**».

59 ـ بابُ أَكْلِ الثُّومِ والبَصَلِ والكُرَّاثِ

3363 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ يَوْمَ الْجُمُعَةِ خَطِيباً. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَأْكُلُونَ شَجَرَتَيْنِ. لاَ أُرَاهُمَا إِلاَّ خَبِيثَتَيْنِ: هٰذَا الثُّومُ وَهٰذَا الْبَصَلُ. وَلَقَدْ كُنْتُ أَرَىٰ الرَّجُلَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، يُوجَدُ رِيحُهُ مِنْهُ، فَيُؤْخَذُ بِيَدِهِ حَتَّى يُخْرَجَ بِهِ إِلَى الْبَقِيعِ. فَمَنْ كَانَ آكِلَهُمَا، لاَ بُدَّ، فَلْيُمِتْهُمَا طَبْخاً.

3364 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ أُمِّ أَيُّوبَ؛ قَالَتْ: صَنَعْتُ لِلنَّبِيِّ ﷺ طَعَاماً، فِيهِ مِنْ بَعْضِ الْبُقُولِ. فَلَمْ يَأْكُلْ، وَقَالَ: «**إِنِّي أَكْرَهُ أَنْ أُوذِيَ صَاحِبِي**».

3365 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا أَبُو شُرَيْحٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ نِمْرَانَ الْحَجْرِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ نَفَراً أَتَوُا النَّبِيَّ ﷺ. فَوَجَدَ مِنْهُمْ رِيحَ الْكُرَّاثِ. فَقَالَ: «**أَلَمْ أَكُنْ نَهَيْتُكُمْ عَنْ أَكْلِ هٰذِهِ الشَّجَرَةِ؟ إِنَّ الْمَلاَئِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الإِنْسَانُ**».

3366 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ عُثْمَانَ بْنِ نُعَيْمٍ، عَنِ الْمُغِيرَةِ بْنِ نَهِيكٍ، عَنْ دُخَيْنٍ الْحَجْرِيِّ؛ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لأَصْحَابِهِ: «**لاَ تَأْكُلُوا الْبَصَلَ**» ثُمَّ قَالَ كَلِمَةً خَفِيَّةً: «**النِّيءَ**».

[60] Eating Yogurt And Ghee

3367- It is narrated on the authority of Salman Al-Farisi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about eating yogurt, ghee and asses, thereupon he said: "What is lawful is such as made lawful by Allah in His Book, and what is unlawful is such as made unlawful by Allah in His Book, and that from which He keeps silent belongs to such as for which He makes no sin."

[61] Eating Fruits

3368- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: A bunch of grapes from Ta'if was presented to the Messenger of Allah "Allah's blessing and peace be upon him", who invited me and said: "Take this bunch and convey it to your mother." But I ate it before I conveyed it to her. When it was some nights later, he asked me: "What about that bunch (of grapes): have you conveyed it to your mother?" I said: "No: I had eaten it before I conveyed it to her." On that he called me a man of betrayal.

3369- It is narrated on the authority of Talhah that he said: I visited the Messenger of Allah "Allah's blessing and peace be upon him", and he had a quince in his hand, thereupon he said to me: "Take it O Talhah, for it comforts one's heart."

[62] It Is Forbidden To Eat While Lying

3370- It is narrated on the authority of Salim from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should eat while lying on his face.

60 ـ بابُ أَكْلِ الجُبْنِ والسَّمْنِ

3367 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى السُّدِّيُّ. حَدَّثَنَا سَيْفُ بْنُ هَارُونَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ الْفَارِسِيِّ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ السَّمْنِ وَالْجُبْنِ وَالْفِرَاءِ؟ قَالَ: «**الْحَلاَلُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ. وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ. وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ**».

61 ـ بابُ أَكْلِ الثِّمَارِ

3368 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ، عَنْ أَبِيهِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ قَالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ عِنَبٌ مِنَ الطَّائِفِ. فَدَعَانِي فَقَالَ: «**خُذْ هٰذَا الْعُنْقُودَ فَأَبْلِغْهُ أُمَّكَ**» فَأَكَلْتُهُ قَبْلَ أَنْ أُبْلِغَهُ إِيَّاهَا. فَلَمَّا كَانَ بَعْدَ لَيَالٍ قَالَ لِي: «**مَا فَعَلَ الْعُنْقُودُ؟ هَلْ أَبْلَغْتَهُ أُمَّكَ؟**» قُلْتُ: لاَ. قَالَ: فَسَمَّانِي غُدَرَ.

3369 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ. حَدَّثَنَا نُقَيْبُ بْنُ حَاجِبٍ، عَنْ أَبِي سَعِيدٍ، عَنْ عَبْدِ الْمَلِكِ الزُّبَيْرِيِّ، عَنْ طَلْحَةَ؛ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ، وَبِيَدِهِ سَفَرْجَلَةٌ. فَقَالَ: «**دُونَكَهَا يَا طَلْحَةُ فَإِنَّهَا تُجِمُّ الْفُؤَادَ**».

62 ـ بابُ النَّهْيِ عَنِ الأَكْلِ مُنْبَطِحاً

3370 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ. حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَأْكُلَ الرَّجُلُ وَهُوَ مُنْبَطِحٌ عَلَى وَجْهِهِ.

(30) THE BOOK OF DRINKS

[1] The Wine Is The Key Of Every (Kind Of) Evil

3371- It is narrated on the authority of Abu Ad-Darda' that he said: My Friend (the Messenger of Allah "Allah's blessing and peace be upon him") saying: "Do not drink the wine, for it is the key of every (aspect of) evil."

3372- It is narrated on the authority of Khabbab Ibn Al-Aratt that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of (drinking) wine! For indeed, the sin (resulting from drinking) it is higher than all sins (in degree), as well as its tree is higher than all the other trees."

[2] If One Drinks Wine In The World, He Will Not Taste It In The Hereafter

3373- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who drinks wine in the world, will not taste it in the hereafter unless he turns (to Allah) in repentance (and gives up it)."

3374- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who drinks wine in the world, will not taste it in the hereafter."

[3] What About The Addict To Wine

3375- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The addict to wine is like an idolater."

3376- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No addict to wine shall be admitted to the Garden."

[4] He, Who Has Alcoholic Drinks, And Becomes Intoxicated, No Prayer Will Be Accepted From Him

3377- It is narrated on the authority of Abdullah Ibn Amr That he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has alcoholic drinks, and becomes intoxicated, no prayer will be accepted from him for forty mornings, and if he dies in such a state, he will be admitted to the fire (of Hell), and if he turns to Allah in repentance, Allah will turn in forgiveness to him. Then, if he returns to have alcoholic drinks, and he becomes intoxicated, no prayer will be accepted from him

30 ـ كِتَابُ الأَشْرِبَةِ

1 ـ بابٌ «الخَمْرُ مِفْتَاحُ كُلِّ شَرٍّ»

3371 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعاً عَنْ رَاشِدٍ، أَبِي مُحَمَّدٍ الْحِمَّانِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: أَوْصَانِي خَلِيلِي ﷺ: **«لاَ تَشْرَبِ الْخَمْرَ، فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ»**.

3372 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مُنِيرُ بْنُ الزُّبَيْرِ؛ أَنَّهُ سَمِعَ عُبَادَةَ بْنَ نُسَيٍّ يَقُولُ: سَمِعْتُ خَبَّابَ بْنَ الأَرَتِّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«إِيَّاكَ وَالْخَمْرَ. فَإِنَّ خَطِيئَتَهَا تَفْرَعُ الْخَطَايَا، كَمَا أَنَّ شَجَرَتَهَا تَفْرَعُ الشَّجَرَ»**.

2 ـ بابٌ «مَنْ شَرِبَ الخَمْرَ فِي الدُّنْيَا لَمْ يَشْرَبْها في الآخِرَةِ»

3373 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، لَمْ يَشْرَبْهَا فِي الآخِرَةِ، إِلاَّ أَنْ يَتُوبَ»**.

3374 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَـىٰ بْنُ حَمْزَةَ. حَدَّثَنِي زَيْدُ بْنُ وَاقِدٍ؛ أَنَّ خَالِدَ بْنَ عَبْدِ اللَّهِ بْنِ حُسَيْنٍ حَدَّثَهُ، قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، لَمْ يَشْرَبْهَا فِي الآخِرَةِ»**.

3 ـ بابُ مُدْمِنِ الخَمْرِ

3375 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الأَصْبَهَانِيِّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مُدْمِنُ الْخَمْرِ كَعَابِدِ وَثَنٍ»**.

3376 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ عُتْبَةَ. حَدَّثَنِي يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ يَدْخُلُ الْجَنَّةَ مُدْمِنُ خَمْرٍ»**.

4 ـ بابٌ «مَنْ شَرِبَ الخَمْرَ لَمْ تُقْبَلْ له صَلاةٌ»

3377 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنِ ابْنِ الدَّيْلَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ شَرِبَ الْخَمْرَ وَسَكِرَ، لَمْ تُقْبَلْ لَهُ صَلاةٌ أَرْبَعِينَ صَبَاحاً. وَإِنْ مَاتَ دَخَلَ النَّارَ. فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ. وَإِنْ عَادَ فَشَرِبَ فَسَكِرَ، لَمْ تُقْبَلْ لَهُ صَلاةٌ أَرْبَعِينَ صَبَاحاً. فَإِنْ مَاتَ دَخَلَ النَّارَ. فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ. وَإِنْ عَادَ فَشَرِبَ فَسَكِرَ، لَمْ تُقْبَلْ لَهُ صَلاةٌ**

for forty mornings, and if he dies in such a state, he will be admitted to the fire (of Hell), and if he turns to Allah in repentance, Allah will turn in forgiveness to him. Then, if he returns to have alcoholic drinks, and he becomes intoxicated, no prayer will be accepted from him for forty mornings, and if he dies in such a state, he will be admitted to the fire (of Hell), and if he turns to Allah in repentance, Allah will turn in forgiveness to him. Then, if he returns (to drinking it for the fourth time) it is incumbent upon Allah to make him drink from the juice of the Hell on the Day of Judgement." It was said: "What is the juice of the Hell O Messenger of Allah?" he said: "It is the bus of the inhabitants of the fire of Hell."

[5] From Which Fruits Is The Wine Made

3378- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The wine might be made of those two trees: the date-palm and the vine."

3379- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wine might be made of wheat; wine might be made of parley; wine might be made of raisins; wine might be made of dates; and wine might be made of honey."

[6] The Wine Is Cursed On Ten Sides

3380- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The wine is cursed on the basis of ten sides, concerning its nature, its presser, such as gets it pressed for him, its seller, its purchaser, its carrier, such as for whom it is carried, its price eater, its drinker, and such as provides others with it."

3381- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed ten things concerning wine: its presser, such as gets it pressed, such as for whom it is pressed, its carrier, such as for whom it is carried, its seller, such as for whom it is sold, its provider, and such as to whom it is given to drink, until he counted ten of those (upon whom curse is incumbent).

[7] The Trade Of Wine

3382- It is narrated on the authority of A'ishah that she said: When the last Holy Verses of (the Surah of) Al-Baqarah pertaining to usury were revealed, the Messenger of Allah "Allah's blessing and peace be upon him" came out and forbade the trade of wine.

أَرْبَعِينَ صَبَاحاً. فَإِنْ مَاتَ دَخَلَ النَّارَ. فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ. وَإِنْ عَادَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ رَدْغَةِ الْخَبَالِ يَوْمَ الْقِيَامَةِ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا رَدْغَةُ الْخَبَالِ؟ قَالَ: «**عُصَارَةُ أَهْلِ النَّارِ**».

5 ـ بابُ ما يَكُونُ مِنْهُ الخَمْرُ

3378 ـ **حدّثنا** يَزِيدُ بْنُ عَبْدِ اللَّهِ الْيَمَامِيُّ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ. حَدَّثَنَا أَبُو كَثِيرٍ السُّحَيْمِيُّ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ**».

3379 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ خَالِدَ بْنَ كَثِيرٍ الْهَمْدَانِيَّ حَدَّثَهُ أَنَّ السَّرِيَّ بْنَ إِسْمَاعِيلَ حَدَّثَهُ أَنَّ الشَّعْبِيَّ حَدَّثَهُ؛ أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنَ الْحِنْطَةِ خَمْراً، وَمِنَ الشَّعِيرِ خَمْراً، وَمِنَ الزَّبِيبِ خَمْراً، وَمِنَ التَّمْرِ خَمْراً، وَمِنَ الْعَسَلِ خَمْراً**».

6 ـ بابٌ «لُعِنَتِ الخَمْرُ على عَشَرَةِ أَوْجُهٍ»

3380 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ الْغَافِقِيِّ وَأَبِي طُعْمَةَ مَوْلاَهُمْ؛ أَنَّهُمَا سَمِعَا ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لُعِنَتِ الْخَمْرُ عَلَى عَشَرَةِ أَوْجُهٍ: بِعَيْنِهَا، وَعَاصِرِهَا، وَمُعْتَصِرِهَا، وَبَائِعِهَا، وَمُبْتَاعِهَا، وَحَامِلِهَا، وَالْمَحْمُولَةِ إِلَيْهِ، وَآكِلِ ثَمَنِهَا، وَشَارِبِهَا، وَسَاقِيهَا**».

3381 ـ **حدّثنا** مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ عَنْ شَبِيبٍ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ (أَوْ حَدَّثَنِي أَنَسٌ) قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ فِي الْخَمْرِ عَشَرَةً: عَاصِرَهَا، وَمُعْتَصِرَهَا، وَالْمَعْصُورَةَ لَهُ، وَحَامِلَهَا، وَالْمَحْمُولَةَ لَهُ، وَبَائِعَهَا، وَالْمَبْيُوعَةَ لَهُ، وَسَاقِيَهَا، وَالْمُسْتَقَاةَ لَهُ. حَتَّى عَدَّ عَشَرَةً مِنْ هٰذَا الضَّرْبِ.

7 ـ بابُ التِّجارَةِ في الخَمْرِ

3382 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا نَزَلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي الرِّبَا، خَرَجَ رَسُولُ اللَّهِ ﷺ فَحَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

3383- It is narrated on the authority of Ibn Abbas that the news reached Umar that Samurah had sold wine, thereupon he said: "Might Allah put Samurah to destruction! Has he not known that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Curse be upon the Jews. When fat was forbidden to them, they melted and then sold it."

[8] The Wine Is Given A Name Other Than Its Authentic One

3384- It is narrated on the authority of Abu Umamah Al-Bahili that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not after so many nights and days would elapse that a sect from my nation will drink wine, giving it a name other than its authentic one."

3385- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some people from amongst my nation will drink wine, under (another) name they will give to it."

[9] Every (Kind Of) Intoxicant Is Unlawful

3386- It is narrated on the authority of A'ishah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Every intoxicant drink is unlawful."

3387- It is narrated on the authority of Salim Ibn Abdullah from his father Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant drink is unlawful."

3388- It is narrated on the authority of Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant drink is unlawful." Ibn Majah says: This is the narration of the Egyptians.

3389- It is narrated on the authority of Mu'awiyah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant drink is unlawful for every faithful believer (to get)."

3390- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is (a kind of) wine, and every (kind of) wine is unlawful."

3391- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant drink is unlawful."

3383 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بَلَغَ عُمَرَ أَنَّ سَمُرَةَ بَاعَ خَمْراً. فَقَالَ: قَاتَلَ اللَّهُ سَمُرَةَ. أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَعَنَ اللَّهُ الْيَهُودَ. حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ، فَجَمَلُوهَا فَبَاعُوهَا**».

8 ـ بابُ الخَمْرِ يُسَمُّونَهَا بغَيْرِ اسْمِهَا

3384 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ عَبْدِ الْقُدُّوسِ. حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَذْهَبُ اللَّيَالِي وَالأَيَّامُ حَتَّى تَشْرَبَ فِيهَا طَائِفَةٌ مِنْ أُمَّتِي الْخَمْرَ. يُسَمُّونَهَا بِغَيْرِ اسْمِهَا**».

3385 ـ **حدّثنا** الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ. حَدَّثَنَا عَبْدُ اللَّهِ. حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ الْعَبْسِيُّ عَنْ بِلاَلِ بْنِ يَحْيَىٰ الْعَبْسِيِّ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ ثَابِتِ بْنِ السِّمْطِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَشْرَبُ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ، بِاسْمٍ يُسَمُّونَهَا إِيَّاهُ**».

9 ـ بابٌ «كُلُّ مُسْكِرٍ حَرَامٌ»

3386 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ، تَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «**كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ**».

3387 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ الْحٰرِثِ الذِّمَارِيُّ، سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ يُحَدِّثُ عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

3388 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ بْنِ هَانِيءٍ، عَنْ مَسْرُوقٍ، عَنِ ابْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

قَالَ ابْنُ مَاجَةَ: هٰذَا حَدِيثُ الْمِصْرِيِّينَ.

3389 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ الزِّبْرِقَانِ، عَنْ يَعْلَىٰ بْنِ شَدَّادِ بْنِ أَوْسٍ، سَمِعْتُ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**كُلُّ مُسْكِرٍ حَرَامٌ عَلَى كُلِّ مُؤْمِنٍ**».

3390 ـ **حدّثنا** سَهْلٌ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ خَمْرٌ. وَكُلُّ خَمْرٍ حَرَامٌ**».

3391 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

[10] The Drink, Of Which A Great Portion Intoxicates, Whatever Little Thereof Is Unlawful

3392- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant drink is unlawful; and that, of which a great portion intoxicates, whatever little thereof is unlawful (no matter ineffective it might be)."

3393- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The drink, of which a great portion intoxicates, whatever little thereof is unlawful (no matter ineffective it might be)."

3394- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The drink, of which a great portion intoxicates, whatever little thereof is unlawful (no matter ineffective it might be)."

[11] It Is Forbidden To Get A Mixture Of Two Kinds

3395- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to soak both dates and raisins together, or to soak both unripe dates and fresh ripe dates together (unless this withholds intoxication).

(...) The like of that is narrated on the authority of Jabir Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

3396- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not soak both unripe and fresh ripe dates together. But you should soak every kind separately."

3397- It is narrated on the authority of Abu Qatadah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not combine both fresh ripe dates and the yellowish or reddish (unripe) dates, nor raisins and dates (in soaking): but you should soak everyone solely."

[12] The Characteristic Of The Syrup Of Soaked Fruits

3398- It is narrated on the authority of A'ishah that she said: We used to prepare syrup of soaked fruits for the Messenger of Allah "Allah's blessing and peace be upon him" in a water-skin: we would take a handful of dates

10 ـ بابٌ «ما أَسْكَرُ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ»

3392 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا أَبُو يَحْيَىٰ. حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ عَنْ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«كُلُّ مُسْكِرٍ حَرَامٌ، وَمَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ»**.

3393 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنِي دَاوُدُ بْنُ بَكْرٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ»**.

3394 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ»**.

11 ـ بابُ النَّهْيِ عَنِ الخَلِيطَيْنِ

3395 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُنْبَذَ التَّمْرُ وَالزَّبِيبُ جَمِيعاً. وَنَهَىٰ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعاً.

قَالَ اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ الْمَكِّيُّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

3396 ـ **حدّثنا** يَزِيدُ بْنُ عَبْدِ اللَّهِ الْيَمَانِيُّ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَنْبِذُوا التَّمْرَ وَالْبُسْرَ جَمِيعاً. وَانْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ»**.

3397 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ تَجْمَعُوا بَيْنَ الرُّطَبِ وَالزَّهْوِ، وَلاَ بَيْنَ الزَّبِيبِ وَالتَّمْرِ. وَانْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ»**.

12 ـ بابُ صِفَةِ النَّبِيذِ وشُرْبِهِ

3398 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالاَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ. حَدَّثَتْنَا بَنَانَةُ بِنْتُ يَزِيدَ الْعَبْشَمِيَّةُ عَنْ عَائِشَةَ؛ قَالَتْ: كُنَّا نَنْبِذُ لِرَسُولِ اللَّهِ ﷺ

or a handful of raisins and throw it in it, and pour water over it, and keep soaking it in the morning, so that he would drink it in the evening, or in the evening, so that he would drink it in the (coming) morning, or (according to the narration of Abu Mu'awiyah) by the day so that he would drink it at night, or at night so that he would drink it by day.

3399- It is narrated on the authority of Ibn Abbas that he said: A syrup of soaked fruits would be prepared for the Messenger of Allah "Allah's blessing and peace be upon him", from which he would drink on the same day, the coming day, and the third day; and after that, if something remained of it, he would spill it over or order that it should be spilled over.

3400- It is narrated on the authority of Jabir Ibn Abdullah that he said: The syrup of soaked fruits used to be prepared for the Messenger of Allah "Allah's blessing and peace be upon him" in a pot made of stone.

[13] It Is Forbidden To Prepare The Syrup Of Soaked Fruits In Covered Vessels

3401- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to prepare the syrup of soaked fruits in (such covered vessels as) hollowed stumps of palm-trees, pitched receptacles, dry gourds, and green-coloured jars; and he said: "Every (kind of) intoxicant drink is unlawful."

3402- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to prepare the syrup of soaked fruits in (such vessels as) receptacles besmeared with pitch, and dry gourds.

3403- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to drink in (such vessels as) the green-coloured jars, dry gourds, and the hollow stumps of palm trees.

3404- It is narrated on the authority of Abd Ar-Rahman Ibn Ya'mur that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (to use as vessels) the dry gourd and the green-coloured jar.

[14] What Is Made Permissible Of That

3405- It is narrated on the authority of Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had earlier forbidden you to use such vessels (as hollow stumps of palm trees, dry gourds, green-coloured jars and pitched receptacles), but

فِي سِقَاءٍ. فَنَأْخُذُ قَبْضَةً مِنْ تَمْرٍ، أَوْ قَبْضَةً مِنْ زَبِيبٍ، فَنَطْرَحُهَا فِيهِ. ثُمَّ نَصُبُّ عَلَيْهِ الْمَاءَ، فَنَنْبِذُهُ غُدْوَةً فَيَشْرَبُهُ عَشِيَّةً. وَنَنْبِذُهُ عَشِيَّةً فَيَشْرَبُهُ غُدْوَةً.

وَقَالَ أَبُو مُعَاوِيَةَ: نَهَاراً فَيَشْرَبُهُ لَيْلاً. أَوْ لَيْلاً فَيَشْرَبُهُ نَهَاراً.

3399 ـ **حدّثنا** أَبُو كُرَيْبٍ عَنْ إِسْمَاعِيلَ بْنِ صَبِيحٍ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ أَبِي عُمَرَ الْبَهْرَانِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ يُنْبَذُ لِرَسُولِ اللَّهِ ﷺ. فَيَشْرَبُهُ يَوْمَهُ ذٰلِكَ، وَالْغَدَ، وَالْيَوْمَ الثَّالِثَ. فَإِنْ بَقِيَ مِنْهُ شَيْءٌ أَهْرَاقَهُ، أَوْ أَمَرَ بِهِ فَأُهْرِيقَ.

3400 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ يُنْبَذُ لِرَسُولِ اللَّهِ ﷺ فِي تَوْرٍ مِنْ حِجَارَةٍ.

13 ـ بابُ النَّهْيِ عَنْ نَبِيذِ الأَوْعِيَةِ

3401 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ. وَحَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُنْبَذَ فِي النَّقِيرِ وَالْمُزَفَّتِ وَالدُّبَّاءِ وَالْحَنْتَمَةِ. وَقَالَ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

3402 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُنْبَذَ فِي الْمُزَفَّتِ وَالْقَرْعِ.

3403 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا أَبِي عَنِ الْمُثَنَّىٰ بْنِ سَعِيدٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ فِي الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ.

3404 ـ **حدّثنا** أَبُو بَكْرٍ، وَالْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، قَالاَ: حَدَّثَنَا شَبَابَةُ عَنْ شُعْبَةَ، عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَعْمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ.

14 ـ بابُ ما رُخِّصَ فيه مِنْ ذلك

3405 ـ **حدّثنا** عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ. حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنْ شَرِيكٍ، عَنْ سِمَاكٍ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كُنْتُ نَهَيْتُكُمْ عَنِ الأَوْعِيَةِ. فَانْتَبِذُوا فِيهِ. وَاجْتَنِبُوا كُلَّ مُسْكِرٍ**».

now you might prepare the syrup of soaked fruits in them, and keep away from what is intoxicant."

3406- It is narrated on the authority of Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had earlier forbidden you to prepare the syrup of soaked fruits in such vessels (as dry gourds, receptacles, etc), and to be sure, a vessel could, by no means, make unlawful (what is lawful); and anyway, every (kind of) intoxicant is unlawful."

[15] The Syrup Of Soaked Fruits Prepared In The Jars

3407- It is narrated on the authority of A'ishah that she said: "Does anyone of you (O women) fail to take every year a water-skin from the hide of her sacrifice?" she further said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade to prepare the syrup of soaked fruits in the jars, and in such and such a vessel, in such and such a vessel, barring the vinegar.

3408- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to prepare the syrup of soaked fruits in the Jars.

3409- It is narrated on the authority of Abu Hurairah that he said: A boiling syrup of soaked fruits prepared in a Jar was brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "Strike the wall with it, for it is the drink of such as has no faith in Allah and the Last Day."

[16] Covering The Utensil

3410- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cover vessels, tie the mouths of water skins, close the doors and extinguish the lamps, for the Satan does not loosen the water skin, nor does it open the door and nor does it uncover the vessels. If one among you fails to find (something) to cover it (the vessel) well, he should cover it by placing a stick across it, reciting the name of Allah; for the mouse may set fire to the house over its residents."

3411- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to cover the utensil, tie the mouth of the water-skin, and turn down the vessel (in case it is empty).

3406 ـ حدّثنا يُونُس بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ بْنِ هَانِىءٍ، عَنْ مَسْرُوقِ بْنِ الأَجْدَعِ، عَنِ ابْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ نَبِيذِ الأَوْعِيَةِ. أَلاَ وَإِنَّ وِعَاءً لاَ يُحَرِّمُ شَيْئاً. كُلُّ مُسْكِرٍ حَرَامٌ**».

15 ـ بابُ نَبِيذِ الجَرِّ

3407 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ. حَدَّثَتْنِي رُمَيْثَةُ عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: أَتَعْجِزُ إِحْدَاكُنَّ أَنْ تَتَّخِذَ، كُلَّ عَامٍ، مِنْ جِلْدِ أُضْحِيَّتِهَا سِقَاءً؟ ثُمَّ قَالَتْ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُنْبَذَ فِي الْجَرِّ، وَفِي كَذَا، وَفِي كَذَا. إِلاَّ الْخَلَّ.

3408 ـ حدّثنا إِسْحَاقُ بْنُ مُوسَى الْخَطْمِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُنْبَذَ فِي الْجِرَارِ.

3409 ـ حدّثنا مُجَاهِدُ بْنُ مُوسَى. حَدَّثَنَا الْوَلِيدُ عَنْ صَدَقَةَ أَبِي مُعَاوِيَةَ، عَنْ زَيْدِ بْنِ وَاقِدٍ، عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِنَبِيذِ جَرٍّ يَنِشُّ فَقَالَ: «**اضْرِبْ بِهٰذَا، الْحَائِطَ. فَإِنَّ هٰذَا شَرَابُ مَنْ لاَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ**».

16 ـ بابُ تَخْمِيرِ الإِنَاءِ

3410 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**غَطُّوا الإِنَاءَ. وَأَوْكُوا السِّقَاءَ. وَأَطْفِئُوا السِّرَاجَ. وَأَغْلِقُوا الْبَابَ. فَإِنَّ الشَّيْطَانَ لاَ يَحُلُّ سِقَاءً وَلاَ يَفْتَحُ بَاباً وَلاَ يَكْشِفُ إِنَاءً. فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلاَّ أَنْ يَعْرُضَ عَلَى إِنَائِهِ عُوداً وَيَذْكُرَ اسْمَ اللَّهِ، فَلْيَفْعَلْ. فَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْتَهُمْ**».

3411 ـ حدّثنا عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ. حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِتَغْطِيَةِ الإِنَاءِ، وَإِيكَاءِ السِّقَاءِ، وَإِكْفَاءِ الإِنَاءِ».

3412- It is narrated on the authority of A'ishah that she said: I used to put three covered utensils for the Messenger of Allah "Allah's blessing and peace be upon him" at night: one to offer his ablution, another to use his teeth-cleansing brush, and a third to drink.

[17] Drinking In The Silver Utensils

3413- It is narrated on the authority of Umm Salamah that she told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as drinks in a silver utensil seems to drag the fire of Hell in his abdomen."

3414- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade drinking in the utensils made of gold and silver, and said: "They are for those (infidels and Non-Muslims) in the world, and they will be for you (Muslims) in the hereafter."

3415- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as drinks in a silver utensil seems to drag the fire of Hell in his abdomen."

[18] Drinking With The Help Of Three Breaths

3416- It is narrated on the authority of Anas Ibn Malik that he used to take three breaths (while drinking) in the utensil (moving it away from his mouth), and he pretended that the Messenger of Allah "Allah's blessing and peace be upon him" used to take three breaths (while drinking) in the utensil (moving it away from his mouth).

3417- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" drank, and took two breaths (while drinking, moving away the utensil from his mouth).

[19] Bending The Mouths Of Water-Skins

3418- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to hold the mouths of the water-skins, in order to drink direct from their mouths.

3419- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to hold the mouths of the water-skins (in order to drink direct from their mouths); and after the Messenger of Allah "Allah's blessing and peace be upon him" had forbidden that, a man came out at night, and held the mouth

3412 ـ **حدّثنا** عِصْمَةُ بْنُ الْفَضْلِ. حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ. حَدَّثَنَا حَرِيشُ بْنُ خِرِّيتٍ. أَنْبَأَنَا ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ؛ قَالَتْ: كُنْتُ أَصْنَعُ لِرَسُولِ اللَّهِ ﷺ ثَلاَثَةَ آنِيَةٍ مِنَ اللَّيْلِ مُخَمَّرَةً: إِنَاءً لِطَهُورِهِ، وَإِنَاءً لِسِوَاكِهِ، وَإِنَاءً لِشَرَابِهِ.

17 ـ بابُ الشُّرْبِ في آنِيَةِ الفِضَّةِ

3413 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّهَا أَخْبَرَتْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِنَّ الَّذِي يَشْرَبُ فِي إِنَاءِ الْفِضَّةِ، إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ**».

3414 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ حُذَيْفَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ. وَقَالَ: «**هِيَ لَهُمْ فِي الدُّنْيَا، وَهِيَ لَكُمْ فِي الآخِرَةِ**».

3415 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعٍ، عَنِ امْرَأَةِ ابْنِ عُمَرَ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَنْ شَرِبَ فِي إِنَاءِ فِضَّةٍ، فَكَأَنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ**».

18 ـ بابُ الشُّرْبِ بِثَلاثَةِ أَنْفَاسٍ

3416 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ مَهْدِيٍّ. حَدَّثَنَا عُرْوَةُ بْنُ ثَابِتٍ الأَنْصَارِيُّ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ؛ أَنَّهُ كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاَثاً. وَزَعَمَ أَنَسٌ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاَثاً.

3417 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا رِشْدِينُ بْنُ كُرَيْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ شَرِبَ، فَتَنَفَّسَ فِيهِ مَرَّتَيْنِ.

19 ـ بابُ اخْتِنَاثِ الأَسْقِيَةِ

3418 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ: أَنْ يُشْرَبَ مِنْ أَفْوَاهِهَا.

3419 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ. وَإِنَّ رَجُلاً، بَعْدَمَا نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ ذٰلِكَ، قَامَ مِنَ اللَّيْلِ إِلَى سِقَاءٍ، فَاخْتَنَثَهُ. فَخَرَجَتْ عَلَيْهِ مِنْهُ حَيَّةٌ.

of a water-skin (to drink direct from it), thereupon a female-snake came out upon him from the direction of it.

[20] Drinking Direct From The Mouth Of A Water-Skin

3420- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade drinking from the mouth of a water-skin.

3421- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to drink from the mouth of a water-skin.

[21] Drinking While Being In A Standing Posture

3422- It is narrated on the authority of Ash-Sha'bi from Ibn Abbas that he said: I gave water from Zamzam to the Messenger of Allah "Allah's blessing and peace be upon him", and he drank while standing. I made a mention of that to Ikrimah, who took oath by Allah that he never did so.

3423- It is narrated on the authority of Kabshah Al-Ansariyyah that once, the Messenger of Allah "Allah's blessing and peace be upon him" came to visit her, and she had a hung water-skin, from which he drank while standing. She then cut off the mouth of that water-skin, seeking the blessing of the location where the Messenger of Allah "Allah's blessing and peace be upon him" had placed his mouth.

3424- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" forbade drinking while being in the standing posture.

[22] When One Drinks, Let Him Give Such As On His Right, And Then Him Who Is Next

3425- It is narrated on the authority of Anas Ibn Malik that (a utensil full of) milk mixed with water was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and on his right a Bedouin was sitting, and on his left Abu Bakr was sitting, and when he drank he gave it to the Bedouin and said: "Let it be such as on one's right, and then such as next to him."

3426- It is narrated on the authority of Ibn Abbas that once, a milk was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and on his right Ibn Abbas was sitting, and on his left Khalid Ibn Al-Walid was sitting; and (when he drank) the Messenger of Allah "Allah's blessing and peace be upon him" said to Ibn Abbas: "Do you allow me to

20 ـ بابُ الشُّرْبِ مِنْ في السِّقَاءِ

3420 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ.

3421 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُشْرَبَ مِنْ فَمِ السِّقَاءِ.

21 ـ بابُ الشُّرْبِ قَائِماً

3422 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: سَقَيْتُ النَّبِيَّ ﷺ مِنْ زَمْزَمَ. فَشَرِبَ قَائِماً.

فَذَكَرْتُ ذٰلِكَ لِعِكْرِمَةَ، فَحَلَفَ بِاللَّهِ، مَا فَعَلَ.

3423 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ جَدَّةٍ لَهُ (يُقَالُ لَهَا كَبْشَةُ الأَنْصَارِيَّةُ) أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا، وَعِنْدَهَا قِرْبَةٌ مُعَلَّقَةٌ. فَشَرِبَ مِنْهَا وَهُوَ قَائِمٌ. فَقَطَعَتْ فَمَ الْقِرْبَةِ، تَبْتَغِي بَرَكَةَ مَوْضِعِ فِي رَسُولِ اللَّهِ ﷺ.

3424 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الشُّرْبِ قَائِماً.

22 ـ بابٌ إذا شَرِبَ أَعْطَى الأَيْمَنَ فالأَيْمَنَ

3425 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِلَبَنٍ، قَدْ شِيبَ بِمَاءٍ. وَعَنْ يَمِينِهِ أَعْرَابِيٌّ. وعَنْ يَسَارِهِ أَبُو بَكْرٍ. فَشَرِبَ ثُمَّ أَعْطَىٰ الأَعْرَابِيَّ، وَقَالَ: «**الأَيْمَنُ فَالأَيْمَنُ**».

3426 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِلَبَنٍ. وَعَنْ يَمِينِهِ ابْنُ عَبَّاسٍ. وَعَنْ يَسَارِهِ خَالِدُ بْنُ الْوَلِيدِ. فَقَالَ

give it to Khalid to drink?" he said: "I do not like to favour anyone over myself with the (privilege of enjoying the) leftover of the Messenger of Allah "Allah's blessing and peace be upon him"." Thus, Ibn Abbas took it and drank, and then Khalid drank (after him).

[23] Taking Breaths In The Utensil

3427- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you drinks, let not him take breaths in the utensil; and in case he wants to return (to drink once again), let him first move the utensil away (from his mouth and take breath) and then return in case he intends (to drink once again)."

3428- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade taking breaths in the utensil.

[24] Blowing In The Drink

3429- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should blow in the utensil.

3430- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never blew in the drink.

[25] Drinking With The Help Of Palms; And Getting Water With The Help Of The Mouth Direct From Its Source

3431- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to drink on our bellies, i.e. to get the water with the mouth direct from its source; and he forbade us to get water with the help of one hand, saying: "Let none of you drinks in the same way a dog drinks, and let not him drink with one palm in the same way as a people did, with whom Allah grew angry; and let none drink at night from a utensil before he moves it, unless it is covered; and he, who drinks with the help of his hand, even though he has power to get the utensil, out of humbleness, Allah Almighty writes for him as much good deeds as the number of his fingers, and this is (similar to) the utensil of Jesus, son of Mary "Peace be upon both", when he threw the utensil and said: "Fi! This belongs to (the pleasures of) this world.""

3432- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" visited a

رَسُولُ اللَّهِ ﷺ لابْنِ عَبَّاسٍ: «**أَتَأْذَنُ لِي أَنْ أَسْقِيَ خَالِداً؟**» قَالَ ابْنُ عَبَّاسٍ: مَا أُحِبُّ أَنْ أُوثِرَ، بِسُؤْرِ رَسُولِ اللَّهِ ﷺ، عَلَى نَفْسِي أَحَداً. فَأَخَذَ ابْنُ عَبَّاسٍ، فَشَرِبَ وَشَرِبَ خَالِدٌ.

23 ـ بابُ التَّنَفُّسِ في الإِنَاءِ

3427 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ العَزِيزِ بْنِ مُحَمَّدٍ، عَنِ الْحرثِ بْنِ أَبِي ذُبَابٍ، عَنْ عَمِّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا شَرِبَ أَحَدُكُمْ، فَلاَ يَتَنَفَّسْ فِي الإِنَاءِ. فَإِذَا أَرَادَ أَنْ يَعُودَ، فَلْيُنَحِّ الإِنَاءَ ثُمَّ لْيَعُدْ، إِنْ كَانَ يُرِيدُ**».

3428 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ التَّنَفُّسِ فِي الإِنَاءِ.

24 ـ بابُ النَّفْخِ في الشَّرَابِ

3429 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَىٰ رَسُولَ اللَّهِ ﷺ أَنْ يُنْفَخَ فِي الإِنَاءِ.

3430 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ شَرِيكٍ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَنْفُخُ فِي الشَّرَابِ.

25 ـ بابُ الشُّرْبِ بالأَكُفِّ والكَرْعِ

3431 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّىٰ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ عَنْ مُسْلِمِ بْنِ عَبْدِ اللَّهِ، عَنْ زِيَادِ بْنِ عَبْدِ اللَّهِ، عَنْ عَاصِمِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَشْرَبَ عَلَى بُطُونِنَا، وَهُوَ الْكَرْعُ. وَنَهَانَا أَنْ نَغْتَرِفَ بِالْيَدِ الْوَاحِدَةِ. وَقَالَ: «**لاَ يَلَغْ أَحَدُكُمْ كَمَا يَلَغُ الْكَلْبُ. وَلاَ يَشْرَبْ بِالْيَدِ الْوَاحِدَةِ كَمَا يَشْرَبُ الْقَوْمُ الَّذِينَ سَخِطَ اللَّهُ عَلَيْهِمْ. وَلاَ يَشْرَبْ بِاللَّيْلِ فِي إِنَاءٍ حَتَّى يُحَرِّكَهُ. إِلاَّ أَنْ يَكُونَ إِنَاءً مُخَمَّراً. وَمَنْ شَرِبَ بِيَدِهِ، وَهُوَ يَقْدِرُ عَلَى إِنَاءٍ، يُرِيدُ التَّوَاضُعَ كَتَبَ اللَّهُ لَهُ بِعَدَدِ أَصَابِعِهِ حَسَنَاتٍ. وَهُوَ إِنَاءُ عِيسَىٰ ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلاَمُ، إِذْ طَرَحَ الْقَدَحَ فَقَالَ: أُفٍّ هٰذَا مَعَ الدُّنْيَا**».

3432 ـ **حدّثنا** أَحْمَدُ بْنُ مَنْصُورٍ، أَبُو بَكْرٍ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ الْحرثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: دَخَلَ

man from amongst the Ansar while he was shifting the water from one side to the other in his garden, and the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "If you have got water in a water-skin, let us drink from it, otherwise, let's drink with our hands." He said: "I have got water in a water-skin." He went and we went in his company to a bower, where he milked a sheep on water which was in a water-skin during the night, from which the Messenger of Allah "Allah's blessing and peace be upon him" drank, and he did the same to his companion who was with him.

3433- It is narrated on the authority of Ibn Umar that he said: Once, we came upon a pool, and started getting water with the help of our mouths direct from it, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not get water with your mouths (direct from its source), but, wash your hands, and drink in them, for indeed, there is no utensil better than the hand."

[26] The Giver Of Water To A People Is The Last Of Them To Drink

3434- It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The giver of water to a people is the last of them to drink."

[27] Drinking In Glass (Utensils)

3435- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had a glass utensil, in which he used to drink.

رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ مِنَ الأَنْصَارِ. وَهُوَ يُحَوِّلُ الْمَاءَ فِي حَائِطِهِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ فِي شَنٍّ، فَاسْقِنَا وَإِلاَّ كَرَعْنَا**» قَالَ: عِنْدِي مَاءٌ بَاتَ فِي شَنٍّ. فَانْطَلَقَ وَانْطَلَقْنَا مَعَهُ إِلَى الْعَرِيشِ. فَحَلَبَ لَهُ شَاةً عَلَى مَاءٍ بَاتَ فِي شَنٍّ. فَشَرِبَ. ثُمَّ فَعَلَ مِثْلَ ذٰلِكَ بِصَاحِبِهِ الَّذِي مَعَهُ.

3433 ـ **حدّثنا** وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ لَيْثٍ، عَنْ سَعِيدِ بْنِ عَامِرٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: مَرَرْنَا عَلَى بِرْكَةٍ. فَجَعَلْنَا نَكْرَعُ فِيهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَكْرَعُوا. وَلٰكِنِ اغْسِلُوا أَيْدِيَكُمْ، ثُمَّ اشْرَبُوا فِيهَا. فَإِنَّهُ لَيْسَ إِنَاءٌ أَطْيَبَ مِنَ الْيَدِ**».

26 ـ بابٌ «سَاقِي الْقَوْمِ آخِرُهُمْ شُرْباً»

3434 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَاقِي الْقَوْمِ آخِرُهُمْ شُرْباً**».

27 ـ بابُ الشُّرْبِ في الزُّجَاجِ

3435 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مِنْدَلُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ قَدَحُ قَوَارِيرَ يَشْرَبُ فِيهِ.

(31) THE BOOK OF MEDICINE

[1] Allah Has Never Created An Ailment, But That He Has Created Its Treatment

3436- It is narrated on the authority of Usamah Ibn Sharik that he said: I was attendant when the Bedouins were asking the Messenger of Allah "Allah's blessing and peace be upon him": "Is there any sin on us to do such and such a thing?" "Is there any sin on us to do such and such a thing?" on that he said to them: "O Allah's servants! Allah has lifted sin from such as you asked about, except in case one dishonors his (Muslim) brother; and it is this upon whom sin is binding." They said to him: "O Messenger of Allah! Is there harm on us not to take medicine?" he said: "You should take medicine, O Allah's servants, for Allah has never created an ailment but that He has created its treatment, barring the old age." They asked: "O Messenger of Allah! What is the best thing which a servant is given?" he said: "A good conduct."

3437- It is narrated on the authority of Abu Khizamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Tell us of some (kinds of) medicine, therewith to treat ourselves, some charms to recite (against evil), and some things therewith to protect ourselves: would that withhold anything of Allah's Decree?" he said: "All of that is out of Allah's Decree."

3438- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Never has Allah created an ailment but that He has created its medicine."

3439- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Never has Allah created an ailment but that He has created its treatment."

[2] When A Patient Has A Desire For Something

3440- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" visited a man (to ask about his health) and asked him: "What do you desire for?" he said: "I've a desire for (eating) bread made of wheat." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has wheat bread, let him send (something) to his (sick) brother." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a sick person belonging to anyone of you has a desire for any (kind of food), he should serve him with that."

31 ـ كِتَابُ الطِّبِّ

1 ـ بابُ «ما أَنْزَلَ الله دَاءً إِلّا أَنْزَلَ له شِفَاءً»

3436 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ؛ قَالَ: شَهِدْتُ الأَعْرَابَ يَسْأَلُونَ النَّبِيَّ ﷺ: أَعَلَيْنَا حَرَجٌ فِي كَذَا؟ أَعَلَيْنَا حَرَجٌ فِي كَذَا؟ فَقَالَ لَهُمْ: «**عِبَادَ اللَّهِ وَضَعَ اللَّهُ الْحَرَجَ إِلاَّ مَنِ اقْتَرَضَ مِنْ عِرْضِ أَخِيهِ شَيْئاً. فَذٰلِكَ الَّذِي حَرِجَ**» فَقَالُوا: يَا رَسُولَ اللَّهِ هَلْ عَلَيْنَا جُنَاحٌ أَنْ لاَ نَتَدَاوَىٰ؟ قَالَ: «**تَدَاوَوْا، عِبَادَ اللَّهِ فَإِنَّ اللَّهَ، سُبْحَانَهُ، لَمْ يَضَعْ دَاءً إِلاَّ وَضَعَ مَعَهُ شِفَاءً. إِلاَّ الْهَرَمَ**» قَالُوا: يَا رَسُولَ اللَّهِ مَا خَيْرُ مَا أُعْطِيَ الْعَبْدُ؟ قَالَ: «**خُلُقٌ حَسَنٌ**».

3437 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنِ ابْنِ أَبِي خِزَامَةَ، عَنْ أَبِي خِزَامَةَ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَرَأَيْتَ أَدْوِيَةً نَتَدَاوَىٰ بِهَا، وَرُقًى نَسْتَرْقِي بِهَا، وَتُقًى نَتَّقِيهَا، هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئاً؟ قَالَ: «**هِيَ مِنْ قَدَرِ اللَّهِ**».

3438 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا أَنْزَلَ اللَّهُ دَاءً، إِلاَّ أَنْزَلَ لَهُ دَوَاءً**».

3439 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. قَالاَ: حَدَّثَنَا أَبُو أَحْمَدَ عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ. حَدَّثَنَا عَطَاءٌ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَنْزَلَ اللَّهُ دَاءً، إِلاَّ أَنْزَلَ لَهُ شِفَاءً**».

2 ـ بابُ المَرِيضِ يَشْتَهِي الشَّيْءَ

3440 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا صَفْوَانُ بْنُ هُبَيْرَةَ. حَدَّثَنَا أَبُو مَكِينٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ عَادَ رَجُلاً. فَقَالَ لَهُ: «**مَا تَشْتَهِي؟**» فَقَالَ: أَشْتَهِي خُبْزَ بُرٍّ. فَقَالَ النَّبِيُّ ﷺ: «**مَنْ كَانَ عِنْدَهُ خُبْزُ بُرٍّ، فَلْيَبْعَثْ إِلَى أَخِيهِ**» ثُمَّ قَالَ النَّبِيُّ ﷺ: «**إِذَا اشْتَهَىٰ مَرِيضُ أَحَدِكُمْ شَيْئاً، فَلْيُطْعِمْهُ**».

3441- It is narrated on the authority of Anas Ibn Malik that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" visited a patient (to enquire about his health), and he asked him: "Do you have a desire for anything (to eat)?" he said: "I have a desire for (eating) cake." He said: "Well." He ordered it be brought to him.

[3] What About The Diet

3442- It is narrated on the authority of Umm Al-Mundhir Bint Qais Al-Ansariyyah that she said: The Messenger of Allah came to visit us in the company of Ali Ibn Abu Talib, and Ali was still during the period of convalescence from a sickness (he suffered a lot). At the same time, we had hung bunches (of dates), from which the Messenger of Allah "Allah's blessing and peace be upon him" ate. Ali picked up some to eat, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Stop O Ali! You are still in the period of recovery." She further said: I then prepared a Silq mixed with parley for the Messenger of Allah "Allah's blessing and peace be upon him". Then, the Messenger of Allah "Allah's blessing and peace be upon him" said to Ali: "You might get of that, since it is more beneficial for you."

3443- It is narrated on the authority of Suhaib that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him", and there were bread and dates in front of him. The Messenger of Allah "Allah's blessing and peace be upon him" invited me to come closer and share food with him. I started eating of the dates, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do you eat dates, and you are sore-eyed?" I said: "I'm chewing in the other side." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled.

[4] Do Not Give Food To A Patient Against His Will

3444- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not force the patients among you to eat and drink under compulsion, since Allah Almighty provides them with food and drink."

[5] What About Talbinah

3445- It is narrated on the authority of A'ishah that she said: Whenever anyone of the family of the Messenger of Allah "Allah's blessing and peace be upon him" became ill, he would order that broth should be prepared, and he would say: "No doubt, it removes (the sadness) from the heart of a sad person, and wash (harm) off the heart of the sick one, in the same way as anyone of you (O women) washes dirt of her face with water."

3441 ـ حدّثنا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا أَبُو يَحْيَىٰ الْحِمَّانِيُّ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَى مَرِيضٍ يَعُودُهُ. قَالَ: «**أَتَشْتَهِي شَيْئاً؟**» قَالَ: أَشْتَهِي كَعْكاً. قَالَ: «**نَعَم**» فَطَلَبُوا لَهُ.

3 ـ بابُ الحِمْيَةِ

3442 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعْصَعَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ، قَالاَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ، عَنْ أُمِّ الْمُنْذِرِ بِنْتِ قَيْسٍ الأَنْصَارِيَّةِ، قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَمَعَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ. وَعَلِيٌّ نَاقِهٌ مِنْ مَرَضٍ. وَلَنَا دَوَالِي مُعَلَّقَةٌ. وَكَانَ النَّبِيُّ ﷺ يَأْكُلُ مِنْهَا. فَتَنَاوَلَ عَلِيٌّ لِيَأْكُلَ. فَقَالَ النَّبِيُّ ﷺ: «**مَهْ. يَا عَلِيُّ إِنَّكَ نَاقِهٌ**» قَالَتْ: فَصَنَعْتُ لِلنَّبِيِّ ﷺ سِلْقاً وَشَعِيراً. فَقَالَ النَّبِيُّ ﷺ: «**يَا عَلِيُّ مِنْ هٰذَا، فَأَصِبْ. فَإِنَّهُ أَنْفَعُ لَكَ**».

3443 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا مُوسَىٰ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ صَيْفِيٍّ (مِنْ وَلَدِ صُهَيْبٍ) عَنْ أَبِيهِ، عَنْ جَدِّهِ صُهَيْبٍ؛ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ، وَبَيْنَ يَدَيْهِ خُبْزٌ وَتَمْرٌ. فَقَالَ النَّبِيُّ ﷺ: «**ادْنُ فَكُلْ**» فَأَخَذْتُ آكُلُ مِنَ التَّمْرِ. فَقَالَ النَّبِيُّ ﷺ: «**تَأْكُلُ تَمْراً وَبِكَ رَمَدٌ؟**» قَالَ: فَقُلْتُ: إِنِّي أَمْضَغُ مِنْ نَاحِيَةٍ أُخْرَىٰ. فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ.

4 ـ بابٌ «لا تُكْرِهُوا المَرِيضَ على الطَّعَامِ»

3444 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا بَكْرُ بْنُ يُونُسَ بْنِ بُكَيْرٍ عَنْ مُوسَىٰ بْنِ عَلِيِّ بْنِ رَبَاحٍ عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُكْرِهُوا مَرْضَاكُمْ عَلَى الطَّعَامِ وَالشَّرَابِ. فَإِنَّ اللَّهَ يُطْعِمُهُمْ وَيَسْقِيهِمْ**».

5 ـ بابُ التَّلْبِينَةِ

3445 ـ حدّثنا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. حَدَّثَنَا مُحَمَّدُ بْنُ السَّائِبِ، عَنْ بَرَكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَخَذَ أَهْلَهُ الْوَعْكُ، أَمَرَ بِالْحَسَاءِ. قَالَتْ: وَكَانَ يَقُولُ: «**إِنَّهُ لَيَرْتُو فُؤَادَ الْحَزِينِ، وَيَسْرُو عَنْ فُؤَادِ السَّقِيمِ، كَمَا تَسْرُو إِحْدَاكُنَّ الْوَسَخَ عَنْ وَجْهِهَا بِالْمَاءِ**».

3446- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to take such as seems hateful (to you) even though it is beneficial, i.e. the Talbinah, i.e. the broth." Furthermore, whenever anyone of the family of the Messenger of Allah "Allah's blessing and peace be upon him" was ill, the boiling vessel would be kept on the fire (for preparing the Talbinah) until one of both terms would come to an end, i.e. until he would recover or die.

[6] What About The Black Cumin

3447- It is narrated on the authority of Abu Hurairah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The black cumin has cure from all diseases, barring death."

3448- It is narrated on the authority of Salim Ibn Abdullah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to use this black cumin, for it has cure from all diseases barring death."

3449- It is narrated on the authority of Khalid Ibn Sa'd that he said: We set out (on journey) and Ghalib Ibn Abjar was with us; and on the way, he fell ill. When we came to Medina and he was still sick, Ibn Abu Atiq came to visit him (and enquire about his health), and he said: "I advise you to use this black cumin: take five or seven (grains) of it, and grind it, and then drop that into his nostrils with the drops of oil." A'ishah told them that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "This black cumin has treatment for all diseases barring death."

[7] What About Honey

3450- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who licks honey three mornings every month, will never suffer from any grievous ailment."

3451- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, honey was presented to the Messenger of Allah "Allah's blessing and peace be upon him", which he distributed among us lick by lick, and when I took my lick I said to him: "O Messenger of Allah! Might I have more?" he answered in the affirmative."

3446 ـ **حدّثنا** عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ أَيْمَنَ بْنِ نَابِلٍ، عَنِ امْرَأَةٍ مِنْ قُرَيْشٍ (يُقَالَ لَهَا كُلْثُمٌ) عَنْ عَائِشَةَ قَالَتْ: قَالَ: النَّبِيُّ ﷺ: «**عَلَيْكُمْ بِالْبَغِيضِ النَّافِعِ، التَّلْبِينَةِ**» يَعْنِي الْحَسَاءَ. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اشْتَكَىٰ أَحَدٌ مِنْ أَهْلِهِ، لَمْ تَزَلِ الْبُرْمَةُ عَلَى النَّارِ. حَتَّى يَنْتَهِيَ أَحَدُ طَرَفَيْهِ. يَعْنِي يَبْرَأُ أَوْ يَمُوتُ.

6 ـ بابُ الحَبَّةِ السَّوْدَاءِ

3447 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ، وَمُحَمَّدُ بْنُ الْحٰرِثِ الْمِصْرِيَّانِ. قَالاَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ. عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ، إِلاَّ السَّامَ**».

وَالسَّامُ الْمَوْتُ. وَالْحَبَّةُ السَّوْدَاءُ الشُّونِيزُ.

3448 ـ **حدّثنا** أَبُو سَلَمَةَ، يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ، قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**عَلَيْكُمْ بِهٰذِهِ الْحَبَّةِ السَّوْدَاءِ. فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ، إِلاَّ السَّامَ**».

3449 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ. أَنْبَأَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ خَالِدِ بْنِ سَعْدٍ؛ قَالَ: خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ أَبْجَرَ. فَمَرِضَ فِي الطَّرِيقِ. فَقَدِمْنَا الْمَدِينَةَ وَهُوَ مَرِيضٌ. فَعَادَهُ ابْنُ أَبِي عَتِيقٍ وَقَالَ لَنَا: عَلَيْكُمْ بِهٰذِهِ الْحَبَّةِ السَّوْدَاءِ. فَخُذُوا مِنْهَا خَمْساً أَوْ سَبْعاً. فَاسْحَقُوهَا، ثُمَّ اقْطُرُوهَا فِي أَنْفِهِ بِقَطَرَاتِ زَيْتٍ، فِي هٰذَا الْجَانِبِ وَفِي هٰذَا الْجَانِبِ، فَإِنَّ عَائِشَةَ حَدَّثَتْهُمْ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ هٰذِهِ الْحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلاَّ أَنْ يَكُونَ السَّامُ**» قُلْتُ: وَمَا السَّامُ؟ قَالَ: «**الْمَوْتُ**».

7 ـ بابُ العَسَلِ

3450 ـ **حدّثنا** مَحْمُودُ بْنُ خِدَاشٍ. حَدَّثَنَا سَعِيدُ بْنُ زَكَرِيَّاءَ الْقُرَشِيُّ. حَدَّثَنَا الزُّبَيْرُ بْنُ سَعِيدٍ الْهَاشِمِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ سَالِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَعِقَ الْعَسَلَ ثَلاثَ غَدَوَاتٍ، كُلَّ شَهْرٍ، لَمْ يُصِبْهُ عَظِيمٌ مِنَ الْبَلاَءِ**».

3451 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا عُمَرُ بْنُ سَهْلٍ. حَدَّثَنَا أَبُو حَمْزَةَ الْعَطَّارُ عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ عَسَلٌ. فَقَسَمَ بَيْنَنَا لُعْقَةً لُعْقَةً. فَأَخَذْتُ لُعْقَتِي. ثُمَّ قُلْتُ: يَا رَسُولَ اللَّهِ أَزْدَادُ أُخْرَىٰ؟ قَالَ: «**نَعَمْ**».

3452- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to use both treatments, i.e. the honey and the Qur'an."

[8] What About Kam'ah And Pressed Dates (Of Ajwa)

3453- It is narrated on the authority of both Abu Sa'id and Jabir that they said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Kam'ah (a kind of edible fungus) belongs to the Manna (in its being obtained without effort) and its water is a (medicine) cure for eye trouble; and the Ajwah (pressed dates) belongs to (the fruits of) the Garden, and it cures from (the evil effect of) the jinns."

(...) The like of that is narrated on the authority of Abu Sa'id Al-Khudri from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

3454- It is narrated on the authority of Sa'id Ibn Zaid Ibn Amr Ibn Nufail that Allah's Apostle "Allah's blessing and peace be upon him" said: "The Kam'ah (a kind of edible fungus) belongs to the Manna (in its being obtained without effort) which Allah sent down upon the children of Israel, and its water is a (medicine) cure for eye trouble."

3455- It is narrated on the authority of Abu Hurairah that he said: We were talking in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and we made a mention of the Kam'ah, thereupon it was said: "It is the grains ejected by the land." The news of that statement reached the Messenger of Allah "Allah's blessing and peace be upon him", who said: "The Kam'ah belongs to the Manna, and the Ajwah (pressed dates) belongs to the (fruits of the) Garden, and it cures from (the fatal effect of) poison."

3456- It is narrated on the authority of Rafi Ibn Amr Al-Muzani that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Both Ajwah and Rock (of Jerusalem) are from the Garden."

[9] What About Sana And Honey

3457- It is narrated on the authority of Abu Rubai Ibn Umm Haram, and he had performed prayer to both Qiblahs with the Messenger of Allah "Allah's blessing and peace be upon him", that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "I advise you to use both Sana (a kind of herbs whose leafs are like those of henna) and honey, for in them there is treatment for every diseases barring death."

3452 ـ **حدّثنا** عَلِيُّ بْنُ سَلَمَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عَلَيْكُمْ بِالشِّفَاءَيْنِ: الْعَسَلِ وَالْقُرْآنِ**».

8 ـ بابُ الكَمْأَةِ والعَجْوَةِ

3453 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ. حَدَّثَنَا الأَعْمَشُ عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي سَعِيدٍ وَجَابِرٍ، قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْكَمْأَةُ مِنَ الْمَنِّ. وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ. وَالْعَجْوَةُ مِنَ الْجَنَّةِ. وَهِيَ شِفَاءٌ مِنَ الْجِنَّةِ**».

حدّثنا عَلِيُّ بْنُ مَيْمُونٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقِّيَّانِ، قَالاَ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ بْنِ هِشَامٍ عَنِ الأَعْمَشِ، عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

3454 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، سَمِعَ عَمْرَو بْنَ حُرَيْثٍ يَقُولُ: سَمِعْتُ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّ: «**الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ عَلَى بَنِي إِسْرَائِيلَ. وَمَاؤُهَا شِفَاءُ الْعَيْنِ**».

3455 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ. حَدَّثَنَا مَطَرٌ الْوَرَّاقُ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كُنَّا نَتَحَدَّثُ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَذَكَرْنَا الْكَمْأَةَ. فَقَالُوا: هُوَ جُدَرِيُّ الأَرْضِ. فَنُمِيَ الْحَدِيثُ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: «**الْكَمْأَةُ مِنَ الْمَنِّ. وَالْعَجْوَةُ مِنَ الْجَنَّةِ. وَهِيَ شِفَاءٌ مِنَ السَّمِّ**».

3456 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا الْمُشْمَعِلُّ بْنُ إِيَاسٍ الْمُزَنِيُّ. حَدَّثَنِي عَمْرُو بْنُ سُلَيْمٍ؛ قَالَ: سَمِعْتُ رَافِعَ بْنَ عَمْرٍو الْمُزَنِيَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْعَجْوَةُ والصَّخْرَةُ مِنَ الْجَنَّةِ**».

قَالَ عَبْدُ الرَّحْمٰنِ: حَفِظْتُ الصَّخْرَةَ مِنْ فِيهِ.

9 ـ بابُ السَّنَا والسَّنُّوتِ

3457 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ بْنِ سَرْحٍ الْفِرْيَابِيُّ. حَدَّثَنَا عَمْرُو بْنُ بَكْرٍ السَّكْسَكِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عَبْلَةَ؛ قَالَ: سَمِعْتُ أَبَا أُبَيٍّ ابْنَ أُمِّ حَرَامٍ، وَكَانَ قَدْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ الْقِبْلَتَيْنِ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**عَلَيْكُمْ بِالسَّنَى وَالسَّنُّوتِ. فَإِنَّ فِيهِمَا شِفَاءً مِنْ كُلِّ دَاءٍ، إِلاَّ السَّامَ**» قِيلَ: يَا رَسُولَ اللَّهِ وَمَا السَّامُ؟ قَالَ: «**الْمَوْتُ**».

قَالَ عَمْرٌو: قَالَ ابْنُ أَبِي عَبْلَةَ: السَّنُّوتُ الشِّبِتُّ. وَقَالَ آخَرُونَ: بَلْ هُوَ الْعَسَلُ الَّذِي يَكُونُ فِي زِقَاقِ السَّمْنِ. وَهُوَ قَوْلُ الشَّاعِرِ:

هُمُ السَّمْنُ بِالسَّنُّوتِ لاَ أَلْسَ فِيهِمُ ... وَهُمْ يَمْنَعُونَ جَارَهُمْ أَنْ يُقَرَّدَا

[10] The Prayer Is Treatment

3458- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" hastened to offer prayer at the earliest portion of its fixed stated time, and I did so and offered the prayer, and then I sat down. The Messenger of Allah "Allah's blessing and peace be upon him" turned to me and said: "Do you suffer from bellyache?" I said: "Yes, O Messenger of Allah." On that he said: "Get up and offer prayer, for in prayer, there is cure (for all diseases)."

(...) The same is narrated on the authority of Dhawwad Ibn Ulbah through another chain of transmission, with a slight addition.

[11] It Is Forbidden To Use Vicious Medicine

3459- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade using the vicious medicine, i.e. the poison.

3460- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who drinks poison therewith he kills himself, will keep sipping it in the fire of Hell, in which he will abide everlastingly."

[12] The Treatment Of Constipation

3461- It is narrated on the authority of Asma' Bint Umais that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "With which thing have you used to treat constipation?" I said: "With the (juice of) wormwood." He said: "It is a very hot drink." I said: "Then, I treated myself with honey." On that he said: "If there is anything to cure from death, it should be the honey as (the best medicine) to cure from death.

[13] The Medicine Of Tonsillitis

3462- It is narrated on the authority of Umm Qais Bint Mihsan that she said: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" with a child belonging to me, upon whose tonsils I was pressing with my fingers, on account of tonsillitis. On that he said: "Why do you torture your children by pressing upon their tonsils? I advise you to use this Indian stick (i.e. the incense) for it has seven treatments: it is snuffed (as a treatment to cure) from tonsillitis; and it is poured on one side of the mouth (as treatment to cure) from pleurisy."

10 ـ بابٌ الصَّلاةُ شِفَاءٌ

3458 ـ حدّثنا جعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا السَّرِيُّ بْنُ مِسْكِينٍ. حَدَّثَنَا ذُوَادُ بْنُ عُلْبَةَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: هَجَّرَ النَّبِيُّ ﷺ فَهَجَّرْتُ. فَصَلَّيْتُ ثُمَّ جَلَسْتُ. فَالْتَفَتَ إِلَيَّ النَّبِيُّ ﷺ فَقَالَ: «**اشِكَمَتْ دَرْدْ؟**» قُلْتُ: نَعَمْ. يَا رَسُولَ اللَّهِ قَالَ: «**قُمْ فَصَلِّ، فَإِنَّ فِي الصَّلاةِ شِفَاءً**».

حدّثنا أَبُو الْحَسَنِ الْقَطَّانُ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ. حَدَّثَنَا أَبُو سَلَمَةَ. حَدَّثَنَا ذُوَادُ بْنُ عُلْبَةَ. فَذَكَرَ نَحْوَهُ، وَقَالَ فِيهِ: اشِكَمَتْ دَرْدْ. يَعْنِي تَشْتَكِي بَطْنَكَ، بِالْفَارِسِيَّةِ.

قَالَ أَبُو عَبْدِ اللَّهِ: حَدَّثَ بِهِ رَجُلٌ لأَهْلِهِ. فَاسْتَعْدَوْا عَلَيْهِ.

11 ـ بابُ النَّهْيِ عَنِ الدَّوَاءِ الْخَبِيثِ

3459 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الدَّوَاءِ الْخَبِيثِ. يَعْنِي السُّمَّ.

3460 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ شَرِبَ سَمًّا، فَقَتَلَ نَفْسَهُ، فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ، خَالِداً مُخَلَّداً فِيهَا أَبَداً**».

12 ـ بابُ دَوَاءِ الْمَشِيِّ

3461 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مَوْلًى لِمَعْمَرِ التَّيْمِيِّ، عَنْ مَعْمَرِ التَّيْمِيِّ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ؛ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**بِمَاذَا كُنْتِ تَسْتَمْشِينَ؟**» قُلْتُ: بِالشُّبْرُمِ. قَالَ: «**حَارٌّ جَارٌّ**» ثُمَّ اسْتَمْشَيْتُ بِالسَّنَى فَقَالَ: «**لَوْ كَانَ شَيْءٌ يَشْفِي مِنَ الْمَوْتِ، كَانَ السَّنَى. وَالسَّنَى شِفَاءٌ مِنَ الْمَوْتِ**».

13 ـ بابُ دَوَاءِ الْعُذْرَةِ والنَّهْيِ عَنِ الغَمْزِ

3462 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ؛ قَالَتْ: دَخَلْتُ بِابْنٍ لِي عَلَى النَّبِيِّ ﷺ وَقَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ. فَقَالَ: «**عَلامَ تَدْغَرْنَ أَوْلاَدَكُنَّ بِهٰذَا الْعِلاَقِ؟ عَلَيْكُمْ بِهٰذَا الْعُودِ الْهِنْدِيِّ. فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ. يُسْعَطُ بِهِ مِنَ الْعُذْرَةِ، وَيُلَدُّ بِهِ مِنْ ذَاتِ الْجَنْبِ**».

(...) The same is narrated on the authority of Umm Qais Ibn Mihsan from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[14] The Medicine Of Sciatica

3463- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The treatment of sciatica to have the buttocks of a desert sheep melted and divided into three portions, from which some should be drunk everyday on getting up."

[15] The Treatment Of Injury

3464- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was injured (in his face) on the day of (the holy battle of) Uhud, and his canine tooth got broken, and the helmet was smashed on his head (with blood covering his face), Fatimah was washing the blood off his face, and Ali was pouring water from his shield, But when Fatimah saw that the bleeding increased more by water, she took a mat which she burnt and when it turned into ashes, she placed that on the wound and the blood stopped oozing out.

3465- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: I know the day of (the holy battle of) Uhud: who injured the face of the Messenger of Allah "Allah's blessing and peace be upon him", who mended the wound in the face of the Messenger of Allah "Allah's blessing and peace be upon him", who carried the water, and with which the wound was treated until it was mended. Ali was carrying the water in the shield, and Fatimah was treating the wound: when it was not mended, she burnt a piece of mat for it, and placed its ashes on it, thereupon the wound was mended.

[16] What About Such As Practices Medicine With No Previous Experience

3466- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who practices medicine with no previous experience, should have warranty (against whatever damage he might do)."

حدّثنا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

قَالَ يُونُسُ: أَعْلَقْتُ يَعْنِي غَمَزْتُ.

14 ـ بابُ دَوَاءِ عِرْقِ النَّسَا

3463 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ، وَرَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ، قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ. حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**شِفَاءُ عِرْقِ النَّسَا، أَلْيَةُ شَاةٍ أَعْرَابِيَّةٍ تُذَابُ. ثُمَّ تُجَزَّأُ ثَلاَثَةَ أَجْزَاءٍ، ثُمَّ يُشْرَبُ عَلَى الرِّيقِ، فِي كُلِّ يَوْمٍ جُزْءٌ**».

15 ـ بابُ دَوَاءِ الْجِرَاحَةِ

3464 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: جُرِحَ رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ. وَكُسِرَتْ رَبَاعِيَتُهُ. وَهُشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ. فَكَانَتْ فَاطِمَةُ تَغْسِلُ الدَّمَ عَنْهُ، وَعَلِيٌّ يَسْكُبُ عَلَيْهِ الْمَاءَ بِالْمِجَنِّ. فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لاَ يَزِيدُ الدَّمَ إِلاَّ كَثْرَةً، أَخَذَتْ قِطْعَةَ حَصِيرٍ فَأَحْرَقَتْهَا. حَتَّى إِذَا صَارَ رَمَاداً، أَلْزَمَتْهُ الْجُرْحَ فَاسْتَمْسَكَ الدَّمُ.

3465 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: إِنِّي لأَعْرِفُ، يَوْمَ أُحُدٍ، مَنْ جَرَحَ وَجْهَ رَسُولِ اللَّهِ ﷺ. وَمَنْ كَانَ يُرْقِيءُ الْكَلْمَ مِنْ وَجْهِ رَسُولِ اللَّهِ ﷺ وَيُدَاوِيهِ. وَمَنْ يَحْمِلُ الْمَاءَ فِي الْمِجَنِّ. وَبِمَا دُووِيَ بِهِ الْكَلْمُ حَتَّى رَقَأَ. قَالَ: أَمَّا مَنْ كَانَ يَحْمِلُ الْمَاءَ فِي الْمِجَنِّ، فَعَلِيٌّ. وَأَمَّا مَنْ كَانَ يُدَاوِي الْكَلْمَ، فَفَاطِمَةُ. أَحْرَقَتْ لَهُ، حِينَ لَمْ يَرْقَأْ، قِطْعَةَ حَصِيرٍ خَلَقٍ. فَوَضَعَتْ رَمَادَهُ عَلَيْهِ فَرَقَأَ الْكَلْمُ.

16 ـ بابُ مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ

3466 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ، وَرَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ، قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَطَبَّبَ، وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ قَبْلَ ذٰلِكَ، فَهُوَ ضَامِنٌ**».

[17] The Medicine Of Pleurisy

3467- It is narrated on the authority of Zaid Ibn Arqam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" prescribed, as treatment for pleurisy, the Wars, incense mixed with oil, to be poured in one side of the mouth.

3468- It is narrated on the authority of Umm Qais Bint Mihsan that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to use this Indian stick (i.e. the incense) for it has seven treatments, including (a medicine for) pleurisy."

[18] What About Fever

3469- It is narrated on the authority of Abu Hurairah that he said: A mention of fever was made in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon a man abuse it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse it, for it removes sins (from such as affected by it) in the same way as the fire removes the impurities of iron."

3470- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr came to visit a patient, and enquire about his health, and the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Have the glad tidings! Indeed, Allah Almighty says: It (fever) is (a portion of) My Fire, which I direct upon My believing servant in the world, so that it will be his portion from the fire (of Hell) in the hereafter."

[19] The (Heat Of The) Fever Is From The Swelter Of The Hell, So, Abate It With Water

3471- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (heat of the) fever is from the swelter of the Hell, so, abate it with water."

3472- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The severity of the fever is from the scorching heat of the Hell, so, abate it with water."

3473- It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (heat of the) fever is from the swelter of the Hell, so, abate it with water." Then, he visited a son belonging to Ammar (who was suffering from fever), thereupon he said (by way of invoking): "Remove the distress, O Lord of mankind, God of mankind!"

17 ـ بابُ دَوَاءِ ذَاتِ الجَنْبِ

3467 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَيْمُونٍ. حَدَّثَنِي أَبِي عَنْ زَيْدِ بْنِ أَرْقَمَ؛ قَالَ: نَعتَ رَسُولُ اللَّهِ ﷺ مِنْ ذَاتِ الْجَنْبِ وَرْساً وَقُسْطاً وَزَيْتاً، يُلَدُّ بِهِ.

3468 ـ **حدّثنا** أَبُو طَاهِرٍ أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ وَابْنُ سَمْعَانَ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عَلَيْكُمْ بِالْعُودِ الْهِنْدِيِّ**» يَعْنِي بِهِ الْكُسْتَ «**فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ. مِنْهَا ذَاتُ الْجَنْبِ**».

قَالَ ابْنُ سَمْعَانَ فِي الْحَدِيثِ: فَإِنَّ فِيهِ شِفَاءً مِنْ سَبْعَةِ أَدْوَاءٍ. مِنْهَا ذَاتُ الْجَنْبِ.

18 ـ بابُ الحُمَّى

3469 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ مُوسٰى بْنِ عُبَيْدَةَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: ذُكِرَتِ الْحُمَّى عِنْدَ رَسُولِ اللَّهِ ﷺ. فَسَبَّهَا رَجُلٌ. فَقَالَ النَّبِيُّ ﷺ: «**لاَ تَسُبَّهَا. فَإِنَّهَا تَنْفِي الذُّنُوبَ، كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيدِ**».

3470 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي صَالِحٍ الأَشْعَرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ عَادَ مَرِيضاً. وَمَعَهُ أَبُو هُرَيْرَةَ، مِنْ وَعْكٍ كَانَ بِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَبْشِرْ. فَإِنَّ اللَّهَ يَقُولُ: هِيَ نَارِي أُسَلِّطُهَا عَلَى عَبْدِيَ الْمُؤْمِنِ، فِي الدُّنْيَا. لِتَكُونَ حَظَّهُ، مِنَ النَّارِ، فِي الآخِرَةِ**».

19 ـ بابٌ «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فابْرُدُوهَا بالمَاءِ»

3471 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ. فَابْرُدُوهَا بِالْمَاءِ**».

3472 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**إِنَّ شِدَّةَ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ. فَابْرُدُوهَا بِالْمَاءِ**».

3473 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ. حَدَّثَنَا إِسْرَائِيلُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ. فَابْرُدُوهَا بِالْمَاءِ**» فَدَخَلَ عَلَى ابْنٍ لِعَمَّارٍ فَقَالَ: «**اكْشِفِ الْبَاسَ. رَبَّ النَّاسِ. إِلٰهَ النَّاسِ**».

3474- It is narrated on the authority of Asma' Bint Abu Bakr that whenever a woman suffering from fever was brought to her, she would ask for water, which she would pour in her chest, and say: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to abate it (the fever) with water, and he said: "It is from the scorching heat of the Hell."

3475- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fever is one of the bellows of (the fire of) Hell, so, remove it from you with the help of the cold water."

[20] What About Cupping

3476- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If there is good in (the kinds of medicine) with which you treat yourself, it is in cupping."

3477- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I never came upon an assembly of angels on the night I was made to set out on Night Journey but that they would say to me: We advise you O Muhammad to stick to cupping (as the best treatment)."

3478- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What good a cupper is! He takes the (affected) blood, alleviates (the pain of one's) back, and make one's sight much clearer."

3479- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I never came upon an assembly (of angels) on the night I was made to set out on Night Journey but that they would say to me: O Muhammad! Order your nation to stick to cupping (as the best treatment)."

3480- It is narrated on the authority of Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she asked the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to get herself cupped, and the Messenger of Allah "Allah's blessing and peace be upon him" ordered Abu Taibah to cup her, and I think he was her foster-brother, or was still a boy who had not attained the age of puberty.

3474 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّهَا كَانَتْ تُؤْتَى بِالْمَرْأَةِ الْمَوْعُوكَةِ، فَتَدْعُو بِالْمَاءِ، فَتَصُبُّهُ فِي جَيْبِهَا، وَتَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «**ابْرُدُوهَا بِالْمَاءِ**» وَقَالَ: «**إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ**».

3475 ـ **حدّثنا** أَبُو سَلَمَةَ يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْحُمَّى كِيرٌ مِنْ كِيرِ جَهَنَّمَ. فَنَحُّوهَا عَنْكُمْ بِالْمَاءِ الْبَارِدِ**».

20 ـ بابُ الحِجَامَةِ

3476 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنْ كَانَ فِي شَيْءٍ مِمَّا تَدَاوَوْنَ بِهِ خَيْرٌ، فَالْحِجَامَةُ**».

3477 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ. حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي بِمَلإٍ مِنَ الْمَلاَئِكَةِ، إِلاَّ كُلُّهُمْ يَقُولُ لِي: عَلَيْكَ يَا مُحَمَّدُ بِالْحِجَامَةِ**».

3478 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نِعْمَ الْعَبْدُ الْحَجَّامُ. يَذْهَبُ بِالدَّمِ، وَيُخِفُّ الصُّلْبَ، وَيَجْلُو الْبَصَرَ**».

3479 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ. سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي بِمَلإٍ، إِلاَّ قَالُوا: يَا مُحَمَّدُ مُرْ أُمَّتَكَ بِالْحِجَامَةِ**».

3480 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ، اسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ فِي الْحِجَامَةِ. فَأَمَرَ النَّبِيُّ ﷺ أَبَا طَيْبَةَ أَنْ يَحْجُمَهَا.

وَقَالَ: حَسِبْتُ أَنَّهُ كَانَ أَخَاهَا مِنَ الرَّضَاعَةِ، أَوْ غُلاَماً لَمْ يَحْتَلِمْ.

[21] The Places Of Cupping On The Body

3481- It is narrated on the authority of Abdullah Ibn Bujainah that he said: Allah's Apostle "Allah's blessing and peace be upon him" got himself cupped in the middle of his head with the help of a jawbone of a camel.

3482- It is narrated on the authority of Ali that he said: Gabriel revealed to the Messenger of Allah "Allah's blessing and peace be upon him" (to practice) cupping in both jugular veins and the upper part of the back.

3483- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped in his jugular veins and the upper part of his back.

3484- It is narrated on the authority of Abu Kabshah Al-Anmari that he told that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped in the top of his head, and in (the area) between his shoulders, and he said: "He, who causes blood to be shed of his body (from those places on account of cupping), no harm befalls him even though he gets no medicine for any (kind of diseases)."

3485- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" fell down from his horse on a trunk (of a date-palm), and (the bone of) his foot was dislocated. Waki' said: He means that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped in his feet on account of the swelling of its skin.

[22] On Which Days Could One Get Himself Cupped

2486- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intends to get himself cupped, let him look forward to the seventeenth, nineteenth, or twenty-first night (of the month), lest the blood would boil over in the body of anyone of you, and cause him to die."

3487- It is narrated on the authority of Nafi' that Ibn Umar said to him: O Nafi! I have my blood agitated. So, go and bring a cupper for me, and choose a gentle one as possible as you can. Do not choose one who is very

21 ـ باب مَوْضِعِ الحِجَامَةِ

3481 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ. حَدَّثَنِي عَلْقَمَةُ بْنُ أَبِي عَلْقَمَةَ؛ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ الأَعْرَجَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ بُحَيْنَةَ يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ بِلَحْيِ جَمَلٍ، وَهُوَ مُحْرِمٌ، وَسْطَ رَأْسِهِ.

3482 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ سَعْدٍ الإِسْكَافِ، عَنِ الأَصْبَغِ بْنِ نُبَاتَةَ، عَنْ عَلِيٍّ؛ قَالَ: نَزَلَ جِبْرِيلُ عَلَى النَّبِيِّ ﷺ بِحِجَامَةِ الأَخْدَعَيْنِ وَالْكَاهِلِ.

3483 ـ **حدّثنا** عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ فِي الأَخْدَعَيْنِ، وَعَلَى الْكَاهِلِ.

3484 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّىٰ الْحِمْصِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ابْنُ ثَوْبَانَ عَنْ أَبِيهِ، عَنْ أَبِي كَبْشَةَ الأَنْمَارِيِّ؛ أَنَّهُ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَحْتَجِمُ عَلَى هَامَتِهِ، وَبَيْنَ كَتِفَيْهِ، وَيَقُولُ: «**مَنْ أَهْرَاقَ مِنْهُ هٰذِهِ الدِّمَاءَ، فَلاَ يَضُرُّهُ أَنْ لاَ يَتَدَاوَىٰ بِشَيْءٍ لِشَيْءٍ**».

3485 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ سَقَطَ عَنْ فَرَسِهِ عَلَى جِذْعٍ. فَانْفَكَّتْ قَدَمُهُ.

قَالَ وَكِيعٌ: يَعْنِي أَنَّ النَّبِيَّ ﷺ احْتَجَمَ عَلَيْهَا مِنْ وَثْءٍ.

22 ـ باب في أيِّ الأيَّام يَحْتَجِمُ

3486 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عُثْمَانُ بْنُ مَطَرٍ عَنْ زَكَرِيَّا بْنِ مَيْسَرَةَ، عَنِ النَّهَّاسِ بْنِ قَهْمٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَرَادَ الْحِجَامَةَ فَلْيَتَحَرَّ سَبْعَةَ عَشَرَ، أَوْ تِسْعَةَ عَشَرَ، أَوْ إِحْدَىٰ وَعِشْرِينَ. وَلاَ يَتَبَيَّغْ بِأَحَدِكُمُ الدَّمُ، فَيَقْتُلَهُ**».

3487 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عُثْمَانُ بْنُ مَطَرٍ، عَنِ الْحَسَنِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: يَا نَافِعُ قَدْ تَبَيَّغَ بِيَ الدَّمُ. فَالْتَمِسْ لِي حَجَّاماً. وَاجْعَلْهُ رَفِيقاً، إِنِ اسْتَطَعْتَ. وَلاَ تَجْعَلْهُ شَيْخاً كَبِيراً وَلاَ صَبِيًّا

old or very young. No doubt, I heard The Prophet "Allah's blessing and peace be upon him" saying: "(Treatment by) cupping before eating anything is much more appropriate, and there are blessing and cure in it. It improves one's mind, and increases the (faculty of one's) memory. Get yourselves cupped on Thursday, with Allah's blessing, and avoid being cupped on Wednesday, Friday, Saturday and Sunday. But you could get yourselves cupped particularly on Monday and Tuesday, for it was on this day that Allah Almighty relieved (the Prophet) Job of his distress; and it was on Wednesday that He afflicted him with it. Leprosy seems not to befall anyone except on Wednesday or on the night of Wednesday."

3488- It is narrated on the authority of Nafi' that Ibn Umar said to him: O Nafi! I have my blood agitated. So, go and bring a cupper for me, and let him be a youth, and do not choose one who is very old or very young." He further said: No doubt, I heard The Prophet "Allah's blessing and peace be upon him" saying: "(Treatment by) cupping before eating anything is much more appropriate. It improves one's mind, and increases the (faculty of one's) memory, and it further makes the keeper more ready to retain (what he keeps). So, whoever intends to get himself cupped, let it be on Thursday, in Allah's Name, and keep away from being cupped on Friday, Saturday and Sunday. But you could get yourselves cupped particularly on Monday and Tuesday, and keep away from being cupped on Wednesday, for it was on this day that (the Prophet) Job was afflicted with distress. Leprosy seems not to befall anyone except on Wednesday or on the night of Wednesday."

[23] What About Cauterization

3489- It is narrated on the authority of Al-Mughirah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who gets himself cauterized, or practices charm has, indeed, become far from putting his trust (in Allah Almighty to dispose of all of his affairs)."

3490- It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade cauterization; and when I got myself cauterized, I have never come to be prosperous nor have I been successful (to cure myself with the help of cauterization).

3491- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Medicine might be in (one of those) three: a sip of honey, an operation of a cupping instrument, and a brand of cauterization; and I forbid my nation to get themselves cauterized."

صَغِيراً. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْحِجَامَةُ عَلَى الرِّيقِ أَمْثَلُ. وَفِيهِ شِفَاءٌ وَبَرَكَةٌ، وَتَزِيدُ فِي الْعَقْلِ وَفِي الْحِفْظِ. فَاحْتَجِمُوا عَلَى بَرَكَةِ اللَّهِ يَوْمَ الْخَمِيسِ. وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الأَرْبِعَاءِ وَالْجُمُعَةِ وَالسَّبْتِ وَيَوْمَ الأَحَدِ، تَحَرِّياً. وَاحْتَجِمُوا يَوْمَ الاثْنَيْنِ وَالثُّلاَثَاءِ، فَإِنَّهُ الْيَوْمُ الَّذِي عَافَى اللَّهُ فِيهِ أَيُّوبَ مِنَ الْبَلاَءِ. وَضَرَبَهُ بِالْبَلاَءِ يَوْمَ الأَرْبِعَاءِ. فَإِنَّهُ لاَ يَبْدُو جُذَامٌ وَلاَ بَرَصٌ إِلاَّ يَوْمَ الأَرْبِعَاءِ، أَوْ لَيْلَةَ الأَرْبِعَاءِ**».

3488 ـ حدّثنا مُحَمَّدُ بْنُ الْمُصَفَّىٰ الْحِمْصِيُّ. حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِصْمَةَ عَنْ سَعِيدِ بْنِ مَيْمُونٍ، عَنْ نَافِعٍ؛ قَالَ: قَالَ ابْنُ عُمَرَ: يَا نَافِعُ تَبَيَّغَ بِيَ الدَّمُ. فَأْتِنِي بِحَجَّامٍ. وَاجْعَلْهُ شَابًّا. وَلاَ تَجْعَلْهُ شَيْخاً وَلاَ صَبِيًّا.

قَالَ: وَقَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْحِجَامَةُ عَلَى الرِّيقِ أَمْثَلُ. وَهِيَ تَزِيدُ فِي الْعَقْلِ وَتَزِيدُ فِي الْحِفْظِ وَتَزِيدُ الْحَافِظَ حِفْظاً. فَمَنْ كَانَ مُحْتَجِماً، فَيَوْمَ الْخَمِيسِ، عَلَى اسْمِ اللَّهِ. وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْجُمُعَةِ وَيَوْمَ السَّبْتِ وَيَوْمَ الأَحَدِ. وَاحْتَجِمُوا يَوْمَ الاثْنَيْنِ وَالثُّلاَثَاءِ. وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الأَرْبِعَاءِ. فَإِنَّهُ الْيَوْمُ الَّذِي أُصِيبَ فِيهِ أَيُّوبُ بِالْبَلاَءِ. وَمَا يَبْدُو جُذَامٌ وَلاَ بَرَصٌ إِلاَّ فِي يَوْمِ الأَرْبِعَاءِ أَوْ لَيْلَةِ الأَرْبِعَاءِ**».

23 ـ بَابُ الْكَيِّ

3489 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عَقَّارِ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنِ اكْتَوَىٰ أَوِ اسْتَرْقَىٰ، فَقَدْ بَرِىءَ مِنَ التَّوَكُّلِ**».

3490 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، وَيُونُسُ عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْكَيِّ. فَاكْتَوَيْتُ. فَمَا أَفْلَحْتُ، وَلاَ أَنْجَحْتُ.

3491 ـ حدّثنا أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ. حَدَّثَنَا سَالِمٌ الأَفْطَسُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: «**الشِّفَاءُ فِي ثَلاَثٍ: شَرْبَةِ عَسَلٍ، وَشَرْطَةِ مِحْجَمٍ، وَكَيَّةٍ بِنَارٍ. وَأَنْهَىٰ أُمَّتِي عَنِ الْكَيِّ**» رَفَعَهُ.

[24] When One Gets Himself Cauterized

3492-It is narrated on the authority of Muhammad Ibn Abd Ar-Rahman that As'ad Ibn Zurarah, the grandfather of Muhammad from the side of his mother that he had been stricken by angina pectoris, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm going to strive my utmost in treating Abu Umamah until I receive (full) excuse concerning him." Then, he cauterized him with own hand, and he died. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the Jews have such an evil death! They will say: Should he not protect his companion? And, to be sure, I have no power over anything neither to him nor to myself."

3493-It is narrated on the authority of Jabir that he said: Ubai Ibn Ka'b was afflicted with a severe ailment, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sent a physician to him, and he cauterized him in his medial arm vein.

3494- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" cauterized Sa'd Ibn Mu'adh twice in his medial arm vein.

[25] Applying Kohl With Antimony

3495- It is narrated on the authority of Salim Ibn Abdullah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to apply antimony (to your eyes as kohl), since it makes one's sight much clearer, and causes the hair (of the eyelids) to grow."

3496-It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to apply antimony (to your eyes as kohl) on going to bed, since it makes one's sight much clearer, and causes the hair (of the eyelids) to grow."

3497- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (kind) of your kohl is the antimony, for it makes the sight much clearer, and causes the hair (of the eyelids) to grow."

[26] When One Applies Kohl Thrice

3498- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

24 ـ بابُ مَنِ اكْتَوَى

3492 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، غُنْدَرٌ. حَدَّثَنَا شُعْبَةُ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ الأَنْصَارِيُّ (سَمِعَهُ عَمِّي يَحْيَىٰ. وَمَا أَدْرَكْتُ رَجُلاً مِنَّا بِهِ شَبِيهاً) يُحَدِّثُ النَّاسَ أَنَّ سَعْدَ بْنَ زُرَارَةَ، وَهُوَ جَدُّ مُحَمَّدٍ مِنْ قِبَلِ أُمِّهِ، أَنَّهُ أَخَذَهُ وَجَعٌ فِي حَلْقِهِ، يُقَالُ لَهُ الذُّبْحَةُ فَقَالَ النَّبِيُّ ﷺ: **«لأُبْلِغَنَّ أَوْ لأُبْلِيَنَّ فِي أَبِي أُمَامَةَ عُذْراً»** فَكَوَاهُ بِيَدِهِ فَمَاتَ. فَقَالَ النَّبِيُّ ﷺ: **«مِيتَةَ سُوءٍ لِلْيَهُودِ أَفَلاَ دَفَعَ عَنْ صَاحِبِهِ وَمَا أَمْلِكُ لَهُ وَلاَ لِنَفْسِي شَيْئاً»**.

3493 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عُبَيْدٌ الطَّنَافِسِيُّ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: مَرِضَ أُبَيُّ بْنُ كَعْبٍ مَرَضاً. فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ طَبِيباً. فَكَوَاهُ عَلَى أَكْحَلِهِ.

3494 ـ حدّثنا عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَوَىٰ سَعْدَ بْنَ مُعَاذٍ فِي أَكْحَلِهِ، مَرَّتَيْنِ.

25 ـ بابُ الكُحْلِ بالإِثْمِدِ

3495 ـ حدّثنا أَبُو سَلَمَةَ، يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنِي عُثْمَانُ بْنُ عَبْدِ الْمَلِكِ؛ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«عَلَيْكُمْ بِالإِثْمِدِ، فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»**.

3496 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«عَلَيْكُمْ بِالإِثْمِدِ عِنْدَ النَّوْمِ، فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»**.

3497 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ أَبِي خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«خَيْرُ أَكْحَالِكُمُ الإِثْمِدُ. يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»**.

26 ـ بابُ مَنِ اكْتَحَلَ وِتْراً

3498 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ، عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ حُصَيْنٍ الْحِمْيَرِيِّ، عَنْ أَبِي سَعْدٍ الْخَيْرِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

who applies kohl, let him do so thrice: if he does, he has done well, otherwise, there is no harm on him."

3499- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had a kohl pot, from which he used to apply kohl thrice to each of his eyes.

[27] It Is Forbidden To Use Wine As Treatment

3500- It is narrated on the authority of Tariq Ibn Suwaid Al-Hadrami that he said: I said: "O Messenger of Allah! Our land is full of vine, which we press and drink (the resulting wine)." He said: "No (Do not drink it)." I argued him saying: "But we use as treatment for the patients." On that he said: "It is not treatment so much as it is (a cause of) ailment" (i.e. if it is to make health the body, it, at the same time, weaken one's faith).

[28] Seeking Treatment With The Help of The Qur'an

3501- It is narrated on the authority of Ali "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best treatment is the Qur'an."

[29] What About Henna

3502- It is narrated on the authority of Salma, the mother of Rafi', the freed slave-woman of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: No sore nor (wound because of a) thorn befell the (body of the) Messenger of Allah but that he put henna on it.

[30] The Urine Of Camels

3503- It is narrated on the authority of Anas Ibn Malik that some people belonging to the (tribe of) Urainah came to the Messenger of Allah "Allah's blessing and peace be upon him", but the climate of Medina did not suit them. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Would that you set out with a herd of milch camels belonging to us, and drink of their milk and urine!" they did accordingly.

[31] When A Fly Falls In The Utensil

3504- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A fly has poison in one of its wings, and its treatment in the other. So, if a fly falls in the food, dip it in it, for it (falls with the wing of) poison first, and then (that of) treatment."

النَّبِيَّ ﷺ قَالَ: «مَنِ اكْتَحَلَ، فَلْيُوتِرْ. مَنْ فَعَلَ، فَقَدْ أَحْسَنَ. وَمَنْ لاَ، فَلاَ حَرَجَ».

3499 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَتْ لِلنَّبِيِّ ﷺ مُكْحُلَةٌ يَكْتَحِلُ مِنْهَا ثَلاَثاً، فِي كُلِّ عَيْنٍ.

27 ـ بَابُ النَّهْيِ أَنْ يَتَدَاوَى بِالْخَمْرِ

3500 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. أَنْبَأَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْحَضْرَمِيِّ، عَنْ طَارِقِ بْنِ سُوَيْدٍ الْحَضْرَمِيِّ؛ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ بِأَرْضِنَا أَعْنَاباً نَعْتَصِرُهَا. فَنَشْرَبُ مِنْهَا؟ قَالَ: «لاَ» فَرَاجَعْتُهُ، قُلْتُ: إِنَّا نَسْتَشْفِي بِهِ لِلْمَرِيضِ. قَالَ: «إِنَّ ذٰلِكَ لَيْسَ بِشِفَاءٍ. وَلٰكِنَّهُ دَاءٌ».

28 ـ بَابُ الاسْتِشْفَاءِ بِالْقُرْآنِ

3501 ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ عُتْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِيُّ. حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ. حَدَّثَنَا سَعَّادُ بْنُ سُلَيْمَانَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الدَّوَاءِ الْقُرْآنُ».

29 ـ بَابُ الْحِنَّاءِ

3502 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا فَائِدٌ، مَوْلَى عُبَيْدِ اللَّهِ بْنِ عَلِيِّ بْنِ أَبِي رَافِعٍ. حَدَّثَنِي مَوْلاَيَ عُبَيْدُ اللَّهِ. حَدَّثَتْنِي جَدَّتِي سَلْمَىٰ أُمُّ رَافِعٍ، مَوْلاَةُ رَسُولِ اللَّهِ ﷺ قَالَتْ: كَانَ لاَ يُصِيبُ النَّبِيَّ ﷺ قَرْحَةٌ وَلاَ شَوْكَةٌ إِلاَّ وَضَعَ عَلَيْهِ الْحِنَّاءَ.

30 ـ بَابُ أَبْوَالِ الإِبِلِ

3503 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ؛ أَنَّ نَاساً مِنْ عُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ. فَاحْتَوَوُا الْمَدِينَةَ. فَقَالَ ﷺ: «لَوْ خَرَجْتُمْ إِلَى ذَوْدٍ لَنَا، فَشَرِبْتُمْ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا» فَفَعَلُوا.

31 ـ بَابٌ يَقَعُ الذُّبَابُ فِي الإِنَاءِ

3504 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ أَبِي سَلَمَةَ. حَدَّثَنِي أَبُو سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي أَحَدِ جَنَاحَيِ الذُّبَابِ سُمٌّ، وَفِي الآخَرِ شِفَاءٌ. فَإِذَا وَقَعَ فِي الطَّعَامِ، فَامْقُلُوهُ فِيهِ. فَإِنَّهُ يُقَدِّمُ السَّمَّ وَيُؤَخِّرُ الشِّفَاءَ».

3505- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a fly falls into the drink of (anyone of) you, let him dip it in it, and then throw it away; for indeed, it (the fly) has the diseases in one of its wings, and its treatment in the other."

[32] What About The (Evil Effect Of The) Eye

3506- It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (evil effect of the) eye is a fact."

3507- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (evil effect of the) eye is a fact."

3508- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah (from the evil effect of the eye) for indeed the (evil effect of the) eye is a fact."

3509- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that once, Amir Ibn Rabie'ah came upon Sahl Ibn Hunaif while he was taking a bath, thereupon he said to him: "I've never seen a skin (as clear and pure) like the skin of a screened girl as (I saw) today." A while later, he fell down. He was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and it was said to him: "Catch up with Sahl: he is knocked down!" he asked: "Whom do you accuse of knocking him down?" they said: "Amir Ibn Rabie'ah." He said: "Why does anyone of you kill his brother? If anyone of you sees in his brother what appeals him, let him invoke (Allah's) blessing upon him." Then, he asked for water, and ordered Amir to offer ablution: to wash his face and both hands to the elbows, both knees and the inside of his lower garment; and he further ordered him to pour water over his body, i.e. to turn the vessel over himself from his back, according to the narration of Az-Zuhri.

[33] Seeking With Allah From The (Evil Effect Of The) Eye

3510- It is narrated on the authority of Asma' that she said: "O Messenger of Allah! Those of Banu Zuraiq are always vulnerable to (the evil effect of) the eye: should I recite charm for them?" he said: "Yes: were something to precede the Divine Decree, the (evil effect of the) eye would have preceded it."

3505 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ عَنْ عُتْبَةَ بْنِ مُسْلِمٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِكُمْ، فَلْيَغْمِسْهُ فِيهِ، ثُمَّ لِيَطْرَحْهُ. فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءً، وَفِي الآخَرِ شِفَاءً**».

32 ـ بابُ العَيْنِ

3506 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ بْنُ هِشَامٍ. حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ أُمَيَّةَ بْنِ هِنْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْعَيْنُ حَقٌّ**».

3507 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنِ الْجُرَيْرِيِّ، عَنْ مُضَارِبِ بْنِ حَزْنٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْعَيْنُ حَقٌّ**».

3508 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ. حَدَّثَنَا وُهَيْبٌ عَنْ أَبِي وَاقِدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اسْتَعِيذُوا بِاللَّهِ. فَإِنَّ الْعَيْنَ حَقٌّ**».

3509 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ؛ قَالَ: مَرَّ عَامِرُ بْنُ رَبِيعَةَ بِسَهْلِ بْنِ حُنَيْفٍ، وَهُوَ يَغْتَسِلُ. فَقَالَ: لَمْ أَرَ كَالْيَوْمِ، وَلاَ جِلْدَ مُخَبَّأَةٍ. فَمَا لَبِثَ أَنْ لُبِطَ بِهِ. فَأُتِيَ بِهِ النَّبِيَّ ﷺ. فَقِيلَ لَهُ: أَدْرِكْ سَهْلاً صَرِيعاً. قَالَ: «**مَنْ تَتَّهِمُونَ بِهِ؟**» قَالُوا: عَامِرَ بْنَ رَبِيعَةَ. قَالَ: «**عَلاَمَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَىٰ أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ، فَلْيَدْعُ لَهُ بِالْبَرَكَةِ**» ثُمَّ دَعَا بِمَاءٍ. فَأَمَرَ عَامِراً أَنْ يَتَوَضَّأَ. فَغَسَلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ. وَرُكْبَتَيْهِ وَدَاخِلَةَ إِزَارِهِ. وَأَمَرَهُ أَنْ يَصُبَّ عَلَيْهِ.

قَالَ سُفْيَانُ: قَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ: وَأَمَرَهُ أَنْ يَكْفَأَ الإِنَاءَ مِنْ خَلْفِهِ.

33 ـ بابُ مَنِ اسْتَرْقَى مِنَ العَيْنِ

3510 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عُرْوَةَ، عَنْ عَامِرٍ، عَنْ عُبَيْدِ بْنِ رِفَاعَةَ الزُّرَقِيِّ؛ قَالَ: قَالَتْ أَسْمَاءُ: يَا رَسُولَ اللَّهِ إِنَّ بَنِي جَعْفَرٍ تُصِيبُهُمُ الْعَيْنُ. فَأَسْتَرْقِي لَهُمْ؟ قَالَ: «**نَعَمْ. فَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ، سَبَقَتْهُ الْعَيْنُ**».

3511- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used first to seek refuge (with Allah) from the (evil effect of the) eyes of the jinns, and then from the (evil effect of the) eyes of men; and when both Surahs of seeking refuge with Allah from evil were revealed, he stuck to them, and abandoned anything else.

3512- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to recite charm (to protect herself) from the (evil effect of the) eye.

[34] For Which One Is Permitted To Recite Charm

3513- It is narrated on the authority of Buraidah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no charm (to be recited) unless it is from (the evil effect of) an eye or (the fatal effect of) poison."

3514- It is narrated on the authority of Abu Bakr Ibn Muhammad that Khalidah Bint Anas, the mother of the sons of Hazm, came to the Messenger of Allah "Allah's blessing and peace be upon him", and offered to him whatever charms (she used to recite, for fear they might have suspicion on account of being still close to the time of ignorance), thereupon he gave her concession (to do so).

3515- It is narrated n the authority of Jabir that he said: A family from amongst the Ansar, known as the family of Amr Ibn Hazm used to recite charms from (the fatal effect of) poison, and at the same time, the Messenger of Allah "Allah's blessing and peace be upon him" had forbidden reciting charm. They came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! You've forbidden reciting charms, and we recite charm from (the fatal effect of) poison." He said to them: "Offer that to me." They offered it to him, thereupon he said: "There is no harm in that: that is likely (a part of) conventions."

3516- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to reciting charm from (the fatal effect of) poison, the (evil effect of the) eye and anesthesia.

3511 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ عَبَّادٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ عَيْنِ الْجَانِّ. ثُمَّ أَعْيُنِ الإِنْسِ. فَلَمَّا نَزَلَ الْمُعَوِّذَتَانِ، أَخَذَهُمَا. وَتَرَكَ مَا سِوَىٰ ذٰلِكَ.

3512 - حدّثنا عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَمِسْعَرٍ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تَسْتَرْقِيَ مِنَ الْعَيْنِ.

34 - بابُ ما رُخِّصَ فيه مِنَ الرُّقَى

3513 - حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ بُرَيْدَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ رُقْيَةَ إِلاَّ مِنْ عَيْنٍ أَوْ حُمَةٍ**».

3514 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ؛ أَنَّ خَالِدَةَ بِنْتَ أَنَسٍ، أُمَّ بَنِي حَزْمٍ السَّاعِدِيَّةَ، جَاءَتْ إِلَى النَّبِيِّ ﷺ، فَعَرَضَتْ عَلَيْهِ الرُّقَى. فَأَمَرَهَا بِهَا.

3515 - حدّثنا عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا يَحْيَىٰ بْنُ عِيسَىٰ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: كَانَ أَهْلُ بَيْتٍ مِنَ الأَنْصَارِ، يُقَالُ لَهُمْ آلُ عَمْرِو بْنِ حَزْمٍ، يَرْقُونَ مِنَ الْحُمَةِ. وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ نَهَىٰ عَنِ الرُّقَى. فَأَتَوْهُ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّكَ قَدْ نَهَيْتَ عَنِ الرُّقَى. وَإِنَّا نَرْقِي مِنَ الْحُمَةِ. فَقَالَ لَهُمْ: «**اعْرِضُوا عَلَيَّ**» فَعَرَضُوهَا عَلَيْهِ. فَقَالَ: «**لاَ بَأْسَ بِهٰذِهِ. هٰذِهِ مَوَاثِيقُ**».

3516 - حدّثنا عَبْدَةُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الرُّقْيَةِ مِنَ الْحُمَةِ وَالْعَيْنِ وَالنَّمْلَةِ.

[35] Reciting Charm Against The (bite of) A Female-Snake And The (Sting of) A Scorpion

3517- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" gave concession to recite charms against (the fatal sting of) both female-snake and scorpion.

3518- It is narrated on the authority of Abu Hurairah that a man was stung by a scorpion, and he could not spend his night (because of the sever pain). It was mentioned to the Messenger of Allah "Allah's blessing and peace be upon him" that so and so had been stung by a scorpion, and he could not spend his night (because of the severe pain). On that he said: "Had he said: "I seek refuge with Allah's perfect Words from the mischief of what He has created", no sting of a scorpion would have caused harm to him until morning."

3519- It is narrated on the authority of Amr Ibn Hazm that he said: I offered the charm against (the fatal effect of) the female-snake to the Messenger of Allah "Allah's blessing and peace be upon him", and he commended it.

[36] The Statement Of Seeking (With Allah) From Evil Used By The Messenger Of Allah For Himself And For Others

3520- It is narrated on the authority of A'ishah: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" visited a patient, he would invoke for him saying: "O Allah! The Lord of the people, the Remover of trouble! (Would You please) cure (the patient), for You are the curer. No cure is there except for Yours; a cure that will leave behind no disease."

3521- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say to the patient, after wetting his fingers with his saliva, mixed with the soil and placing it on the location of ailment: "In the Name of Allah, with the soil of our land, and with the help of the saliva of some of us, let our patient recover by the Leave of our Lord."

3522- It is narrated on the authority of Uthman Ibn Abu Al-As Ath-Thaqafi that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him", and I was ached so much that I was almost unable (to move). On that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Place your right hand on it, and then say: "In the Name of Allah, and I seek refuge with the Power and Honour of Allah from

35 ـ بابُ رُقْيَةِ الحيَّةِ والعقْرَبِ

3517 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي الرُّقْيَةِ مِنَ الْحَيَّةِ وَالْعَقْرَبِ.

3518 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ بَهْرَامَ. حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: لَدَغَتْ عَقْرَبٌ رَجُلاً فَلَمْ يَنَمْ لَيْلَتَهُ. فَقِيلَ لِلنَّبِيِّ ﷺ: إِنَّ فُلاَناً لَدَغَتْهُ عَقْرَبٌ فَلَمْ يَنَمْ لَيْلَتَهُ. فَقَالَ: «**أَمَا إِنَّهُ لَوْ قَالَ، حِينَ أَمْسَىٰ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، مَا ضَرَّهُ لَدْغُ عَقْرَبٍ حَتَّى يُصْبِحَ**».

3519 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ. حَدَّثَنِي أَبُو بَكْرِ بْنُ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرِو بْنِ حَزْمٍ؛ قَالَ: عَرَضْتُ النَّهْشَةَ مِنَ الْحَيَّةِ عَلَى رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهَا.

36 ـ بابُ ما عَوَّذَ به النَّبيُّ ﷺ وما عُوِّذَ به

3520 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَتَىٰ الْمَرِيضَ فَدَعَا لَهُ، قَالَ: «**أَذْهِبِ الْبَاسَ. رَبَّ النَّاسِ. وَاشْفِ أَنْتَ الشَّافِي. لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ. شِفَاءً لاَ يُغَادِرُ سَقَماً**».

3521 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ رَبِّهِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، مِمَّا يَقُولُ لِلْمَرِيضِ بِبُزَاقِهِ بِإِصْبَعِهِ: «**بِسْمِ اللَّهِ. تُرْبَةُ أَرْضِنَا. بِرِيقَةِ بَعْضِنَا. لِيُشْفَى سَقِيمُنَا. بِإِذْنِ رَبِّنَا**».

3522 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ؛ أَنَّهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ وَبِي وَجَعٌ قَدْ كَادَ يُبْطِلُنِي. فَقَالَ لِيَ النَّبِيُّ ﷺ: «**اجْعَلْ يَدَكَ الْيُمْنَىٰ عَلَيْهِ وَقُلْ: بِسْمِ اللَّهِ. أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. سَبْعَ مَرَّاتٍ**» فَقُلْتُ ذٰلِكَ. فَشَفَانِيَ اللَّهُ.

the mischief of what I suffer and feel" seven times." When I said so, I was cured by (the Will of) Allah.

3523- It is narrated on the authority of Abu Sa'id that he said: Gabriel came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him: "O Muhammad! Have you been ill?" he answered in the affirmative, thereupon he said: "In the Name of Allah I save you from (the mischief of) all that might do harm to you, from the mischief of every soul, eye or envier: Allah cures you: in the Name of Allah I deliver you."

3524- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit me (and enquire about my health), and said: "Should I not recite charm for you, brought to me by Gabriel?" I said: "Let my father and mother be sacrificed for you O Messenger of Allah! Recite it." He said: "In the Name of Allah I save you, and Allah cures you from every ailment you have, from the mischief of the whispers in the knots, and from the mischief of the envious one as he practices envy" thrice.

3525- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the following charm for both Al-Hasan and Al-Husain, saying: "I seek refuge with Allah's perfect Words from every Satan and Hamah, and from (the evil effect of) every envious eye." He said: "Our father Abraham used to recite it for Ishmael and Isaac, or Ismael and Jacob."

[37] What Is Recited To Seek Refuge From Fever

3526- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to instruct them to say, in seeking refuge from the evil of fever and all ailments: "In the Name of Allah, the Magnificent: I seek refuge with Allah, Most Great, from the mischief of a vein that is swelling (or moving with hyper blood pressure), and from the mischief of the heat of the fire!"

(...) The same is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

3527- It is narrated on the authority of Ubadah Ibn As-Samit that he said: Gabriel came to the Messenger of Allah "Allah's blessing and peace be upon him" while he was severely ill, and said: "In the Name of Allah I save you from (the mischief of) everything that causes harm to you, from (the mischief of) the envy of the envier, and from (the evil effect of) every eye: Allah cures you."

3523 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ جِبْرَائِيلَ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ اشْتَكَيْتَ؟ قَالَ: «**نَعَمْ**» قَالَ: بِسْمِ اللَّهِ أَرْقِيكَ. مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ. مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ أَوْ حَاسِدٍ اللَّهُ يَشْفِيكَ. بِسْمِ اللَّهِ أَرْقِيكَ.

3524 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَحَفْصُ بْنُ عُمَرَ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ زِيَادِ بْنِ ثُوَيْبٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ النَّبِيُّ ﷺ يَعُودُنِي، فَقَالَ لِي: «**أَلاَ أَرْقِيكَ بِرُقْيَةٍ جَاءَنِي بِهَا جِبْرَائِيلُ؟**» قُلْتُ: بِأَبِي وَأُمِّي. بَلَىٰ يَا رَسُولَ اللَّهِ! قَالَ: «**بِسْمِ اللَّهِ أَرْقِيكَ. وَاللَّهُ يَشْفِيكَ. مِنْ كُلِّ دَاءٍ فِيكَ. مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ**» ثَلاَثَ مَرَّاتٍ.

3525 ـ **حدّثنا** مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ هِشَامٍ الْبَغْدَادِيُّ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا أَبُو عَامِرٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مِنْهَالٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ. يَقُولُ: «**أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ**».

قَالَ: «**وَكَانَ أَبُونَا إِبْرَاهِيمُ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ**». أَوْ قَالَ: «**إِسْمَاعِيلَ وَيَعْقُوبَ**».

وَهٰذَا حَدِيثُ وَكِيعٍ.

37 ـ بابُ ما يُعَوَّذُ به مِنَ الحُمَّى

3526 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا إِبْرَاهِيمُ الأَشْهَلِيُّ عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُعَلِّمُهُمْ مِنَ الْحُمَّى وَمِنَ الأَوْجَاعِ كُلِّهَا، أَنْ يَقُولُوا: «**بِسْمِ اللَّهِ الْكَبِيرِ. أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ عِرْقٍ نَعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ**».

قَالَ أَبُو عَامِرٍ: أَنَا أُخَالِفُ النَّاسَ فِي هٰذَا. أَقُولُ: يَعَّارٍ.

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. أَخْبَرَنِي إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ الأَشْهَلِيُّ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ، وَقَالَ: مِنْ شَرِّ عِرْقٍ يَعَّارٍ.

3527 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَبِي، عَنِ ابْنِ ثَوْبَانَ، عَنْ عُمَيْرٍ؛ أَنَّهُ سَمِعَ جُنَادَةَ بْنَ أَبِي أُمَيَّةَ قَالَ: سَمِعْتُ عُبَادَةَ بْنَ الصَّامِتِ يَقُولُ: أَتَى جِبْرَائِيلُ عَلَيْهِ السَّلاَمُ، النَّبِيَّ ﷺ، وَهُوَ يُوعَكُ. فَقَالَ: بِسْمِ اللَّهِ أَرْقِيكَ. مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ. مِنْ حَسَدِ حَاسِدٍ، وَمِنْ كُلِّ عَيْنٍ، اللَّهُ يَشْفِيكَ.

[38] Blowing While Reciting A Charm

3528- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to blow while reciting a charm.

3529- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" got ill, he would recite both Surahs of seeking refuge (with Allah from evil) and blow (while reciting them). When his illness became aggravated, I recited them on him, rubbing his body with his hand, in expectation for his blessing.

[39] What About Applying Incantation

3530- It is narrated on the authority of Zainab, the wife of Abdullah Ibn Mas'ud that she said: An old woman used to visit us, and recite charm against erysipelas, and we had a bed of long sides; and whenever Abdullah intended to enter (the house), he would make voice (so that she should screen herself). One day he came in, and when she heard his voice, she screened herself from him. When he came and sat beside me, and touched my body, he detected a string (on my body), thereupon he asked: "What is that?" I said: "It is an incantation against erysipelas." He pulled it and cut it, and then he threw it away. He said: No doubt, the (members of the) family of Abdullah have become independent of paganism. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, charm, incantation and talisman are out of paganism." I said: One day, I set out, and so and so saw me, thereupon my eye which was facing him started shedding tears: every time I recited charm on it, the tears would stop, and whenever I left it, it would keep flowing with tears. He said: This is Satan: if you obey him, he will leave you; and if you disobey him, he will pierce his fingers into your eye; and if you do the same as the Messenger of Allah "Allah's blessing and peace be upon him" did, it would be much better for you, and more convenient to be cured. Sprinkle water in your eye and said: "Remove the trouble, O Lord of the people: cure me, You are the Curer, and there is no cure but Yours, a cure that leaves behind no ailment."

3531- It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" saw a silver ring hung in the hand of a man, thereupon he asked him: "What is that?" he said: "I take it (to protect myself) from asthenia." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Remove it, for it does but increases you in weakness."

38 ـ بابُ النَّفْثِ في الرُّقْيَةِ

3528 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ، وَسَهْلُ بْنُ أَبِي سَهْلٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْفِثُ فِي الرُّقْيَةِ.

3529 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ، قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسٰى. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، قَالاَ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ، كَانَ، إِذَا اشْتَكَىٰ، يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ، وَيَنْفِثُ. فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ، وَأَمْسَحُ بِيَدِهِ، رَجَاءَ بَرَكَتِهَا.

39 ـ بابُ تَعْلِيقِ التَّمَائِمِ

3530 ـ **حدّثنا** أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ. حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بِشْرٍ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَىٰ بْنِ الْجَزَّارِ، عَنِ ابْنِ أُخْتِ زَيْنَبَ، امْرَأَةِ عَبْدِ اللَّهِ عَنْ زَيْنَبَ؛ قَالَتْ: كَانَتْ عَجُوزٌ تَدْخُلُ عَلَيْنَا تَرْقِي مِنَ الْحُمْرَةِ. وَكَانَ لَنَا سَرِيرٌ طَوِيلُ الْقَوَائِمِ. وَكَانَ عَبْدُ اللَّهِ، إِذَا دَخَلَ، تَنَحْنَحَ وَصَوَّتَ. فَدَخَلَ يَوْماً. فَلَمَّا سَمِعَتْ صَوْتَهُ احْتَجَبَتْ مِنْهُ. فَجَاءَ فَجَلَسَ إِلَى جَانِبِي. فَمَسَّنِي فَوَجَدَ مَسَّ خَيْطٍ. فَقَالَ: مَا هٰذَا؟ فَقُلْتُ: رُقًى لِي فِيهِ مِنَ الْحُمْرَةِ. فَجَذَبَهُ وَقَطَعَهُ، فَرَمَىٰ بِهِ وَقَالَ: لَقَدْ أَصْبَحَ آلُ عَبْدِ اللَّهِ أَغْنِيَاءَ عَنِ الشِّرْكِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «**إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ**».

قُلْتُ: فَإِنِّي خَرَجْتُ يَوْماً فَأَبْصَرَنِي فُلاَنٌ. فَدَمَعَتْ عَيْنِي الَّتِي تَلِيهِ. فَإِذَا رَقَيْتُهَا سَكَنَتْ دَمْعَتُهَا. وَإِذَا تَرَكْتُهَا دَمَعَتْ. قَالَ: ذٰاكِ الشَّيْطَانُ. إِذَا أَطَعْتِهِ تَرَكَكِ، وَإِذَا عَصَيْتِهِ طَعَنَ بِإِصْبَعِهِ فِي عَيْنِكِ. وَلٰكِنْ لَوْ فَعَلْتِ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ، كَانَ خَيْراً لَكِ وَأَجْدَرَ أَنْ تَشْفِينَ. تَنْضَحِينَ فِي عَيْنِكِ الْمَاءَ وَتَقُولِينَ: أَذْهِبِ الْبَاسْ. رَبَّ النَّاسْ. اشْفِ، أَنْتَ الشَّافِي. لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَماً.

3531 ـ **حدّثنا** عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ مُبَارَكٍ عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ رَجُلاً فِي يَدِهِ حَلْقَةٌ مِنْ صُفْرٍ. فَقَالَ: «**مَا هٰذِهِ الْحَلْقَةُ؟**» قَالَ: هٰذِهِ مِنَ الْوَاهِنَةِ. قَالَ: «**انْزِعْهَا، فَإِنَّهَا لاَ تَزِيدُكَ إِلاَّ وَهْناً**».

[40] It Is Forbidden To Use Periapt

3532- It is narrated on the authority of Umm Jundub that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having thrown the Jamrah of Aqabah from the bottom of the valley on the Day of Sacrifice and then he turned away. A woman from Khath'am followed him, and she had a child, stricken with dumbness. She said: "O Messenger of Allah! This is my son, and he is the only one to remain alive from amongst all of my family; and he is afflicted with dumbness." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring me some water." Water was brought to him, therewith he washed his hand, rinsed his mouth, and he gave it to her and said: "Let him drink of that, and pour over his body from it, and ask Allah to cure him." I met the woman, and said to her: "Would that you grant me some of this (water)!" she said: "It is only for this distressed child." A year later, I met the woman once again, and asked her about the child, thereupon she said: "He recovered and has been endowed with mind, as sound as none of the people ever has."

[41] Seeking Treatment With The Help Of The Holy Qur'an

3533- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best medicine (which one should seek to cure himself) is the Holy Qur'an."

[42] Killing The Female-Snake Of Two White Lines On The Back

3534- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the female-snake of two white lines on the back should be killed, since it ruins the sight and causes miscarriage, i.e. it is a wicked female-snake.

3535- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill the female-snake (in general), and that of two white lines on the back and that of short or mutilated tail in particular, for they damage the sight and cause miscarriage."

[43] When One Admires The Good Omen And Dislikes The Evil Omen

3536- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to admire the good omen and dislikes the evil omen."

3537- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There

40 ـ بابُ النُّشْرَةِ

3532 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّ جُنْدُبٍ؛ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، رَمَىٰ جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي، يَوْمَ النَّحْرِ، ثُمَّ انْصَرَفَ. وَتَبِعَتْهُ امْرَأَةٌ مِنْ خَثْعَمٍ، وَمَعَهَا صَبِيٌّ لَهَا، بِهِ بَلاَءٌ، لاَ يَتَكَلَّمُ. فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ هٰذَا ابْنِي وَبَقِيَّةُ أَهْلِي. وَإِنَّ بِهِ بَلاَءً. لاَ يَتَكَلَّمُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**ائْتُونِي بِشَيْءٍ مِنْ مَاءٍ**» فَأُتِيَ بِمَاءٍ. فَغَسَلَ يَدَيْهِ وَمَضْمَضَ فَاهُ ثُمَّ أَعْطَاهَا. فَقَالَ: «**اسْقِيهِ مِنْهُ، وَصُبِّي عَلَيْهِ مِنْهُ، وَاسْتَشْفِي اللَّهَ لَهُ**» قَالَتْ: فَلَقِيتُ الْمَرْأَةَ فَقُلْتُ: لَوْ وَهَبْتِ لِي مِنْهُ فَقَالَتْ: إِنَّمَا هُوَ لِهٰذَا الْمُبْتَلَىٰ. قَالَتْ: فَلَقِيتُ الْمَرْأَةَ مِنَ الْحَوْلِ فَسَأَلْتُهَا عَنِ الْغُلاَمِ فَقَالَتْ: بَرَأَ وَعَقَلَ عَقْلاً لَيْسَ كَعُقُولِ النَّاسِ.

41 ـ بابُ الاسْتِشْفَاءِ بالقُرْآنِ

3533 ـ **حدّثنا** مُحَمَّدُ بْنُ عُبَيْدِ بْنِ عُتْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِيُّ. حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ. حَدَّثَنَا مُعَاذُ بْنُ سُلَيْمَانَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ الدَّوَاءِ الْقُرْآنُ**».

42 ـ بابُ قَتْلِ ذي الطُّفيَتَيْنِ

3534 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَ النَّبِيُّ ﷺ بِقَتْلِ ذِي الطُّفْيَتَيْنِ. فَإِنَّهُ يَلْتَمِسُ الْبَصَرَ وَيُصِيبُ الْحَبَلَ.

يَعْنِي حَيَّةً خَبِيثَةً.

3535 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**اقْتُلُوا الْحَيَّاتِ. وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ. فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ، وَيُسْقِطَانِ الْحَبَلَ**».

43 ـ بابُ مَنْ كَانَ يُعْجِبُهُ الفَأْلُ ويَكْرَهُ الطِّيَرَةَ

3536 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ **يُعْجِبُهُ الْفَأْلُ الْحَسَنُ**، وَيَكْرَهُ الطِّيَرَةَ.

3537 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شُعْبَةُ

is no (disease transferred by way of) infection nor evil omen (to be effective without Allah's Will); and I like the good omen."

3538- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Having faith in the effectiveness of) the evil omen is (a kind of) polytheism"; and there is none of us but that he has doubt (at the first glance), but Allah removes it when one puts his trust in Him.

3539- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no (disease to convey others by way of) infection (without Allah's permission), nor evil omen, nor (bad omen from birds like), Hamah (a kind of bird by which they used to have evil omen of one's death if it came on his house's roof), nor (evil omen in the month of) Safar.."

3540- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (disease to convey others by way of) infection (without Allah's permission), nor evil omen, nor (bad omen from birds like), Hamah (a kind of bird by which they used to have evil omen of one's death if it came on his house's roof)." A man stood and said: "O Messenger of Allah! A camel might have mange, (and when it mixes with) camels, they will be infected with mange (what is the reason for that?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is on account of the Divine Decree, otherwise, which has conveyed mange to the first one?"

3541- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not such as have diseased camels come to the pasture and water with such as has healthy camels (in flight from conveying the disease by way of infection)."

[44] What About Leprosy

3542- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" took hold of the hand of a leper, which he got into the bowl with his, and said to him: "Share food with us in confidence of, and putting your trust in Allah Almighty."

3543- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not gaze at the leper one regularly (lest you would look down upon him, seeing you have excellence to him)."

عَنْ قَتَادَةَ عَنْ أَنَسٍ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «**لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَأُحِبُّ الْفَأْلَ الصَّالِحَ**».

3538 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ عِيسَىٰ بْنِ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الطِّيَرَةُ شِرْكٌ. وَمَا مِنَّا إِلاَّ. وَلٰكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ**».

3539 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَلاَ هَامَةَ، وَلاَ صَفَرَ**».

3540 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي جَنَابٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَلاَ هَامَةَ**» فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ الْبَعِيرُ يَكُونُ بِهِ الْجَرَبُ فَتَجْرَبُ بِهِ الإِبِلُ. قَالَ: «**ذٰلِكَ الْقَدَرُ. فَمَنْ أَجْرَبَ الأَوَّلَ؟**».

3541 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يُورِدُ الْمُمْرِضُ عَلَى الْمُصِحِّ**».

44 ـ بابُ الجُذَامِ

3542 ـ **حدّثنا** أَبُو بَكْرٍ، وَمُجَاهِدُ بْنُ مُوسَىٰ، وَمُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُفَضَّلُ بْنُ فَضَالَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، أَخَذَ بِيَدِ رَجُلٍ مَجْذُومٍ، فَأَدْخَلَهَا مَعَهُ فِي الْقَصْعَةِ. ثُمَّ قَالَ: «**كُلْ. ثِقَةً بِاللَّهِ وَتَوَكُّلاً عَلَى اللَّهِ**».

3543 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنِ ابْنِ أَبِي الزِّنَادِ. ح وَحَدَّثَنَا عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ تُدِيمُوا النَّظَرَ إِلَى الْمَجْذُومِينَ**».

3544- It is narrated on the authority of Amr Ibn Ash-Sharid from his father that among the delegate of Thaqif, there was a leper one, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sent (somebody) to him (the message that) "You should come back, and we have accepted your pledge of allegiance." (He did so for fear that his companions would look at him, and see themselves superior to him, or he would feel sorry for himself, and lose patience.)

[45] What About Sorcery

3545- It is narrated on the authority of A'ishah: Magic was worked on The Prophet "Allah's blessing and peace be upon him" by a Jew belonging to Banu Zuraiq called Labid Ibn Al-A'sam. So, he began to envisage that he did a thing, which he did not actually do. One day when he was in my house, he invoked (Allah) for a long period and then said: "O A'ishah! I feel that Allah has inspired me as to such as I asked Him for (i.e. how to cure myself). Two persons came to me (in my dream) and sat, one by my head and the other by my feet. The one sitting by my head asked the one sitting by my feet, or the one sitting by my feet asked the one sitting by my head: "What is the ailment of this man?" The other replied: "He has been bewitched." The first asked: "Who has bewitched him?" The other replied: "Labid Ibn Al-A'sam." The first one asked: "What material has he used?" The other replied: "A comb, the hair gathered on it, and the outer skin of the pollen of the male date palm." The first asked: "Where is that?" The other replied: "It is in the well of Dharwan."" So, The Prophet "Allah's blessing and peace be upon him", along with some of his companions, went out towards the well and then returned and said to me on his return: "By Allah, O A'ishah! Its water is (as red) as the infusion of (the leaves of) Henna, and its date-palms (near the well) are like the heads of the devils." I asked: "Did you take out those things with which the magic was worked?" He said: "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on, he ordered the well be filled up with earth.

3546- It is narrated on the authority of Umm Salamah that she said: "O Messenger of Allah! Your suffering seems to grow more every year on the account of The effect of the poisoned sheep you ate." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Nothing affects me of it but that it has been decreed on me while Adam was still in his clay (i.e. had not yet been created)."

3544 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَىٰ بْنِ عَطَاءٍ، عَنْ رَجُلٍ مِنْ آلِ الشَّرِيدِ يُقَالُ لَهُ عَمْرٌو، عَنْ أَبِيهِ؛ قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ. فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «**ارْجِعْ فَقَدْ بَايَعْنَاكَ**».

45 ـ بابُ السِّحْرِ

3545 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: سَحَرَ النَّبِيَّ ﷺ، يَهُودِيٌّ مِنْ يَهُودِ بَنِي زُرَيْقٍ، يُقَالُ لَهُ لَبِيدُ بْنُ الأَعْصَمِ. حَتَّى كَانَ النَّبِيُّ ﷺ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَلاَ يَفْعَلُهُ. قَالَتْ: حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ، أَوْ كَانَ ذَاتَ لَيْلَةٍ، دَعَا رَسُولُ اللَّهِ ﷺ، ثُمَّ دَعَا، ثُمَّ قَالَ: «**يَا عَائِشَةُ أَشَعَرْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ جَاءَنِي رَجُلاَنِ. فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي. وَالآخَرُ عِنْدَ رِجْلِي. فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلِي، أَوِ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ. قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الأَعْصَمِ. قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، وَجُفِّ طَلْعَةِ ذَكَرٍ. قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِي بِئْرِ ذِي أَرْوَانَ**».

قَالَتْ: فَأَتَاهَا النَّبِيُّ ﷺ، فِي أُنَاسٍ مِنْ أَصْحَابِهِ. ثُمَّ جَاءَ فَقَالَ: «**وَاللَّهِ يَا عَائِشَةُ لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ. وَلَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ**». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَفَلاَ أَحْرَقْتَهُ؟ قَالَ: «**لاَ. أَمَّا أَنَا فَقَدْ عَافَانِيَ اللَّهُ، وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ مِنْهُ شَرًّا**».

فَأَمَرَ بِهَا فَدُفِنَتْ.

3546 ـ **حدّثنا** يَحْيَىٰ بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ. حَدَّثَنَا أَبُو بَكْرٍ الْعَنْسِيُّ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، وَمُحَمَّدِ بْنِ يَزِيدَ، الْمِصْرِيَّيْنِ، قَالاَ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ لاَ يَزَالُ يُصِيبُكَ، كُلَّ عَامٍ، وَجَعٌ مِنَ الشَّاةِ الْمَسْمُومَةِ الَّتِي أَكَلْتَ. قَالَ: «**مَا أَصَابَنِي شَيْءٌ مِنْهَا، إِلاَّ وَهُوَ مَكْتُوبٌ عَلَيَّ، وَآدَمُ فِي طِينَتِهِ**».

[46] What About Insomnia, And From What Should One Seek Refuge

3547- It is narrated on the authority of Khawlah Bint Hakim that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you says when he halts at a certain place: "I seek refuge with Allah's Perfect Words from the mischief of what He has created", nothing (evil) in that place will cause harm to him until he leaves it."

3548- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" appointed me in charge of the affairs of (the people of) Ta'if, something seemed to me in my prayer, that I did not know how much I would pray. When I saw that, I set out to the Messenger of Allah "Allah's blessing and peace be upon him", who said (when he saw me): "Is it Ibn Abu Al-As?" I said: "Yes O Messenger of Allah." He asked: "What led you to come?" I said: "O Messenger of Allah! something seemed to me in my prayer, that I did not know how much I would pray." He said: "This is Satan. Come closer to me." I came closer to him, and sat on my feet. He struck my chest with his hand, spat in (the direction of) my face, and said: "Get out O Allah's enemy!" he did the same thrice, and then he said to me: "Go back to your job." By my life, I do not think this has seemed to me once again.

3549- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from his father that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a Bedouin came to him and said: "I have a diseased brother." He asked: "What is the disease from which your brother is suffering?" he said: "He is possessed." He said: "Go and bring him to me." He went and came back with him. He made him sit in front of him (the Prophet). I heard him having sought refuge (with Allah from evil) on behalf of him with the Opening of the Book, four Holy Verses from the beginning of Al-Baqarah, two from the middle: "And your God is One God: there is no god but He, Most Gracious, Most Merciful" (163) the Holy Verse of the Throne, the concluding three Holy Verses (of Al-Baqarah), a Holy Verse from Al Imran, and I think it is: "Allah beareth witness, and so do his angels and those endued with knowledge, that there is no god but He, standing firm on justice. There is no god but He, the Exalted in Power, the Wise" (18), a Holy Verse from Al-A'raf: "Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draweth the

46 ـ بابُ الفَزَعِ والأَرَقِ وما يُتَعَوَّذُ مِنْهُ

3547 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا وَهْبٌ. حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَوْ أَنَّ أَحَدَكُمْ، إِذَا نَزَلَ مَنْزِلاً، قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ فِي ذٰلِكَ الْمَنْزِلِ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْهُ**».

3548 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ. حَدَّثَنِي عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنِي أَبِي عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ؛ قَالَ: لَمَّا اسْتَعْمَلَنِي رَسُولُ اللَّهِ ﷺ عَلَى الطَّائِفِ، جَعَلَ يَعْرِضُ لِي شَيْءٌ فِي صَلاَتِي، حَتَّى مَا أَدْرِي مَا أُصَلِّي. فَلَمَّا رَأَيْتُ ذٰلِكَ، رَحَلْتُ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: «**ابْنُ أَبِي الْعَاصِ؟**» قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: «**مَا جَاءَ بِكَ؟**» قُلْتُ: يَا رَسُولَ اللَّهِ عَرَضَ لِي شَيْءٌ فِي صَلَوَاتِي، حَتَّى مَا أَدْرِي مَا أُصَلِّي. قَالَ: «**ذَاكَ الشَّيْطَانُ. ادْنُهْ**» فَدَنَوْتُ مِنْهُ. فَجَلَسْتُ عَلَى صُدُورِ قَدَمَيَّ. قَالَ: فَضَرَبَ صَدْرِي بِيَدِهِ، وَتَفَلَ فِي فَمِي، وَقَالَ: «**اخْرُجْ، عَدُوَّ اللَّهِ**» فَفَعَلَ ذٰلِكَ ثَلاَثَ مَرَّاتٍ. ثُمَّ قَالَ: «**الْحَقْ بِعَمَلِكَ**».

قَالَ: فَقَالَ عُثْمَانُ: فَلَعَمْرِي مَا أَحْسِبُهُ خَالَطَنِي بَعْدُ.

3549 ـ **حدّثنا** هَارُونُ بْنُ حَيَّانَ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى. أَنْبَأَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. حَدَّثَنَا أَبُو جَنَابٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ عَنْ أَبِيهِ أَبِي لَيْلَىٰ؛ قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ أَعْرَابِيٌّ، فَقَالَ: إِنَّ لِي أَخاً وَجِعاً. قَالَ: «**مَا وَجَعُ أَخِيكَ؟**» قَالَ: بِهِ لَمَمٌ. قَالَ: «**اذْهَبْ فَأْتِنِي بِهِ**» قَالَ: فَذَهَبَ فَجَاءَ بِهِ، فَأَجْلَسَهُ بَيْنَ يَدَيْهِ. فَسَمِعْتُهُ عَوَّذَهُ بِفَاتِحَةِ الْكِتَابِ، وَأَرْبَعِ آيَاتٍ مِنْ أَوَّلِ الْبَقَرَةِ، وَآيَتَيْنِ مِنْ وَسَطِهَا: ﴿**وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ**﴾ وَآيَةِ الْكُرْسِيِّ، وَثَلاَثِ آيَاتٍ مِنْ خَاتِمَتِهَا، وَآيَةٍ مِنْ آلِ عِمْرَانَ (أَحْسِبُهُ قَالَ: ﴿**شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ**﴾) وَآيَةٍ مِنَ الأَعْرَافِ: ﴿**إِنَّ رَبَّكُمُ اللَّهُ**

night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds" (54), a Holy Verse from Al-Mu'minun: "If anyone invokes, besides Allah, any other god, he has no authority therefore; and his reckoning will be only with his Lord! And verily the Unbelievers will fail to win through" (117), a Holy Verse from Al-Jinn: "And exalted is the Majesty of our Lord: He has taken neither a wife nor a son" (3) the first ten Holy Verses from As-Saffat, the concluding three Holy Verses of Al-Hashr, "Say: He is Allah, the One and Only", and the last two Surah of seeking refuge (with Allah from evil). Then, the Bedouin got up, after having recovered, with no harm he came to suffer.

ٱلَّذِى خَلَقَ﴾ الآيَةَ، وَآيَةٍ مِنَ الْمُؤْمِنِينَ: ﴿وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ لَا بُرْهَـٰنَ لَهُۥ بِهِۦ﴾ وَآيَةٍ مِنَ الْجِنِّ: ﴿وَأَنَّهُۥ تَعَـٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَـٰحِبَةً وَلَا وَلَدًا﴾، وَعَشْرِ آيَاتٍ مِنْ أَوَّلِ الصَّافَّاتِ، وَثَلاَثِ آيَاتٍ مِنْ آخِرِ الْحَشْرِ: و ﴿قُلْ هُوَ ٱللَّهُ أَحَـدٌ﴾ وَالْمُعَوِّذَتَيْنِ. فَقَامَ الأَعْرَابِيُّ قَدْ بَرَأَ، لَيْسَ بِهِ بَأْسٌ.

(32) THE BOOK OF CLOTHES

[1] The Clothes Of The Messenger Of Allah

3550- It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a garment having marks. Then he said: "The marks of this (garment) occupied me (during the prayer). Take it and give it to Abu Jahm and bring me his woollen garment."

3551- It is narrated on the authority of Abu Burdah that he said: I visited A'ishah, and she brought out for me (to see) a coarse lower garment of those made in Yemen, and a rough mantle of those known as Mulabbadah, and took an oath that the Messenger of Allah "Allah's blessing and peace be upon him" died in them.

3552- It is narrated on the authority of Ubadah Ibn As-Samit that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer while he was wearing a wrapper, which he was tying (lest it would fall down).

3553- It is narrated on the authority of Anas Ibn Malik that he said: I was with the Messenger of Allah "Allah's blessing and peace be upon him", and he was wearing a Najrani coarse-welted garment.

3554- It is narrated on the authority of A'ishah that she said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" having abused anyone, nor have I seen him having (two garments, of which he would wear one and the other) garment would be folded (and reserved) for him.

3555- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A woman brought a woven Burdah (edged sheet) to The Messenger of Allah "Allah's blessing and peace be upon him". He asked: "What is Burdah?" he said: "It is a cloak." Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet "Allah's blessing and peace be upon him" accepted it, and at that time, he was in need of it. So, he came out wearing it as his waist-sheet. Then, so and so, son of so and so (and he named him at that time) said: " How nice it is! Will you give it to me? " The Prophet "Allah's blessing and peace be upon him" said: "Well." When he entered, he (took it off) folded it up and sent it to the man. The other people said: "You have not done the right thing as The Prophet "Allah's blessing and peace be upon him" is in need of it and you have asked for it when you know that he never turns

32 ـ كِتَابُ اللِّبَاسِ

1 ـ بابُ لِبَاسِ رَسُولِ الله ﷺ

3550 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي خَمِيصَةٍ لَهَا أَعْلاَمٌ. فَقَالَ: «**شَغَلَنِي أَعْلاَمُ هٰذِهِ. اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ. وَائْتُونِي بِأَنْبِجَانِيَّتِهِ**».

3551 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. أَخْبَرَنِي سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ؛ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ. فَأَخْرَجَتْ لِي إِزَاراً غَلِيظاً مِنَ الَّتِي تُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنْ هٰذِهِ الأَكْسِيَةِ الَّتِي تُدْعَىٰ الْمُلَبَّدَةَ. وَأَقْسَمَتْ لِي: لَقُبِضَ رَسُولُ اللَّهِ ﷺ فِيهِمَا.

3552 ـ حدّثنا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الأَحْوَصِ بْنِ حَكِيمٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي شَمْلَةٍ قَدْ عَقَدَ عَلَيْهَا.

3553 ـ حدّثنا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ، غَلِيظُ الْحَاشِيَةِ.

3554 ـ حدّثنا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. حَدَّثَنَا ابْنُ لَهِيعَةَ. حَدَّثَنَا أَبُو الأَسْوَدِ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسُبُّ أَحَداً، وَلاَ يُطْوَىٰ لَهُ ثَوْبٌ.

3555 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ بِبُرْدَةٍ. (قَالَ: وَمَا الْبُرْدَةُ؟ قَالَ: النَّمْلَةُ) قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي نَسَجْتُ هٰذِهِ بِيَدِي لأَكْسُوكَهَا. فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ مُحْتَاجاً إِلَيْهَا. فَخَرَجَ عَلَيْنَا فِيهَا، وَإِنَّهَا لإِزَارُهُ. فَجَاءَ فُلاَنُ بْنُ فُلاَنٍ (رَجُلٌ سَمَّاهُ يَوْمَئِذٍ) فَقَالَ: يَا رَسُولَ اللَّهِ مَا أَحْسَنَ هٰذِهِ الْبُرْدَةَ اكْسُنِيهَا. قَالَ: «**نعم**». فَلَمَّا دَخَلَ طَوَاهَا وَأَرْسَلَ بِهَا إِلَيْهِ. فَقَالَ لَهُ الْقَوْمُ: وَاللَّهِ مَا أَحْسَنْتَ. كُسِيَهَا النَّبِيُّ ﷺ مُحْتَاجاً إِلَيْهَا، ثُمَّ سَأَلْتَهُ إِيَّاهَا؟ وَقَدْ عَلِمْتَ أَنَّهُ لاَ يَرُدُّ سَائِلاً. فَقَالَ: إِنِّي، وَاللَّهِ مَا سَأَلْتُهُ إِيَّاهَا لأَلْبَسَهَا. وَلٰكِنْ سَأَلْتُهُ إِيَّاهَا لِتَكُونَ كَفَنِي.

فَقَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ يَوْمَ مَاتَ.

down anybody's request." The man replied: "By Allah, I have not asked for it to wear but to make it my shroud." Later it was his shroud when he died.

3556- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" wore the (garments made of) wool, and he put on the sewed (sandals); and he further wore very coarse, coarse dresses.

[2] What A Man Says When He Wears A New Garment

3557- It is narrated on the authority of Abu Umamah that he said: Umar Ibn Al-Khattab wore a new garment, and then he said: "Praise be to Allah Who has dressed me in what I screen my privates with, and seem good looking in my life." Then he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If one wears a new garment, and says: "Praise be to Allah Who has dressed me in what I screen my privates with, and seem good looking in my life", and then he gives in charity the old garment which he throws (off his body), he will come to be in Allah's Shade, under Allah's Care and Protection as living and dead." He said it thrice.

3558- It is narrated on the authority of Ibn Umar that once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a white garment on Umar Ibn Al-Khattab thereupon he asked him: "Is (the pureness of) this garment of you because of washing or on account of its being new?" he said: "It is because of washing." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Might you wear new (clothes), live as praiseworthy (in the world), and die as martyr."

[3] Which (Kinds Of) Clothes Are Forbidden To Wear

3559- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two types of garments: wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the privates.

3560- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two types of garments: wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while

3556 - حدّثنا يَحْيَىٰ بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ يُوسُفَ بْنِ أَبِي كَثِيرٍ، عَنْ نُوحِ بْنِ ذَكْوَانَ، عَنِ الْحَسَنِ، عَنْ أَنَسٍ؛ قَالَ: لَبِسَ رَسُولُ اللَّهِ ﷺ الصُّوفَ. وَاحْتَذَىٰ الْمَخْصُوفَ. وَلَبِسَ ثَوْباً خَشِناً خَشِناً.

2 - بابُ ما يَقُولُ الرَّجُلُ إذا لَبِسَ ثَوْباً جَدِيداً

3557 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا أَصْبَغُ بْنُ زَيْدٍ. حَدَّثَنَا أَبُو الْعَلَاءِ عَنْ أَبِي أُمَامَةَ؛ قَالَ: لَبِسَ عُمَرُ بْنُ الْخَطَّابِ ثَوْباً جَدِيداً. فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي. ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ لَبِسَ ثَوْباً جَدِيداً، فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي. ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ، أَوْ أَلْقَى، فَتَصَدَّقَ بِهِ كَانَ فِي كَنَفِ اللَّهِ وَفِي حِفْظِ اللَّهِ وَفِي سِتْرِ اللَّهِ، حَيًّا وَمَيِّتاً**» قَالَهَا ثَلَاثاً.

3558 - حدّثنا الْحُسَيْنُ بْنُ مَهْدِيٍّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَىٰ عَلَى عُمَرَ قَمِيصاً أَبْيَضَ فَقَالَ: «**ثَوْبُكَ هٰذَا غَسِيلٌ أَمْ جَدِيدٌ؟**» قَالَ: لَا. بَلْ غَسِيلٌ. قَالَ: «**الْبَسْ جَدِيداً، وَعِشْ حَمِيداً، وَمُتْ شَهِيداً**».

3 - بابُ ما نُهِيَ عَنْهُ مِنَ اللِّبَاسِ

3559 - حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ لِبْسَتَيْنِ فَأَمَّا اللِّبْسَتَانِ فَاشْتِمَالُ الصَّمَّاءِ وَالِاحْتِبَاءُ فِي الثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

3560 - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ لِبْسَتَيْنِ: عَنِ اشْتِمَالِ الصَّمَّاءِ، وَعَنِ الِاحْتِبَاءِ فِي الثَّوْبِ الْوَاحِدِ، يُفْضِي بِفَرْجِهِ إِلَى السَّمَاءِ.

wrapping oneself with a single garment, leaving his private parts exposed to the sky.

3561- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two types of garments: wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, leaving his private parts exposed to the sky.

[4] Wearing (Garments Of) Wool

3562- It is narrated on the authority of Abu Burdah from his father that he said to him: "O my son! If you saw us while we were during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and we were befallen by rain, you would detect in us the smell of sheep (on account of the woolen garments we had over us).

3563- It is narrated on the authority of Ubadah Ibn As-Samit that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, and he had a Roman cloak made of wool with narrow sleeves; and he led us in the prayer, and he had nothing other than it over him.

3564- It is narrated on the authority of Salman Al-Farisi that the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, and he turned a woolen cloak he was having over him upside down, therewith he wiped his face.

3565- It is narrated on the authority of Anas Ibn Malik that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" branding some sheep in their ear, and he was having a lower garment.

[5] The White Garment

3566- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your clothes is the white, in which you should dress yourselves, and shroud your dead."

3567- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wear the white garments, for they are much purer and more pleasant."

3561 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ لِبْسَتَيْنِ: اشْتِمَالِ الصَّمَّاءِ وَالِاحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ، وَأَنْتَ مُفْضٍ فَرْجَكَ إِلَى السَّمَاءِ.

4 ـ بابُ لُبْسِ الصُّوفِ

3562 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ عَنْ شَيْبَانَ، عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ لِي: يَا بُنَيَّ لَوْ شَهِدْتَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، إِذَا أَصَابَتْنَا السَّمَاءُ، لَحَسِبْتَ أَنَّ رِيحَنَا رِيحُ الضَّأْنِ.

3563 ـ **حدّثنا** مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا الْأَحْوَصُ بْنُ حَكِيمٍ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ. وَعَلَيْهِ جُبَّةٌ رُومِيَّةٌ مِنْ صُوفٍ، ضَيِّقَةُ الْكُمَّيْنِ. فَصَلَّىٰ بِنَا فِيهَا. لَيْسَ عَلَيْهِ شَيْءٌ غَيْرُهَا.

3564 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ وَأَحْمَدُ بْنُ الْأَزْهَرِ، قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَزِيدُ بْنُ السِّمْطِ. حَدَّثَنِي الْوَضِينُ بْنُ عَطَاءٍ عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، فَقَلَبَ جُبَّةَ صُوفٍ كَانَتْ عَلَيْهِ. فَمَسَحَ بِهَا وَجْهَهُ.

3565 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مُوسَىٰ بْنُ الْفَضْلِ عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسِمُ غَنَماً فِي آذَانِهَا. وَرَأَيْتُهُ مُتَّزِراً بِكِسَاءٍ.

5 ـ بابُ الْبَيَاضِ مِنَ الثِّيَابِ

3566 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ ثِيَابِكُمْ الْبَيَاضُ. فَالْبَسُوهَا، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ**».

3567 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْبَسُوا ثِيَابَ الْبَيَاضِ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ**».

3568- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (of garments) in which you visit Allah whether in your graves or in your mosques is the white."

[6] What About Such As Drags His Garment Out Of Arrogance

3569- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah will never look at such as drags his garment (on the ground) out of arrogance on the Day of Judgement."

3570- It is narrated on the authority of Atiyyah from Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah will never look at such as drags his garment (on the ground) out of arrogance on the Day of Judgement." I met Ibn Umar at the stony ground (a place near the mosque of Medina) and mentioned to him the narration of Abu Sa'id from the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said, pointing to his ears: "No doubt, my ears heard it, and my mind retained it.

3571- It is narrated on the authority of Abu Hurairah that once, a man belonging to Quraish came upon him, and he was dragging his lower garment (out of pride), thereupon he said to him: O son of my brother! I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah will never look at such as drags his garment (on the ground) out of arrogance on the Day of Judgement."

[7] The Part Of The Body over Which The Lower Garment Must Be

3572- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of the muscle below my or his leg and said: "This is the very place (in the body at which) the lower garment (should end); and if you disapprove (of that and rather want to make it longer), let it below that (a bit); and if you disapprove (of that and want to make it longer), let it be below (a bit); but if you dislike that (and rather want to make it longer), you have no right to make the garment cover the ankles."

(The like of that is narrated on the authority of Hudhaifah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

3573- It is narrated on the authority of Al-Ala' Ibn Abd Ar-Rahman from his father that he said to Abu Said: "Did you hear from the

3568 ـ حدّثنا مُحَمَّدُ بْنُ حَسَّانٍ الأَزْرَقُ. حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ أَبِي دَاوُدَ. حَدَّثَنَا مَرْوَانُ بْنُ سَالِمٍ عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ الْحَضْرَمِيِّ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَحْسَنَ مَا زُرْتُمُ اللَّهَ بِهِ فِي قُبُورِكُمْ وَمَسَاجِدِكُمْ، الْبَيَاضُ**».

6 ـ بابُ مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلاءِ

3569 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، جَمِيعاً عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ الَّذِي يَجُرُّ ثَوْبَهُ مِنَ الْخُيَلاَءِ، لاَ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ**».

3570 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ جَرَّ إِزَارَهُ مِنَ الْخُيَلاَءِ، لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ**».

قَالَ: فَلَقِيتُ ابْنَ عُمَرَ بِالْبَلاَطِ. فَذَكَرْتُ لَهُ حَدِيثَ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. فَقَالَ، وَأَشَارَ إِلَى أُذُنَيْهِ: سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي.

3571 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَرَّ بِأَبِي هُرَيْرَةَ فَتًى مِنْ قُرَيْشٍ يَجُرُّ سَبَلَهُ. فَقَالَ: يَا ابْنَ أَخِي إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلاَءِ، لَمْ يَنْظُرِ اللَّهُ لَهُ يَوْمَ الْقِيَامَةِ**».

7 ـ بابٌ مَوْضِعُ الإِزَارِ أَيْنَ هُوَ؟

3572 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ مُسْلِمِ بْنِ نُذَيْرٍ، عَنْ حُذَيْفَةَ؛ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِأَسْفَلِ عَضَلَةِ سَاقِي أَوْ سَاقِهِ. فَقَالَ: «**هٰذَا مَوْضِعُ الإِزَارِ. فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ، فَلاَ حَقَّ لِلإِزَارِ فِي الْكَعْبَيْنِ**».

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ مُسْلِمِ بْنِ نُذَيْرٍ عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

3573 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ؛ قَالَ: قُلْتُ لأَبِي سَعِيدٍ: هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئاً

Messenger of Allah "Allah's blessing and peace be upon him" something pertaining to the lower garment?" he said: "Yes, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The lower garment of a faithful believer should end at the half of his legs; and there is no harm on him to cover (any part) in the area between that and his ankles; and what is below the ankles will be in the fire (of Hell)." He then said thrice: "Allah will never look (with Mercy) at such as drags his garment (on the ground) out of arrogance."

3574- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Sufyan Ibn Sahl! Do not hang your lower garment below the ankles, for Allah does not love such as hangs his lower garment below the ankles."

[8] Wearing The Shirt

3575- It is narrated on the authority of Umm Salamah that she said: No garment was much dearer to the Messenger of Allah "Allah's blessing and peace be upon him" (to wear) than the shirt.

[9] The Length Of The Shirt

3576- It is narrated on the authority of Salim from his father from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "One might hang the lower garment (down to the ankles), the shirt and the turban (down to half the back); and Allah will never look at such as drags anything out of arrogance on the Day of Judgement." Abu Bakr (the narrator) said: How strange this narration is!

[10] What About The Sleeve Of The Shirt

3577- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to wear a shirt with short sleeves.

[11] Loosening The Buttons

3578- It is narrated on the authority of Mu'awiyah Ibn Qurrah from his father that he said: I came to Allah's Apostle "Allah's blessing and peace be upon him" and gave him the pledge of allegiance; and the button of his shirt was loosened. Urwah said: I have never seen Mu'awiyah nor his father, whether in winter or summer, but with the buttons of their shirts loosened.

فِي الإِزَارِ؟ قَالَ: نَعَمْ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِزْرَةُ الْمُؤْمِنِ إِلَى أَنْصَافِ سَاقَيْهِ. لاَ جُنَاحَ عَلَيْهِ مَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ. وَمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فِي النَّارِ**» يَقُولُ ثَلاَثاً: «**لاَ يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَراً**».

3574 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شَرِيكٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا سُفْيَانُ بْنَ سَهْلٍ لاَ تُسْبِلْ. فَإِنَّ اللَّهَ لاَ يُحِبُّ الْمُسْبِلِينَ**».

8 ـ بابُ لُبْسِ الْقَمِيصِ

3575 ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا أَبُو تُمَيْلَةَ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنِ ابْنِ بُرَيْدَةَ عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: لَمْ يَكُنْ ثَوْبٌ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْقَمِيصِ.

9 ـ بابٌ طُولُ الْقَمِيصِ كَمْ هُوَ؟

3576 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنِ ابْنِ أَبِي رَوَّادٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الإِسْبَالُ فِي الإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ. مَنْ جَرَّ شَيْئاً خُيَلاَءَ، لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ**».

قَالَ أَبُو بَكْرٍ: مَا أَغْرَبَهُ!

10 ـ بابٌ كُمُّ الْقَمِيصِ كَمْ يَكُونُ؟

3577 ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ. حَدَّثَنَا أَبُو غَسَّانَ. وَحَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا عُبَيْدُ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ. ح وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا أَبِي عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ مُسْلِمٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَلْبَسُ قَمِيصاً قَصِيرَ الْيَدَيْنِ وَالطُّولِ.

11 ـ بابُ حَلِّ الأَزْرَارِ

3578 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا ابْنُ دُكَيْنٍ عَنْ زُهَيْرٍ، عَنْ عُرْوَةَ بْنِ عَبْدِ اللَّهِ بْنِ قُشَيْرٍ. حَدَّثَنِي مُعَاوِيَةُ بْنُ قُرَّةَ عَنْ أَبِيهِ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَبَايَعْتُهُ. وَإِنَّ زِرَّ قَمِيصِهِ لَمُطْلَقٌ.

قَالَ عُرْوَةُ: فَمَا رَأَيْتُ مُعَاوِيَةَ وَلاَ ابْنَهُ، فِي شِتَاءٍ وَلاَ صَيْفٍ، إِلاَّ مُطْلَقَةً أَزْرَارُهُمَا.

[12] Wearing The Trousers

3579- It is narrated on the authority of Suwaid Ibn Qais that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us, and purchased some trousers from us (even though he did not put them on).

[13] What About The Tail Of (The Garment Of) The Woman

3580- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "How long is the tail of (the garment of) a woman to drag (on the ground)?" he said: "No more than a span." I said: "But, it might (be lifted with the help of the air and) uncover her (leg)." On that he said: "Then, let it be as long as a cubit, and no more."

3581- It is narrated on the authority of Ibn Umar that the wives of the Messenger of Allah "Allah's blessing and peace be upon him" were given concession to make the tail of their garments as long as a cubit; and they used to come to us, so that we would measure a cubit for them with the help of pipes.

3582- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said either to Fatimah or to Umm Salamah: "The tail of your garment should be as long as a cubit."

3583- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said concerning the length of the tail of the garments of women: "(It should be no more than) a span." A'ishah said: "Then, their legs might appear out of it." On that he said: "Then, let it be (no more than) a cubit."

[14] What About The Black Turban

3584- It is narrated on the authority of Ja'far Ibn Amr Ibn Huraith from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" delivering a speech from over the pulpit, having a black turban over his head.

3585- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca, and he was having a black turban over his head.

3586- It is narrated on the authority of Ibn Umar that on the day of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" entered it while having a black turban over his head.

12 ـ بابُ لُبْسِ السَّرَاوِيلِ

3579 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ وَعَبْدُ الرَّحْمٰنِ، قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ؛ قَالَ: أَتَانَا النَّبِيُّ ﷺ، فَسَاوَمَنَا سَرَاوِيلَ.

13 ـ بابُ ذَيْلُ الْمَرْأَةِ كَمْ يَكُونُ؟

3580 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ: كَمْ تَجُرُّ الْمَرْأَةُ مِنْ ذَيْلِهَا؟ قَالَ: «**شِبْراً**» قُلْتُ: إِذاً يَنْكَشِفَ عَنْهَا. قَالَ: «**ذِرَاعٌ. لاَ تَزِيدُ عَلَيْهِ**».

3581 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنِ ابْنِ عُمَرَ؛ أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ، رُخِّصَ لَهُنَّ فِي الذَّيْلِ ذِرَاعاً. فَكُنَّ يَأْتِينَّا فَنَذْرَعُ لَهُنَّ بِالْقَصَبِ ذِرَاعاً.

3582 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِفَاطِمَةَ، أَوْ لِأُمِّ سَلَمَةَ: «**ذَيْلُكِ ذِرَاعٌ**».

3583 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا عَبْدُ الْوَارِثِ. حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ فِي ذُيُولِ النِّسَاءِ: «**شِبْراً**» فَقَالَتْ عَائِشَةُ: إِذاً تَخْرُجَ سُوقُهُنَّ. قَالَ: «**فَذِرَاعٌ**».

14 ـ بابُ العِمَامَةِ السَّوْدَاءِ

3584 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُسَاوِرٍ عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

3585 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

3586 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ. أَنْبَأَنَا مُوسَى بْنُ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ، يَوْمَ فَتْحِ مَكَّةَ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

[15] Letting The Turban Fall Between Shoulders

3587- It is narrated on the authority of Ja'far Ibn Amr Ibn Huraith from his father that he said: It seems as if I'm looking at the Messenger of Allah "Allah's blessing and peace be upon him", while having a black turban over his head, and he was letting its ends fall between his shoulders.

[16] It Is Undesirable To Wear Silk

3588- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who wears silk in the world will never wear it in the hereafter."

3589- It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (wearing) the heavy brocade, silk, no matter thick or fine it might be.

3590- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing both silk and gold, and he said: "It (the gold) is for them (the infidels to benefit from) in the world, and it will be for us (Muslims) in the hereafter."

3591- It is narrated on the authority of Umar Ibn Al-Khattab that he saw a suit lined with silk, thereupon he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Would that you purchase this suit (and wear it) on meeting the delegations and on Fridays." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None wears that barring such as has no portion in the hereafter."

[17] What About Such As Given Concession To Wear Silk

3592- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to both Az-Zubair Ibn Al-Awwam an Abd Ar-Rahman Ibn Awf to wear a shirt of silk for each on account of a skin disease causing itching they suffered.

[18] The Concession To Have Marks Of Silk In The Garment

3593- It is narrated on the authority of Umar that he forbade wearing both silk and heavy brocade unless it was as such, and he beckoned with his finger, then the second, then the third, and then the fourth (finger), and said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to get it. (i.e. it is forbidden to use silk unless it is as little as no more than four fingers).

15 ـ بابُ إِرْخَاءِ العِمَامَةِ بَيْنَ الكَتِفَيْنِ

3587 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرٍ. حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ؛ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ. وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ. قَدْ أَرْخَىٰ طَرَفَيْهَا بَيْنَ كَتِفَيْهِ.

16 ـ بابُ كَرَاهِيَةِ لُبْسِ الحَرِيرِ

3588 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ**».

3589 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، عَنِ الْبَرَاءِ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الدِّيبَاجِ وَالْحَرِيرِ وَالإِسْتَبْرَقِ.

3590 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ حُذَيْفَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ وَالذَّهَبِ. وَقَالَ: «**هُوَ لَهُمْ فِي الدُّنْيَا، وَلَنَا فِي الآخِرَةِ**».

3591 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَىٰ حُلَّةً سِيَرَاءَ مِنْ حَرِيرٍ. فَقَالَ: يَا رَسُولَ اللَّهِ لَوِ ابْتَعْتَ هٰذِهِ الْحُلَّةَ لِلْوَفْدِ، وَلِيَوْمِ الْجُمُعَةِ؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ**».

17 ـ بابُ مَنْ رُخِّصَ له في لُبْسِ الحَرِيرِ

3592 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ؛ أَنَّ أَنَسَ بْنَ مَالِكٍ نَبَّأَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِلزُّبَيْرِ بْنِ الْعَوَّامِ، وَلِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فِي قَمِيصَيْنِ مِنْ حَرِيرٍ، مِنْ وَجَعٍ كَانَ بِهِمَا، حِكَّةٍ.

18 ـ بابُ الرُّخْصَةِ في العَلَمِ في الثَّوْبِ

3593 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ عَنْ عُمَرَ؛ أَنَّهُ كَانَ يَنْهَىٰ عَنِ الْحَرِيرِ وَالدِّيبَاجِ. إِلاَّ مَا كَانَ هٰكَذَا. ثُمَّ أَشَارَ بِإِصْبَعِهِ، ثُمَّ الثَّانِيَةِ، ثُمَّ الثَّالِثَةِ، ثُمَّ الرَّابِعَةِ. فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا عَنْهُ.

3594- It is narrated on the authority of Abu Umar, the freed slave of Asma' that he said: I saw Ibn Umar having bought a turban with a mark (of silk), thereupon he asked for a scissors with which he cut it. I visited Asma' and made a mention of that to her, and she said: "How far (from the right) Abdullah is! O slave-girl! Bring the cloak of the Messenger of Allah "Allah's blessing and peace be upon him"!" she then brought a cloak, having edges of heavy brocade on its sleeves, front and both sides.

[19] Wearing Both Silk And Gold Is Just For Women (In The World)

3595- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took some silk with his left hand, and gold with his right hand, therewith he raised his hands and then said: "Verily, both are unlawful for the males among my nation (to wear), and lawful for the females."

3596- It is narrated on the authority of Ali Ibn Abu Talib that once, a suit edged with silk was presented to the Messenger of Allah "Allah's blessing and peace be upon him", which he sent to me, thereupon I came to him and asked him: "O Messenger of Allah! What should I do with it? Should I wear it?" he said: "No, but make it into (pieces of) sheets (to be distributed) among Fatimah (his wife), Fatimah (daughter of Asad, his mother) and Fatimah (daughter of Hamzah)."

3597- It is narrated on the authority of Abdullah Ibn Amr that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, having a garment of silk in one of his hands, and gold in the other, and then said: "Verily, both are unlawful for the males among my nation (to wear), and lawful for the females."

3598- It is narrated on the authority of Anas that he said: I saw a shirt lined with silk on Zainab, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him".

[20] What About Wearing The Red Clothes For Men

3599- It is narrated on the authority of Al-Bara' that he said: I've never more good looking than the Messenger of Allah "Allah's blessing and peace be upon him" while combing his hair, and dressed in a suit having red lines.

3600- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" delivering a sermon when both Al-Hasan and Al-Husain "Peace

3594 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ أَبِي عُمَرَ مَوْلَىٰ أَسْمَاءَ؛ قَالَ: رَأَيْتُ ابْنَ عُمَرَ اشْتَرَىٰ عِمَامَةً لَهَا عَلَمٌ. فَدَعَا بِالْجَلَمَيْنِ فَقَصَّهُ. فَدَخَلْتُ عَلَى أَسْمَاءَ، فَذَكَرْتُ ذٰلِكَ لَهَا. فَقَالَتْ: بُؤْساً لِعَبْدِ اللَّهِ يَا جَارِيَةُ هَاتِي جُبَّةَ رَسُولِ اللَّهِ ﷺ. فَجَاءَتْ بِجُبَّةٍ مَكْفُوفَةِ الْكُمَّيْنِ وَالْجَيْبِ وَالْفَرْجَيْنِ، بِالدِّيبَاجِ.

19 ـ باب لُبْسِ الحَرِيرِ والذَّهَبِ للنِّسَاءِ

3595 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي الصَّعْبَةِ عَنْ أَبِي الأَفْلَحِ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ؛ سَمِعْتُهُ يَقُولُ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: أَخَذَ رَسُولُ اللَّهِ ﷺ حَرِيراً بِشِمَالِهِ، وَذَهَباً بِيَمِينِهِ، ثُمَّ رَفَعَ بِهِمَا يَدَيْهِ فَقَالَ: «**إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي، حِلٌّ لإِنَاثِهِمْ**».

3596 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَبِي فَاخِتَةَ. حَدَّثَنِي هُبَيْرَةُ بْنُ يَرِيمَ عَنْ عَلِيٍّ؛ أَنَّهُ أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ حُلَّةٌ مَكْفُوفَةٌ بِحَرِيرٍ، إِمَّا سَدَاهَا وَإِمَّا لَحْمَتُهَا. فَأَرْسَلَ بِهَا إِلَيَّ. فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَصْنَعُ بِهَا؟ أَلْبَسُهَا؟ قَالَ: «**لاَ. وَلٰكِنِ اجْعَلْهَا خُمُراً بَيْنَ الْفَوَاطِمِ**».

3597 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنِ الإِفْرِيقِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَفِي إِحْدَىٰ يَدَيْهِ ثَوْبٌ مِنْ حَرِيرٍ. وَفِي الأُخْرَىٰ ذَهَبٌ. فَقَالَ: «**إِنَّ هٰذَيْنِ مُحَرَّمٌ عَلَى ذُكُورِ أُمَّتِي، حِلٌّ لإِنَاثِهِمْ**».

3598 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ قَالَ: رَأَيْتُ عَلَى زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ قَمِيصَ حَرِيرٍ سِيَرَاءَ.

20 ـ باب لُبْسِ الأَحْمَرِ للرِّجَالِ

3599 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ الْقَاضِي، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ؛ قَالَ: مَا رَأَيْتُ أَجْمَلَ مِنْ رَسُولِ اللَّهِ ﷺ، مُتَرَجِّلاً، فِي حُلَّةٍ حَمْرَاءَ.

3600 ـ **حدّثنا** أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ بَرَّادِ بْنِ يُوسُفَ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الأَشْعَرِيِّ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ، قَاضِي مَرْوَ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ؛ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ

be upon them" came, having shirts with red lines, and they were stumbling and then standing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" got down, took them, and placed them in his lap. Then he said: "Allah and His Messenger have told the truth (when they said): Verily, your property and children are a (source of) seduction to you. Once I saw both (children), I could not keep patient." Then, he went on his speech.

[21] It Is Undesirable For Men To Wear Clothes Dyed With Safflower

3601- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear clothes dyed with safflower.

3602- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say that he forbade you, to wear the clothes dyed with safflower.

3603- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: We came with the Messenger of Allah "Allah's blessing and peace be upon him" from the side of Adhakhir, and when he turned to me, he saw on me a dress dyed with safflower, thereupon he said: "What is that?" I knew what he disliked. I went to my family while they were kindling the oven, in which I threw it. On the next day, I came to him, and he said to me: "O Abdullah! What has happened to the dress?" I told him, thereupon he said to me: "Why have you not dressed one of your wives in it?"

[22] What About Wearing Yellowish Clothes For Men

3604- It is narrated on the authority of Qais Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us, and we placed water for him to take a bath; and when he took bath, I brought a yellow quilt to him; and I saw the effect of Wars on the folds of his abdomen.

[23] Wear What You Like, As Long As It Is Not By Way Of Extravagance Or Pride

3605- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat, drink and wear (what you like) as long as (what you eat, drink and wear) does not mix with extravagance or arrogance."

يَخْطُبُ. فَأَقْبَلَ حَسَنٌ وَحُسَيْنٌ. عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ. يَعْثُرَانِ وَيَقُومَانِ. فَنَزَلَ النَّبِيُّ ﷺ، فَأَخَذَهُمَا فَوَضَعَهُمَا فِي حَجْرِهِ. فَقَالَ: «**صَدَقَ اللَّهُ وَرَسُولُهُ**: ﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌۚ﴾ [التغابن: 15] **رَأَيْتُ هٰذَيْنِ فَلَمْ أَصْبِرْ**» ثُمَّ أَخَذَ فِي خُطْبَتِهِ.

21 ـ بابُ كَرَاهِيَةِ الْمُعَصْفَرِ لِلرِّجَالِ

3601 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ الْحَسَنِ بْنِ سُهَيْلٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُفَدَّمِ.

قَالَ يَزِيدُ: قُلْتُ لِلْحَسَنِ: مَا الْمُفَدَّمُ؟ قَالَ: الْمُشْبَعُ بِالْعُصْفُرِ.

3602 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ؛ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ، وَلاَ أَقُولُ: نَهَاكُمْ، عَنْ لُبْسِ الْمُعَصْفَرِ.

3603 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ عَنْ هِشَامِ بْنِ الْغَازِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ ثَنِيَّةِ أَذَاخِرَ. فَالْتَفَتَ إِلَيَّ. وَعَلَيَّ رَيْطَةٌ مُضَرَّجَةٌ بِالْعُصْفُرِ. فَقَالَ: «**مَا هٰذِهِ؟**» فَعَرَفْتُ مَا كَرِهَ. فَأَتَيْتُ أَهْلِي وَهُمْ يَسْجُرُونَ تَنُّورَهُمْ. فَقَذَفْتُهَا فِيهِ. ثُمَّ أَتَيْتُهُ مِنَ الْغَدِ فَقَالَ: «**يَا عَبْدَ اللَّهِ مَا فَعَلَتِ الرَّيْطَةُ؟**» فَأَخْبَرْتُهُ. فَقَالَ: «**أَلاَ كَسَوْتَهَا بَعْضَ أَهْلِكَ فَإِنَّهُ لاَ بَأْسَ بِذٰلِكَ لِلنِّسَاءِ**».

22 ـ بابُ الصُّفْرَةِ لِلرِّجَالِ

3604 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ شُرَحْبِيلَ، عَنْ قَيْسِ بْنِ سَعْدٍ؛ قَالَ: أَتَانَا النَّبِيُّ ﷺ. فَوَضَعْنَا لَهُ مَاءً يَتَبَرَّدُ بِهِ. فَاغْتَسَلَ. ثُمَّ أَتَيْتُهُ بِمِلْحَفَةٍ صَفْرَاءَ. فَرَأَيْتُ أَثَرَ الْوَرْسِ عَلَىٰ عُكَنِهِ.

23 ـ بابٌ «الْبَسْ مَا شِئْتَ، مَا أَخْطَأَكَ سَرَفٌ أَوْ مَخِيلَةٌ»

3605 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا، مَا لَمْ يُخَالِطْهُ إِسْرَافٌ أَوْ مَخِيلَةٌ**».

[24] When One Wears A Garment By Way Of Gaining Fame

3606- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who wears a garment with the intention to become famous (among the people), Allah will dress him in a garment of humiliation on the Day of Judgement."

3607- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who wears a garment with the intention to become famous (among the people) in the world, Allah will dress him in a garment of humiliation on the Day of Judgement, in which He will kindle fire."

3608- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who wears a garment by way of becoming famous (among the people), Allah turns away from him until he takes it off whenever he likes."

[25] Wearing The Hide When It Is Tanned

3609- It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When the hide (of the animal) is tanned, it then has got clean."

3610- It is narrated on the authority of Ibn Abbas from Maimunah that once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a sheep belonging to a slave-girl of Maimunah, she was given in charity, and it was dead. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why have they not take its hide, tan it, and make use of it?" it was said: "O Messenger of Allah! It is dead." He said: "It is eating its flesh which has been forbidden."

3611- It is narrated on the authority of Salman that he said: One of the Mothers of the Believers had a sheep, which died. When the Messenger of Allah "Allah's blessing and peace be upon him" passed by it he said: "What harm is on the owners of this sheep if they get benefit from its hide?"

3612- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered to benefit of the hide of the dead (animal) after having been tanned.

24 ـ بابُ مَنْ لَبِسَ شُهْرَةً مِنَ الثِّيابِ

3606 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَادَةَ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْوَاسِطِيَّانِ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شَرِيكٌ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ مُهَاجِرٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ أَلْبَسَهُ اللَّهُ، يَوْمَ الْقِيَامَةِ، ثَوْبَ مَذَلَّةٍ**».

3607 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنِ الْمُهَاجِرِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا، أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ، ثُمَّ أَلْهَبَ فِيهِ نَاراً**».

3608 ـ **حدّثنا** الْعَبَّاسُ بْنُ يَزِيدَ الْبَحْرَانِيُّ. حَدَّثَنَا وَكِيعُ بْنُ مُحْرِزٍ النَّاجِي. حَدَّثَنَا عُثْمَانُ بْنُ جَهْمٍ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ، أَعْرَضَ اللَّهُ عَنْهُ حَتَّى يَضَعَهُ مَتَى وَضَعَهُ**».

25 ـ بابُ لُبْسِ جُلُودِ الْمَيْتَةِ إذا دُبِغَتْ

3609 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَيُّمَا إِهَابٍ دُبِغَ، فَقَدْ طَهُرَ**».

3610 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ أَنَّ شَاةً لِمَوْلاَةِ مَيْمُونَةَ مَرَّ بِهَا، يَعْنِي النَّبِيَّ ﷺ، قَدْ أُعْطِيَتْهَا مِنَ الصَّدَقَةِ مَيْتَةً. فَقَالَ: «**هَلاَّ أَخَذُوا إِهَابَهَا فَدَبَغُوهُ فَانْتَفَعُوا بِهِ؟**» فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّهَا مَيْتَةٌ. قَالَ: «**إِنَّمَا حُرِّمَ أَكْلُهَا**».

3611 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ سَلْمَانَ؛ قَالَ: كَانَ لِبَعْضِ أُمَّهَاتِ الْمُؤْمِنِينَ شَاةٌ، فَمَاتَتْ. فَمَرَّ رَسُولُ اللَّهِ ﷺ عَلَيْهَا، فَقَالَ: «**مَا ضَرَّ أَهْلَ هٰذِهِ لَوِ انْتَفَعُوا بِإِهَابِهَا؟**».

3612 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ، إِذَا دُبِغَتْ.

[26] What About The Opinion That No Benefit Of Hide Should Be Made From The Dead Animal

3613- It is narrated on the authority of Abdullah Ibn Ukaim that he said: The letter of the Messenger of Allah "Allah's blessing and peace be upon him" came to us, in which "You should not make benefit with (untanned) hide nor with nerve from the dead (animal)."

[27] The Constitution Of Sandals

3614- It is narrated on the authority of Abdullah Ibn Al-Abbas that he said: The Sandals of the Messenger of Allah "Allah's blessing and peace be upon him" had two reins (between the middle toe and what is next to it), whose strap was folded.

3615- It is narrated on the authority of Anas that he said: The Sandals of the Messenger of Allah "Allah's blessing and peace be upon him" had two reins (between the middle toe and what is next to it).

[28] Putting On And Off Sandals

3616- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you puts on his sandals, let him start with the right one; and when he put them off, let him start with the left one."

[29] Walking In One Sandal

3617- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you walk in one sandal nor in single footwear (leaving the other foot bare): he should either put off both or put on both."

[30] Putting On Sandals While Standing

3618- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should put on his sandals while standing.

3619- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should put on his sandals while standing.

[31] The Black Footwears

3620- It is narrated on the authority of Ibn Buraidah from his father: The Negus (of Abyssinia) presented to Allah's Apostle "Allah's blessing and peace be upon him" a pair of black footwears, which he put on.

26 ـ بابُ مَنْ قَالَ لا يُنْتَفَعُ مِنَ المَيْتَةِ بإِهَابٍ ولا عَصَبٍ

3613 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ. ح وَحَدَّثَنَا أَبُو بَكْرٍ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ. كُلُّهُمْ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ؛ قَالَ: أَتَانَا كِتَابُ النَّبِيِّ ﷺ: «**أَنْ لاَ تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلاَ عَصَبٍ**».

27 ـ بابُ صِفَةِ النِّعَالِ

3614 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ، عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ؛ قَالَ: كَانَ لِنَعْلِ النَّبِيِّ ﷺ قِبالاَنِ، مَثْنِيٌّ شِرَاكُهُمَا.

3615 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ قَالَ: كَانَ لِنَعْلِ النَّبِيِّ ﷺ قِبالاَنِ.

28 ـ بابُ لُبْسِ النِّعَالِ وخَلْعِهَا

3616 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا انْتَعَلَ أَحَدُكُمْ، فَلْيَبْدَأْ بِالْيُمْنَىٰ، وَإِذَا خَلَعَ فَلْيَبْدَأْ بِالْيُسْرَىٰ**».

29 ـ بابُ المَشْيِ في النَّعْلِ الوَاحِدِ

3617 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدٍ، وَلاَ خُفٍّ وَاحِدٍ. لِيَخْلَعْهُمَا جَمِيعاً، أَوْ لِيَمْشِ فِيهِمَا جَمِيعاً**».

30 ـ بابُ الانْتِعَالِ قَائِماً

3618 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَنْتَعِلَ الرَّجُلُ قَائِماً.

3619 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ النَّبِيُّ ﷺ أَنْ يَنْتَعِلَ الرَّجُلُ قَائِماً.

31 ـ بابُ الخِفَافِ السُّودِ

3620 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا دَلْهَمُ بْنُ صَالِحٍ الْكِنْدِيُّ عَنْ حُجَيْرِ بْنِ عَبْدِ اللَّهِ الْكِنْدِيِّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّجَاشِيَّ أَهْدَىٰ لِرَسُولِ اللَّهِ ﷺ خُفَّيْنِ سَاذَجَيْنِ أَسْوَدَيْنِ. فَلَبِسَهُمَا.

[32] Dying With Henna

3621- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Both the Jews and the Christians do not dye (the hair of their beards with henna): so, you should oppose them (and dye the hair of your beards with henna)."

3622- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (dye) therewith to change the hoary-headedness are both henna and Katam (a kind of pigment

3623- It is narrated on the authority of Uthman Ibn Mawhab that he said: I visited Umm Salamah, who brought out for me some of the hair of the Messenger of Allah "Allah's blessing and peace be upon him", dyed with henna and Katam.

[33] What About Dying With Black Pigment

3624- It is narrated on the authority of Jabir that he said: Abu Quhafah (the father of Abu Bakr) was brought on the Day of the Conquest to the Messenger of Allah "Allah's blessing and peace be upon him" (to announce his embracing Islam), with his head and beard as white as hyssop. He (The Prophet) said: "Go with him to some of his women, in order to change this (whiteness) with something, provided that it should not be black."

3625- It is narrated on the authority of Suhaib Al-Khair that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best colouring therewith to dye (the hair of your heads and beards) is the black, which make your women more desirous for you, and make you more ready to frighten your enemies."

[34] Dying With Yellow Pigment

3626- It is narrated on the authority of Ubaid Ibn Juraij that he asked Ibn Umar: "I notice that you make (the hair of) your beard yellow with the help of Wars (what is the reason for that?)" on that he said: "As to making (the hair of) my beard yellow with the help of Wars, no doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having made (the hair of) his beard yellow with Wars."

3627- It is narrated on the authority of Tawus from Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who had dyed (the hair of) his beard with henna, thereupon he said: "How good is that!" then, he came upon another one,

32 ـ بابُ الخِضَابِ بالحِنَّاءِ

3621 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، سَمِعَ أَبَا سَلَمَةَ وَسُلَيْمَانَ بْنَ يَسَارٍ يُخْبِرَانِ عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «**إِنَّ الْيَهُودَ وَالنَّصَارَىٰ لاَ يَصْبُغُونَ. فَخَالِفُوهُمْ**».

3622 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الأَجْلَحِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الأَسْوَدِ الدَّيْلَمِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ، الْحِنَّاءُ وَالْكَتَمُ**».

3623 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ عَنْ عُثْمَانَ بْنِ مَوْهَبٍ؛ قَالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ. قَالَ: فَأَخْرَجَتْ إِلَيَّ شَعَراً مِنْ شَعَرِ رَسُولِ اللَّهِ ﷺ. مَخْضُوباً بِالْحِنَّاءِ وَالْكَتَمِ.

33 ـ بابُ الخِضَابِ بالسَّوَادِ

3624 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: جِيءَ بِأَبِي قُحَافَةَ، يَوْمَ الْفَتْحِ، إِلَى النَّبِيِّ ﷺ. وَكَأَنَّ رَأْسَهُ ثَغَامَةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اذْهَبُوا بِهِ إِلَى بَعْضِ نِسَائِهِ، فَلْتُغَيِّرْهُ. وَجَنِّبُوهُ السَّوَادَ**».

3625 ـ **حدّثنا** أَبُو هُرَيْرَةَ الصَّيْرَفِيُّ، مُحَمَّدُ بْنُ فِرَاسٍ. حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ بْنِ زَكَرِيَّا الرَّاسِبِيُّ. حَدَّثَنَا دَفَّاعُ بْنُ دَغْفَلٍ السَّدُوسِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ صَيْفِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ صُهَيْبِ الْخَيْرِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَحْسَنَ مَا اخْتَضَبْتُمْ بِهِ، لَهٰذَا السَّوَادُ. أَرْغَبُ لِنِسَائِكُمْ فِيكُمْ، وَأَهْيَبُ لَكُمْ فِي صُدُورِ عَدُوِّكُمْ**».

34 ـ بابُ الخِضَابِ بالصُّفْرَةِ

3626 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ؛ أَنَّ عُبَيْدَ بْنَ جُرَيْجٍ سَأَلَ ابْنَ عُمَرَ قَالَ: رَأَيْتُكَ تُصَفِّرُ لِحْيَتَكَ بِالْوَرْسِ؟ فَقَالَ ابْنُ عُمَرَ: أَمَّا تَصْفِيرِي لِحْيَتِي، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَفِّرُ لِحْيَتَهُ.

3627 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ حُمَيْدِ بْنِ وَهْبٍ عَنِ ابْنِ طَاوُسٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى رَجُلٍ قَدْ خَضَبَ بِالْحِنَّاءِ. فَقَالَ: «**مَا أَحْسَنَ هٰذَا**» ثُمَّ مَرَّ بِآخَرَ قَدْ خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ. فَقَالَ: «**هٰذَا أَحْسَنُ مِنْ هٰذَا**» ثُمَّ مَرَّ بِآخَرَ قَدْ خَضَبَ بِالصُّفْرَةِ، فَقَالَ: «**هٰذَا أَحْسَنُ مِنْ هٰذَا كُلِّهِ**».

قَالَ: وَكَانَ طَاوُسٌ يُصَفِّرُ.

who had dyed (the hair of his beard) with both henna and Katam, thereupon he said: "That is better than this (former)." Then, he passed by a third one, who had dyed (the hair of his beard) with yellow tincture thereupon he said: "This is the best of all." Tawus used to make (the hair of his beard) yellow (with the help of Wars).

[35] What About Such As Leaves Dying

3628- It is narrated on the authority of Abu Juhaifah that he said: I saw the (hair of the) lower lip of the Messenger of Allah "Allah's blessing and peace be upon him" as white.

3629- It is narrated on the authority of Humaid that he said: Anas Ibn Malik was asked: "Had the Messenger of Allah "Allah's blessing and peace be upon him" dyed (the hair of his beard)?" he said: "He had experienced no hoariness more than seventeen or twenty hairs in the front of his beard."

3630- It is narrated on the authority of Ibn Umar that he said: The hoariness which the Messenger of Allah "Allah's blessing and peace be upon him" had experienced was scarcely twenty hairs.

[36] What About Forelocks And Braids

3631- It is narrated on the authority of Mujahid that he said: Umm Hani' said: When the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca, he had four braids.

3632- It is narrated on the authority of Ibn Abbas that he said: The people of Scripture used to let their hair fall, and the pagans used to part their hair; and the Messenger of Allah "Allah's blessing and peace be upon him" was more inclined to do what the people of Scripture did. So, the Messenger of Allah "Allah's blessing and peace be upon him" first let (the hair of) his forelock fall, and later on he parted his hair.

3633- It is narrated on the authority of A'ishah that she said: I used to part (the hair of) the back of the head of the Messenger of Allah "Allah's blessing and peace be upon him", and let (the hair of) his forelock fall down.

3634- It is narrated on the authority of Anas that he said: the hair of the Messenger of Allah "Allah's blessing and peace be upon him" was (as long as) to fall (down to the area) between his ears and shoulders.

3635- It is narrated on the authority of A'ishah that she said: The hair of the Messenger of Allah "Allah's blessing and peace be upon him" was not too long to fall below his shoulders, nor too short to be up the earlobes.

35 ـ بابُ مَنْ تَرَكَ الخِضَابَ

3628 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي جُحَيْفَةَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، هٰذِهِ مِنْهُ بَيْضَاءُ. يَعْنِي عَنْفَقَتَهُ.

3629 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ وَابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ؛ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ: أَخَضَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَرَ مِنَ الشَّيْبِ إِلاَّ نَحْوَ سَبْعَةَ عَشَرَ أَوْ عِشْرِينَ شَعَرَةً، فِي مُقَدَّمِ لِحْيَتِهِ.

3630 ـ **حدّثنا** مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ الْكِنْدِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ شَرِيكٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ شَيْبُ رَسُولِ اللَّهِ ﷺ نَحْوَ عِشْرِينَ شَعَرَةً.

36 ـ بابُ اتِّخَاذِ الجُمَّةِ والذَّوائِبِ

3631 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ؛ قَالَ: قَالَتْ أُمُّ هَانِىءٍ: دَخَلَ رَسُولُ اللَّهِ ﷺ مَكَّةَ، وَلَهُ أَرْبَعُ غَدَائِرَ. تَعْنِي ضَفَائِرَ.

3632 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ أَشْعَارَهُمْ. وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ. وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ. قَالَ: فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتَهُ. ثُمَّ فَرَقَ بَعْدُ.

3633 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ إِسْحَاقَ، عَنْ يَحْيَىٰ بْنِ عَبَّادٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنْتُ أَفْرِقُ خَلْفَ يَافُوخِ رَسُولِ اللَّهِ ﷺ. ثُمَّ أَسْدِلُ نَاصِيَتَهُ.

3634 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ قَالَ: كَانَ شَعَرُ رَسُولِ اللَّهِ ﷺ شَعَراً رَجِلاً، بَيْنَ أُذُنَيْهِ وَمَنْكِبَيْهِ.

3635 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ لِرَسُولِ اللَّهِ ﷺ، شَعَرٌ دُونَ الْجُمَّةِ، وَفَوْقَ الْوَفْرَةِ.

[37] It Is Undesirable To Have One's Hair Very Long

3636- It is narrated on the authority of Wa'il Ibn Hujr that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw me and I had a very long hair. Then he said: "How long is that hair! How long is that hair!" I went and cut it, and when the Messenger of Allah "Allah's blessing and peace be upon him" saw me once again he said: "I've not meant you, even though this (which you've done) is better."

[38] It Is Forbidden To Shave Some Spots Of The Head And Leave Others

3637- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade shaving some spots of the head and leaving others.

3638- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade shaving some spots of the head and leaving others.

[39] The Engraving Of The Ring

3639- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had a ring of silver, on which he engraved: "Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him"", and then he said: "Let none engrave the like of the engraving of this ring of mine."

3640- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a ring be made for him, on which (the phrase "Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him"") be engraved, and then he said: "We've ordered that a ring be made for us, on which (the statement "Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him"") be engraved: so, let none engrave the like of that engraving."

3641- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" had a silver ring of Abyssinian stone, and it had the engraving (of the statement) "Muhammad, the Messenger of Allah".

[40] It Is Forbidden (For A Man) To Have A Ring Of Gold

3642- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men) to wear rings of gold.

37 ـ بابُ كَرَاهِيَةِ كَثْرَةِ الشَّعَرِ

3636 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، وَسُفْيَانُ بْنُ عُقْبَةَ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ؛ قَالَ: رَآنِي النَّبِيُّ ﷺ وَلِي شَعَرٌ طَوِيلٌ. فَقَالَ: «**ذُبَابٌ. ذُبَابٌ**» فَانْطَلَقْتُ فَأَخَذْتُهُ. فَرَآنِي النَّبِيُّ ﷺ فَقَالَ: «**إِنِّي لَمْ أَعْنِكَ. وَهٰذَا أَحْسَنُ**».

38 ـ بابُ النَّهْيِ عَنِ القَزَعِ

3637 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْقَزَعِ. قَالَ: وَمَا الْقَزَعُ؟ قَالَ: أَنْ يُحْلَقَ مِنْ رَأْسِ الصَّبِيِّ مَكَانٌ، وَيُتْرَكَ مَكَانٌ.

3638 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْقَزَعِ.

39 ـ بابُ نَقْشِ الخَاتَمِ

3639 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَماً مِنْ وَرِقٍ. ثُمَّ نَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ. فَقَالَ: «**لاَ يَنْقُشْ أَحَدٌ عَلَى نَقْشِ خَاتَمِي هٰذَا**».

3640 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: اصْطَنَعَ رَسُولُ اللَّهِ ﷺ خَاتَماً. فَقَالَ: «**إِنَّا قَدِ اصْطَنَعْنَا خَاتَماً، وَنَقَشْنَا فِيهِ نَقْشاً، فَلاَ يَنْقُشْ عَلَيْهِ أَحَدٌ**».

3641 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتَماً مِنْ فِضَّةٍ، لَهُ فَصٌّ حَبَشِيٌّ. وَنَقْشُهُ: مُحَمَّدٌ رَسُولُ اللَّهِ.

40 ـ بابُ النَّهْيِ عَنْ خَاتَمِ الذَّهَبِ

3642 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، مَوْلَىٰ عَلِيٍّ. عَنْ عَلِيٍّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ التَّخَتُّمِ بِالذَّهَبِ.

3643- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (that a man should wear) a ring of gold.

3644- It is narrated on the authority of A'ishah that she said: The Negus (of Abyssinia) presented to the Messenger of Allah "Allah's blessing and peace be upon him" a ring of gold having an Abyssinian stone, which the Messenger of Allah "Allah's blessing and peace be upon him" took with the help of a stick, turning his back to it, or with one of his fingers, and invited his grand daughter Umamah Bint Abu Al-As, and said to her: "Adorn yourself with that (ring) O daughter!"

[41] When One Makes The Stone Of His Ring Towards The Inside Of His Hand

3645- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" made the stone of his ring towards his palm.

3646- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" wore a silver ring of Abyssinian stone, which he placed towards the inside of his hand.

[42] Wearing The Ring In The Right Hand

3647- It is narrated on the authority of Abdullah Ibn Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" used to wear his ring in his right hand.

[43] Wearing The Ring In The Thumb

3648- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the ring in this and this, i.e. both the thumb and the little finger.

[44] What About The Pictures In The House

3649- It is narrated on the authority of Ibn Abbas from Abu Talhah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house, in which there is a dog or a picture (of a thing having a soul)."

3650- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the angels never enter a house, in which there is a dog or a picture (of a thing having a soul)."

3643 ـ **حدثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ الْحَسَنِ بْنِ سُهَيْلٍ عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ.

3644 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَىٰ بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ؛ قَالَتْ: أَهْدَىٰ النَّجَاشِيُّ إِلَى رَسُولِ اللَّهِ ﷺ حَلْقَةً فِيهَا خَاتَمُ ذَهَبٍ. فِيهِ فَصٌّ حَبَشِيٌّ. فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ بِعُودٍ. وَإِنَّهُ لَمُعْرِضٌ عَنْهُ. أَوْ بِبَعْضِ أَصَابِعِهِ. ثُمَّ دَعَا بِابْنَةِ ابْنَتِهِ، أُمَامَةَ بِنْتِ أَبِي الْعَاصِ. فَقَالَ: «**تَحَلَّيْ بِهٰذَا، يَا بُنَيَّةُ**».

41 ـ بَابُ مَنْ جَعَلَ فَصَّ خَاتَمِهِ مِمَّا يَلِي كَفَّهُ

3645 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَىٰ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَجْعَلُ فَصَّ خَاتَمِهِ مِمَّا يَلِي كَفَّهُ.

3646 ـ **حدثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ. حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يُونُسَ بْنِ يَزِيدَ الأَيْلِيِّ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَبِسَ خَاتَمَ فِضَّةٍ. فِيهِ فَصٌّ حَبَشِيٌّ. كَانَ يَجْعَلُ فَصَّهُ فِي بَطْنِ كَفِّهِ.

42 ـ بَابُ التَّخَتُّمِ بِالْيَمِينِ

3647 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ؛ أَنَّ النَّبِيَّ ﷺ، كَانَ يَتَخَتَّمُ فِي يَمِينِهِ.

43 ـ بَابُ التَّخَتُّمِ فِي الإِبْهَامِ

3648 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عَاصِمٍ، عَنْ أَبِي بُرْدَةَ عَنْ عَلِيٍّ؛ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَخَتَّمَ فِي هٰذِهِ وَفِي هٰذِهِ. يَعْنِي الْخِنْصَرَ وَالإِبْهَامَ.

44 ـ بَابُ الصُّوَرِ فِي الْبَيْتِ

3649 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ**».

3650 ـ **حدثنا** أَبُو بَكْرٍ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَىٰ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ الْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ**».

3651- It is narrated on the authority of A'ishah that she said: Gabriel "Peace be upon him" appointed a time to come to him during an hour in which he used to meet him; and when he (the Prophet) had a long expectation for him (and he did not come), the Messenger of Allah "Allah's blessing and peace be upon him" came out and behold! Gabriel was standing at the gate of the house. He asked him: "What prevented you to come in?" he said: "There is a dog in the house, and verily, we (angels) never enter a house in which there is a dog or a picture."

3652- It is narrated on the authority of Abu Umamah that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him", and told him that her husband was in a holy battle, and asked his permission to have a picture of a date-palm (in her house); but he prevented or forbade her.

[45] The Pictures In What One Tramples Or Sits Upon

3653- It is narrated on the authority of A'ishah that she said: I placed curtains having pictures over a cupboard of mine, and when the Messenger of Allah "Allah's blessing and peace be upon him" returned, he tore it; and I made two cushions from it. Later on, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having reclined on one of them.

[46] What About The Red Cushions Under The Saddles

3654- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (that a man should wear) a gold ring, and (people to place) red cushions under their saddles.

[47] Riding On The Skin Of Tigers Over The Saddles

3655- It is narrated on the authority of Abu Raihanah, a companion of the Messenger of Allah "Allah's blessing and peace be upon him", that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade riding on the skin of tigers placed over the saddles.

3656- It is narrated on the authority of Mu'awiyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade riding on the skin of tigers placed over the saddles.

3651 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: وَاعَدَ رَسُولَ اللَّهِ ﷺ جِبْرِيلُ، عَلَيْهِ السَّلاَمُ، فِي سَاعَةٍ يَأْتِيهِ فِيهَا. فَرَاثَ عَلَيْهِ. فَخَرَجَ النَّبِيُّ ﷺ. فَإِذَا هُوَ بِجِبْرِيلَ قَائِمٌ عَلَى الْبَابِ. فَقَالَ: «**مَا مَنَعَكَ أَنْ تَدْخُلَ؟**» قَالَ: إِنَّ فِي الْبَيْتِ كَلْباً. وَإِنَّا لاَ نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ.

3652 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا عُفَيْرُ بْنُ مَعْدَانَ. حَدَّثَنَا سُلَيْمُ بْنُ عَامِرٍ عَنْ أَبِي أُمَامَةَ؛ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَأَخْبَرَتْهُ أَنَّ زَوْجَهَا فِي بَعْضِ الْمَغَازِي. فَاسْتَأْذَنَتْهُ أَنْ تُصَوِّرَ فِي بَيْتِهَا نَخْلَةً. فَمَنَعَهَا. أَوْ نَهَاهَا.

45 ـ بَابُ الصُّوَرِ فِيمَا يُوطَأُ

3653 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: سَتَرْتُ سَهْوَةً لِي. تَعْنِي الدَّاخِلَ. بِسِتْرٍ فِيهِ تَصَاوِيرُ. فَلَمَّا قَدِمَ النَّبِيُّ ﷺ هَتَكَهُ. فَجَعَلْتُ مِنْهُ مَنْبُوذَتَيْنِ. فَرَأَيْتُ النَّبِيَّ ﷺ مُتَّكِئاً عَلَى إِحْدَاهُمَا.

46 ـ بَابُ الْمَيَاثِرِ الْحُمْرِ

3654 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْمِيثَرَةِ، يَعْنِي الْحَمْرَاءَ.

47 ـ بَابُ رُكُوبِ النُّمُورِ

3655 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ. حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْحِمْيَرِيُّ، عَنْ أَبِي حُصَيْنٍ الْحَجْرِيِّ الْهَيْثَمِ، عَنْ عَامِرٍ الْحَجْرِيِّ؛ قَالَ: سَمِعْتُ أَبَا رَيْحَانَةَ، صَاحِبَ النَّبِيِّ ﷺ يَقُولُ: كَانَ النَّبِيُّ ﷺ يَنْهَىٰ عَنْ رُكُوبِ النُّمُورِ.

3656 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أَبِي الْمُعْتَمِرِ، عَنِ ابْنِ سِيرِينَ، عَنْ مُعَاوِيَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَىٰ عَنْ رُكُوبِ النُّمُورِ.

(33) THE BOOK OF GOOD MANNERS

[1] One's Kindness And Dutifulness To His Parents

3657- It is narrated on the authority of Ibn Salamah As-Sulami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise a man (to be kind and dutiful) to his mother! I advise a man (to be kind and dutiful) to his mother! I advise a man (to be kind and dutiful) to his mother!" (He said that) thrice "I advise a man (to be kind and dutiful) to his father! I advise a man (to be kind and dutiful) to his protector who gives him shelter, even though he deals with him harshly!"

3658- It is narrated on the authority of Abu Hurairah that he said: They asked: "O Messenger of Allah! Which (of the people) is the most fitting to receive my kindness and dutifulness?" he said: "Your mother." He said: "Then, who is next?" he said: "Your mother." He said: "Then, who is next?" he said: "Your father." He said: "Who is next?" he said: "Such as nearer (to you in kinship)."

3659- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No son could avail his father except in case he finds him a slave, thereupon he buys and then emancipates him."

3660- It is narrated on the authority of Abu Hurairah that he said: "A quintal is of twelve thousand ounces of gold, each of which is much better than what is between the heaven and the hearth." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "A man will be raised in degree in the Garden, thereupon he will ask: "Why is that?" it will be said: "It is on account of your sons' asking for (Allah's) forgiveness for you."

3661- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah advises you (to be kind and dutiful) to your mothers" thrice, "Allah advises you (to be kind and dutiful) to your fathers; Allah advises you (to be kind) to the next of kin."

3662- It is narrated on the authority of Abu Umamah that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What is the right of the parents upon their child?" on that he said: "They are (the cause of) your (being admitted to the) Garden (if you obey them within the limits of what is lawful) and your (being admitted to the) fire (of Hell if you disobey them)."

33 ـ كِتَابُ الأَدَبِ

1 ـ بابُ بِرِّ الوَالِدَيْنِ

3657 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ مَنْصُورٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ، عَنِ ابْنِ سَلاَمَةَ السُّلَمِيِّ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «**أُوصِي امْرَءاً بِأُمِّهِ. أُوصِي امْرَءاً بِأُمِّهِ. أُوصِي امْرَءاً بِأُمِّهِ (ثَلاَثاً). أُوصِي امْرَءاً بِأَبِيهِ. أُوصِي امْرَءاً بِمَوْلاَهُ الَّذِي يَلِيهِ، وَإِنْ كَانَ عَلَيْهِ مِنْهُ أَذًى يُؤْذِيهِ**».

3658 ـ حدّثنا أَبُو بَكْرٍ مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ مَنْ أَبَرُّ؟ قَالَ: «**أُمَّكَ**» قَالَ: ثُمَّ مَنْ؟ قَالَ: «**أُمَّكَ**» قَالَ: ثُمَّ مَنْ؟ قَالَ: «**أَبَاكَ**» قَالَ: ثُمَّ مَنْ؟ قَالَ: «**الأَدْنَىٰ فَالأَدْنَىٰ**».

3659 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَجْزِي وَلَدٌ وَالِداً إِلاَّ أَنْ يَجِدَهُ مَمْلُوكاً فَيَشْتَرِيَهُ فَيُعْتِقَهُ**».

3660 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْقِنْطَارُ اثْنَا عَشَرَ أَلْفَ أُوقِيَّةٍ. كُلُّ أُوقِيَّةٍ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالأَرْضِ**» وَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الرَّجُلَ لَتُرْفَعُ دَرَجَتُهُ فِي الْجَنَّةِ فَيَقُولُ: أَنَّىٰ هٰذَا؟ فَيُقَالُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ**».

3661 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ بَحِيرِ بْنِ سَعِيدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ اللَّهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ (ثَلاَثاً). إِنَّ اللَّهَ يُوصِيكُمْ بِآبَائِكُمْ. إِنَّ اللَّهَ يُوصِيكُمْ بِالأَقْرَبِ فَالأَقْرَبِ**».

3662 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ؛ أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ مَا حَقُّ الْوَالِدَيْنِ عَلَى وَلَدِهِمَا؟ قَالَ: «**هُمَا جَنَّتُكَ وَنَارُكَ**».

3663- It is narrated on the authority of Abu Ad-Darda' that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The father is (the cause that admits his son from) the best of the gates to the Garden: so, it is up to you to waste or adhere to this gate."

[2] One Should Keep Good Relation With Such As With Whom His Father Used To Keep Good Relation

3664- It is narrated on the authority of Abu Usaid: Malik Ibn Rabie'ah that he said: While we were sitting with the Messenger of Allah "Allah's blessing and peace be upon him", a man from Banu Salamah came to him and said: "O Messenger of Allah! Does there remain anything therewith to be kind and dutiful to my parents after their death?" he said: "Yes: it is to invoke good for them, ask for (Allah's) Forgiveness for them, to fulfill their treaties after their death, to deal generously with their friends, to keep good relation with such kith and kin as with whom good relation is not kept but on account of them."

[3] The Father's Sympathy And Kindness To The Daughters

3665- It is narrated on the authority of A'ishah that she said: Some Bedouins came to the Messenger of Allah "Allah's blessing and peace be upon him" and then they said: "Do you kiss your children?" they said: "Yes." They said: "But, by Allah, we never do so." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What do I have to do with you, since Allah deprived you of mercy?"

3666- It is narrated on the authority of Ya'li Al-Amiri that he said: Both Al-Hasan and Al-Husain came running towards the Messenger of Allah "Allah's blessing and peace be upon him" who embraced them and said: "No doubt, one's child is (a cause of his) niggardliness and cowardice."

3667- It is narrated on the authority of Suraqah Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not guide you to the best item of charity? It is on your daughter who is (divorced and thus) brought back to you, for whom there is no sustainer other than you."

3668- It is narrated on the authority of Sa'sa'ah, the paternal uncle of the Ahnaf that he said: A woman having two daughters came to visit A'ishah, who gave her three dates: she gave one to each girl, and then divided the third between them (and thus she kept nothing for herself to eat). When the Messenger of Allah "Allah's blessing and peace be upon him" came, she made a mention of that to him, thereupon he said: "What is the reason for

3663 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الدَّرْدَاءِ؛ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ. فَأَضِعْ ذٰلِكَ الْبَابَ أَوِ احْفَظْهُ**».

2 ـ بابٌ «صِلْ مَنْ كَانَ أَبُوكَ يَصِلُ»

3664 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُلَيْمَانَ، عَنْ أَسِيدِ بْنِ عَلِيِّ بْنِ عُبَيْدٍ، مَوْلَىٰ بَنِي سَاعِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي أُسَيْدٍ، مَالِكِ بْنِ رَبِيعَةَ؛ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ أَبَقِيَ مِنْ بِرِّ أَبَوَيَّ شَيْءٌ أَبَرُّهُمَا بِهِ مِنْ بَعْدِ مَوْتِهِمَا؟ قَالَ: «**نَعَمْ. الصَّلاَةُ عَلَيْهِمَا، وَالاِسْتِغْفَارُ لَهُمَا، وَإِيفَاءٌ بِعُهُودِهِمَا مِنْ بَعْدِ مَوْتِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لاَ تُوصَلُ إِلاَّ بِهِمَا**».

3 ـ بابُ بِرِّ الوَالِدِ والإِحْسَانِ إِلى البَنَاتِ

3665 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَدِمَ نَاسٌ مِنَ الأَعْرَابِ عَلَى النَّبِيِّ ﷺ. فَقَالُوا: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟ قَالُوا: نَعَمْ. فَقَالُوا: لٰكِنَّا، وَاللَّهِ مَا نُقَبِّلُ. فَقَالَ النَّبِيُّ ﷺ: «**وَأَمْلِكُ أَنْ كَانَ اللَّهُ قَدْ نَزَعَ مِنْكُمُ الرَّحْمَةَ؟**».

3666 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا وُهَيْبٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ، عَنْ يَعْلَىٰ الْعَامِرِيِّ؛ أَنَّهُ قَالَ: جَاءَ الْحَسَنُ وَالْحُسَيْنُ يَسْعَيَانِ إِلَى النَّبِيِّ ﷺ. فَضَمَّهُمَا إِلَيْهِ، وَقَالَ: «**إِنَّ الْوَلَدَ مَبْخَلَةٌ مَجْبَنَةٌ**».

3667 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُوسَىٰ بْنِ عَلِيٍّ، سَمِعْتُ أَبِي يَذْكُرُ عَنْ سُرَاقَةَ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَلاَ أَدُلُّكُمْ عَلَى أَفْضَلِ الصَّدَقَةِ؟ ابْنَتُكَ مَرْدُودَةً إِلَيْكَ، لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ**».

3668 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مِسْعَرٍ. أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنِ الْحَسَنِ، عَنْ صَعْصَعَةَ، عَمِّ الأَحْنَفِ؛ قَالَ: دَخَلَتْ عَلَى عَائِشَةَ امْرَأَةٌ. مَعَهَا ابْنَتَانِ لَهَا. فَأَعْطَتْهَا ثَلاَثَ تَمَرَاتٍ. فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً. ثُمَّ صَدَعَتِ الْبَاقِيَةَ بَيْنَهُمَا. قَالَتْ: فَأَتَىٰ النَّبِيُّ ﷺ فَحَدَّثَتْهُ. فَقَالَ: «**مَا عَجَبُكِ؟ لَقَدْ دَخَلَتْ بِهِ الْجَنَّةَ**».

your astonishment? By that (which she has done), she will be admitted to the Garden."

3669- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has three daughters, upon whom he patiently perseveres, and provides them with food, drink and clothes, out of his (good and lawful) earnings, they will come to be a screen for him from the fire (of Hell) on the Day of Judgement."

3670- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man (who has) two of his daughters attain the age of puberty, and he deals with them kindly as long as they are in his company or he is in their company, but that they will admit him to the Garden."

3671- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Deal generously with your offspring, and make good their manners."

[4] The Right Of Neighbourhood

3672- It is narrated on the authority of Abu Shuraih Al-Khuza'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and the Last day, let him be kind to his neighbour; and he, who has faith in Allah and the Last day, let him deal generously with his guest; and he, who has faith in Allah and the Last day, let him say good or keep silent. "

3673- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel has kept advising me to be kind to the neighbour until I thought he would make him one of the heirs."

3674- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel has kept advising me to be kind to the neighbour until I thought he would make him one of the heirs."

[5] The Right Of The Guest

3675- It is narrated on the authority of Abu Shuraih Al-Khuza'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and the Last Day, should deal generously with his guest; and his entertainment is a night-and-a-day stay; and it is unlawful for him (the guest) to stay in the house of his companion until he

3669 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَرْمَلَةَ بْنِ عِمْرَانَ؛ قَالَ: سَمِعْتُ أَبَا عُشَانَةَ الْمَعَافِرِيَّ؛ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ كَانَ لَهُ ثَلاَثُ بَنَاتٍ، فَصَبَرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جِدَتِهِ، كُنَّ لَهُ حِجَاباً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ**».

3670 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ. حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ فِطْرٍ، عَنْ أَبِي سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُحْسِنُ إِلَيْهِمَا، مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا، إِلاَّ أَدْخَلَتَاهُ الْجَنَّةَ**».

3671 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا سَعِيدُ بْنُ عُمَارَةَ. أَخْبَرَنِي الْحٰرِثُ بْنُ النُّعْمَانِ. سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**أَكْرِمُوا أَوْلاَدَكُمْ، وَأَحْسِنُوا أَدَبَهُمْ**».

4 ـ بَابُ حَقِّ الْجِوَارِ

3672 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيُحْسِنْ إِلَى جَارِهِ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ**».

3673 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَعَبْدَةُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ**».

3674 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا زَالَ جِبْرَائِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ**».

5 ـ بَابُ حَقِّ الضَّيْفِ

3675 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ. وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ. وَلاَ يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَ صَاحِبِهِ حَتَّى يُحْرِجَهُ. الضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ. وَمَا أَنْفَقَ عَلَيْهِ بَعْدَ ثَلاَثَةِ أَيَّامٍ، فَهُوَ صَدَقَةٌ**».

puts him to difficulty. Hospitality is no more than three days; and what is spent on him after three days is (an item of) charity."

3676- It is narrated on the authority of Uqbah Ibn Amir that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "You send us (as your envoys) and we descend in the land of a people who would offer hospitality to us: what do you see?" he said: "If you descend in the land of a people, and they serve you with what a guest should be served, accept that from them; and if they do not do so, ask them to give you the right of hospitality as it should be."

3677- It is narrated on the authority of Al-Miqdam: Abu Karimah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The hospitality on the (first) night is binding (upon the host); and if morning comes upon him (the guest) while being in his (the host's) house, the right of hospitality becomes (an item of) debt upon him (the host): and it is up to him to fulfill or leave it."

[6] The Right Of The Orphan

3678- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I put to difficulty (and critical situation such as wastes) the right of both weak persons: the orphan and the woman."

3679- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of houses among the Muslims is that in which there is an orphan, who is dealt with kindly; and the worst of houses among the Muslims is that, in which there is an orphan, who is dealt with harshly."

3680- It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sustains three of orphans, will (receive a reward) like such as stands at night (for supererogatory prayers), observes fasts by day, and sets out in the morning and in the evening holding his sword in the Cause of Allah, and I and he will be in the Garden as brothers (close to one another) as those (fingers)." He then got his index finger stick to his middle finger.

[7] Removing Harmful Things From The Road

3681- It is narrated on the authority of Abu Barzah Al-Aslami: I said: "O Messenger of Allah! Guide me to a deed, from which I get benefit." He said: "Move the harmful things away from the road of the Muslims."

3676 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّهُ قَالَ: قُلْنَا لِرَسُولِ اللَّهِ ﷺ: إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَلاَ يَقْرُونَا. فَمَا تَرَىٰ فِي ذٰلِكَ؟ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «**إِنْ نَزَلْتُم بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ، فَاقْبَلُوا. وَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ**».

3677 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْمِقْدَامِ أَبِي كَرِيمَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْلَةُ الضَّيْفِ وَاجِبَةٌ. فَإِنْ أَصْبَحَ بِفِنَائِهِ، فَهُوَ دَيْنٌ عَلَيْهِ. فَإِنْ شَاءَ اقْتَضَىٰ، وَإِنْ شَاءَ تَرَكَ**».

6 ـ بابُ حَقِّ الْيَتِيمِ

3678 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ: الْيَتِيمِ وَالْمَرْأَةِ**».

3679 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ يَحْيَىٰ بْنِ سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَبِي عَتَّابٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ. وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ**».

3680 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَمَّادُ بْنُ عَبْدِ الرَّحْمٰنِ الْكَلْبِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الأَنْصَارِيُّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ عَالَ ثَلاَثَةً مِنَ الأَيْتَامِ، كَانَ كَمَنْ قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ. وَغَدَا وَرَاحَ شَاهِراً سَيْفَهُ فِي سَبِيلِ اللَّهِ وَكُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ أَخَوَيْنِ. كَهَاتَيْنِ، أُخْتَانِ**». وَأَلْصَقَ إِصْبَعَيْهِ السَّبَّابَةَ وَالْوُسْطَىٰ.

7 ـ بابُ إِمَاطَةِ الأَذَى عَنِ الطَّرِيقِ

3681 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبَانَ بْنِ صَمْعَةَ، عَنْ أَبِي الْوَازِعِ الرَّاسِبِيِّ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! دُلَّنِي عَلَى عَمَلٍ أَنْتَفِعُ بِهِ. قَالَ: «**اعْزِلِ الأَذَىٰ عَنْ طَرِيقِ الْمُسْلِمِينَ**».

3682- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a branch of a tree on the way, which caused harm to the people, and a man removed it, thereupon he was admitted to the Garden."

3683- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The people of) my nation were displayed to me with their deeds, the good and the evil: I saw from amongst their good deeds the harmful things being removed from the road; and I saw from amongst their evil deeds the sputum in the mosque without being buried."

[8] The Excellence Of Providing Water Out Of Charity

3684- It is narrated on the authority of Sa'd Ibn Ubadah that he said: I asked: "O Messenger of Allah! Which (item of) charity is the best?" he said: "It is to provide others with water."

3685- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the people (or the inhabitants of the Garden according to Ibn Numair) will align in many rows, and a man from the denizens of the fire will come upon another (from the inhabitants of the Garden) and say: "O so and so! Do you remember the day on which you asked for water, and I gave you a sip?" he then will intercede for him; and a man will come (upon another) and say: "Do you remember the day on which I gave you water for ablution?" he then will intercede for him; and a man will say (according to Ibn Numair): "Do you remember the day on which you sent me to fulfill such and such a need for you, and I did accordingly?" he then will intercede for him."

3686- It is narrated on the authority of Suraqah Ibn Malik Ibn Ju'shum that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about the lost camels which might come upon my tank, which I prepared for mine (to drink): "Should I receive a reward if I make water available to them?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, you will receive a reward for (giving water to) every living being."

[9] What About Leniency

3687- It is narrated on the authority of Jarir Ibn Abdullah Al-Bajali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is deprived of leniency has been deprived of goodness."

3682 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كَانَ عَلَى الطَّرِيقِ غُصْنُ شَجَرَةٍ يُؤْذِي النَّاسَ. فَأَمَاطَهَا رَجُلٌ. فَأُدْخِلَ الْجَنَّةَ**».

3683 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هِشَامُ بْنُ حَسَّانَ عَنْ وَاصِلٍ، مَوْلَىٰ أَبِي عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ عُقَيْلٍ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**عُرِضَتْ عَلَيَّ أُمَّتِي بِأَعْمَالِهَا. حَسَنِهَا وَسَيِّئِهَا. فَرَأَيْتُ فِي مَحَاسِنِ أَعْمَالِهَا الأَذَىٰ يُنَحَّى عَنِ الطَّرِيقِ. وَرَأَيْتُ فِي سَيِّىءِ أَعْمَالِهَا النُّخَاعَةَ فِي الْمَسْجِدِ لاَ تُدْفَنُ**».

8 ـ بابُ فَضْلِ صَدَقَةِ المَاءِ

3684 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ عُبَادَةَ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «**سَقْيُ الْمَاءِ**».

3685 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَصُفُّ النَّاسُ يَوْمَ الْقِيَامَةِ صُفُوفاً**» وَقَالَ ابْنُ نُمَيْرٍ: «**أَهْلُ الْجَنَّةِ**». «**فَيَمُرُّ الرَّجُلُ مِنْ أَهْلِ النَّارِ عَلَى الرَّجُلِ فَيَقُولُ: يَا فُلاَنُ أَمَا تَذْكُرُ يَوْمَ اسْتَسْقَيْتَ فَسَقَيْتُكَ شَرْبَةً؟ قَالَ: فَيَشْفَعُ لَهُ. وَيَمُرُّ الرَّجُلُ فَيَقُولُ: أَمَا تَذْكُرُ يَوْمَ نَاوَلْتُكَ طَهُوراً؟ فَيَشْفَعُ لَهُ**».

قَالَ ابْنُ نُمَيْرٍ: «**وَيَقُولُ: يَا فُلاَنُ أَمَا تَذْكُرُ يَوْمَ بَعَثْتَنِي فِي حَاجَةِ كَذَا وَكَذَا، فَذَهَبْتُ لَكَ؟ فَيَشْفَعُ لَهُ**».

3686 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ. عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَالِكِ بْنِ جُعْشُمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ سُرَاقَةَ بْنِ جُعْشُمٍ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ضَالَّةِ الإِبِلِ، تَغْشَىٰ حِيَاضِي، قَدْ لُطْتُهَا لإِبِلِي، فَهَلْ لِيَ مِنْ أَجْرٍ إِنْ سَقَيْتُهَا؟ قَالَ: «**نَعَمْ. فِي كُلِّ ذَاتِ كَبِدٍ حَرَّى أَجْرٌ**».

9 ـ بابُ الرِّفْقِ

3687 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هِلاَلٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ يُحْرَمِ الرِّفْقَ، يُحْرَمِ الْخَيْرَ**».

3688- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah is lenient, and He loves (that people should deal with one another with) leniency, for which He gives such (rewards) as He never gives for harshness."

3689- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah is lenient, and He loves (that people should deal with one another with) leniency in all matters."

[10] Treating The Slaves With Kindness

3690- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (slaves whom your right hands possess) are your brothers, whom Allah has made under your guardianship: so, you should feed them from the same (food) you eat, and dress them from the same (kind of clothes) you dress yourselves; and do not overburden them with what is beyond their capacity, and in case you do so, you should help them."

3691- It is narrated on the authority of Abu Bakr As-Siddiq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as deals with his slaves harshly will never be admitted to the Garden." They said: "O Messenger of Allah! Have you not told us that this nation has the greatest number of slaves and orphans (among all the nations)?" he said: "Yes. But you should deal with them generously in the same way as you deal with your children, and feed them from the same (kind of food) you eat." They asked: "O Messenger of Allah! What would benefit us in this world?" he said: "A horse to be assigned on which you fight in the Cause of Allah; and your slaves suffices you: if he offers prayer, then, he should be (dealt with as) your brother (in the religion of Allah)."

[11] Spreading Peace

3692- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul! You will never be admitted to the Garden unless you have your faith (complete); and you will never have your faith (complete) unless you love one another. Should I not guide you to do a thing, and if you do it you will come to love one another? Spread peace among you (by greeting one another with peace)."

3688 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ حَفْصٍ الأَيْلِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَيْهِ مَا لاَ يُعْطِي عَلَى الْعُنْفِ**».

3689 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ**».

10 ـ بَابُ الإِحْسَانِ إِلَى الْمَمَالِيكِ

3690 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ. فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ. وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ. وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ. فَإِنْ كَلَّفْتُمُوهُمْ، فَأَعِينُوهُمْ**».

3691 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ مُرَّةَ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَدْخُلُ الْجَنَّةَ سَيِّىءُ الْمَلَكَةِ**» قَالُوا: يَا رَسُولَ اللَّهِ أَلَيْسَ أَخْبَرْتَنَا أَنَّ هٰذِهِ الأُمَّةَ أَكْثَرُ الأُمَمِ مَمْلُوكِينَ وَيَتَامَىٰ؟ قَالَ: «**نَعَمْ. فَأَكْرِمُوهُمْ كَكَرَامَةِ أَوْلاَدِكُمْ. وَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ**». قَالُوا: فَمَا يَنْفَعُنَا فِي الدُّنْيَا؟ قَالَ: «**فَرَسٌ تَرْتَبِطُهُ تُقَاتِلُ عَلَيْهِ فِي سَبِيلِ اللَّهِ. مَمْلُوكُكَ يَكْفِيكَ. فَإِذَا صَلَّى، فَهُوَ أَخُوكَ**».

11 ـ بَابُ إِفْشَاءِ السَّلاَمِ

3692 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**وَالَّذِي نَفْسِي بِيَدِهِ لاَ تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا. وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوَلاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ**».

3693- It is narrated on the authority of Abu Umamah that he said: Our Prophet "Allah's blessing and peace be upon him" ordered us to spread peace (i.e. to greet one another with peace).

3694- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Serve (Allah) Most Gracious, and spread peace (among you, i.e. greet one another with peace)."

[12] Returning The Greeting With Peace

3695- It is narrated on the authority of Abu Hurairah that a man entered the mosque, and the Messenger of Allah "Allah's blessing and peace be upon him" was sitting in one of its corners. He offered prayer, came and saluted (the Prophet), thereupon he said to him: "And upon you be peace."

3696- It is narrated on the authority of A'ishah that she reported that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Gabriel salutes you with peace." On that she said: "And upon him be peace and Allah's Mercy."

[13] Returning The Salutation To The Non-Muslims

3697- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of those of Scripture salutes you, say to him: "And upon you be the same."

3698- It is narrated on the authority of A'ishah that a group of Jews came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Sam (death) be upon you O Abu Al-Qasim!" he said: "And upon you be the same."

3699- It is narrated on the authority of Abu Abd Ar-Rahman Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tomorrow, I'm going to ride (and go) to the Jews: so, do not be the first to greet them, and if they salute you, say to them: "And upon you be the same.""

[14] Saluting Children And Women

3700- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us and we were still children, and saluted us with peace.

3693 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: أَمَرَنَا نَبِيُّنَا ﷺ، أَنْ نُفْشِيَ السَّلاَمَ.

3694 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«اعْبُدُوا الرَّحْمٰنَ، وَأَفْشُوا السَّلاَمَ»**.

12 ـ بابُ رَدِّ السَّلام

3695 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ. فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ. فَقَالَ: **«وَعَلَيْكَ السَّلاَمُ»**.

3696 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ؛ أَنَّ عَائِشَةَ حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ لَهَا: **«إِنَّ جِبْرَائِيلَ يَقْرَأُ عَلَيْكِ السَّلاَمَ»** قَالَتْ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ.

13 ـ بابُ رَدِّ السَّلام على أَهْلِ الذِّمَّةِ

3697 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَمُحَمَّدُ بْنُ بِشْرٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ»**.

3698 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ أَنَّهُ أَتَى النَّبِيَّ ﷺ نَاسٌ مِنَ الْيَهُودِ. فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ. فَقَالَ: **«وَعَلَيْكُمْ»**.

3699 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي رَاكِبٌ غَداً إِلَى الْيَهُودِ. فَلاَ تَبْدَأُوهُمْ بِالسَّلاَمِ. فَإِذَا سَلَّمُوا عَلَيْكُمْ، فَقُولُوا: وَعَلَيْكُمْ»**.

14 ـ بابُ السَّلامِ على الصِّبْيَانِ والنِّسَاءِ

3700 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ صِبْيَانٌ. فَسَلَّمَ عَلَيْنَا.

3701- It is narrated on the authority of Asma' Bint Yazid that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon us, and we were a group of women, and saluted us with peace.

[15] What About Shaking Hands

3702- It is narrated on the authority of Anas Ibn Malik that he said: We said: "O Messenger of Allah! Should we bow to one another (by way of salutation)?" he answered in the negative. We said: "Then, should we embrace one another?" he said: "No, but you might shake hands with one another."

3703- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No two Muslims meet and shake hands with one another (by way of salutation) but that (their sins) will be forgiven for them before they leave one another."

[16] When A Man Kisses The Hand Of Another

3704- It is narrated on the authority of Ibn Umar that he said: We kissed the hand of the Messenger of Allah "Allah's blessing and peace be upon him" (when he accepted the excuse of our flight from the war).

3705- It is narrated on the authority of Safwan Ibn Assal that a group of Jews kissed both the hand and the feet of the Messenger of Allah "Allah's blessing and peace be upon him".

[17] Asking For Permission To Be Admitted

3706- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Abu Musa asked for permission of Umar to be admitted thrice, and no permission was given to him (because Umar was very busy). Then, he turned away. Umar sent (somebody to invite) him and (when he came) he asked him: "What made you return?" he said: "I asked for permission to be admitted as we have been commanded by the Messenger of Allah "Allah's blessing and peace be upon him" thrice: if we are given permission, we will enter, and if no permission is given to us, we should return." He said: "You should bring an evidence (to support) that, otherwise, I shall punish you severely." He went to the gathering of his people, and besought them (to support him) and when they gave a supportive witness he (Umar) released him.

3707- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: We said: "O Messenger of Allah! This is (to greet one another with) peace (we have come to know): what about asking for permission to be

3701 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي حُسَيْنٍ، سَمِعَهُ مِنْ شَهْرِ بْنِ حَوْشَبٍ؛ يَقُولُ: أَخْبَرَتْهُ أَسْمَاءُ بِنْتُ يَزِيدَ قَالَتْ: مَرَّ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فِي نِسْوَةٍ. فَسَلَّمَ عَلَيْنَا.

15 ـ بابُ المُصَافَحَةِ

3702 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ حَنْظَلَةَ بْنِ عَبْدِ الرَّحْمٰنِ السَّدُوسِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: يَا رَسُولَ اللَّهِ أَيَنْحَنِي بَعْضُنَا لِبَعْضٍ؟ قَالَ: «**لاَ**». قُلْنَا: أَيُعَانِقُ بَعْضُنَا بَعْضاً؟ قَالَ: «**لاَ. وَلٰكِنْ تَصَافَحُوا**».

3703 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الأَجْلَحِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ، فَيَتَصَافَحَانِ، إِلاَّ غُفِرَ لَهُمَا، قَبْلَ أَنْ يَتَفَرَّقَا**».

16 ـ بابُ الرَّجُلِ يُقَبِّلُ يَدَ الرَّجُلِ

3704 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنَ أَبِي لَيْلَىٰ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَبَّلْنَا يَدَ النَّبِيِّ ﷺ.

3705 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَغُنْدَرٌ وَأَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ؛ أَنَّ قَوْماً مِنَ الْيَهُودِ قَبَّلُوا يَدَ النَّبِيِّ ﷺ، وَرِجْلَيْهِ.

17 ـ بابُ الاسْتِئْذَانِ

3706 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ أَبَا مُوسَىٰ اسْتَأْذَنَ عَلَى عُمَرَ ثَلاَثاً. فَلَمْ يُؤْذَنْ لَهُ. فَانْصَرَفَ. فَأَرْسَلَ إِلَيْهِ عُمَرُ: مَا رَدَّكَ؟ قَالَ: اسْتَأْذَنْتُ الاِسْتِئْذَانَ الَّذِي أَمَرَنَا بِهِ رَسُولُ اللَّهِ ﷺ ثَلاَثاً، فَإِنْ أُذِنَ لَنَا دَخَلْنَا، وَإِنْ لَمْ يُؤْذَنْ لَنَا، رَجَعْنَا. قَالَ: فَقَالَ: لَتَأْتِيَنِّي، عَلَى هٰذَا، بِبَيِّنَةٍ، أَوْ لأَفْعَلَنَّ. فَأَتَىٰ مَجْلِسَ قَوْمِهِ. فَنَاشَدَهُمْ. فَشَهِدُوا لَهُ. فَخَلَّىٰ سَبِيلَهُ.

3707 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ وَاصِلِ بْنِ السَّائِبِ، عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ؛ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ هٰذَا السَّلاَمُ. فَمَا الاِسْتِئْذَانُ؟ قَالَ: «**يَتَكَلَّمُ الرَّجُلُ تَسْبِيحَةً وَتَكْبِيرَةً وَتَحْمِيدَةً، وَيَتَنَحْنَحُ، وَيُؤْذِنُ أَهْلَ الْبَيْتِ**».

admitted?" he said: "It is that a man (who asks for permission to be admitted) should glorify, magnify and praise Allah, to make voice, and notify the lords of the house (of his coming)."

3708- It is narrated on the authority of Ali that he said: I had (permission) from the Messenger of Allah "Allah's blessing and peace be upon him" to visit him twice (a day): one at night and one by day; and whenever I came to him while he was praying, he would make voice to (admit) me.

3709- It is narrated on the authority of Jabir that he said: I asked the permission from the Messenger of Allah "Allah's blessing and peace be upon him" to be admitted, and he asked: "Who is that?" I said: "I." he said (disapprovingly): "I! I!"

[18] When One Is Asked: How Have You Come To Be?

3710- It is narrated on the authority of Jabir that he said: I said: "How have you come to be O Messenger of Allah?" he said: "I have come to be fine, even though a man fails to observe fast, and visit a patient to enquire about his health."

3711- It is narrated on the authority of Abu Usaid As-Sa'idi that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Abbas Ibn Abd Al-Muttalib when he came to visit him (and his family): "Peace be upon you." They said: "And upon you be peace, Allah's Mercy and Blessing." He said: "How have you come to be?" they said: "Fine, thanks to Allah. How have you come to be O Messenger of Allah, let our father and mother be sacrificed for you?" he said: "I've come to be fine, thanks to Allah."

[19] When A Man Honoured Among His People Comes To You, You Should Deal Generously With Him

3712- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man honoured among his people comes to you, you should deal generously with him."

[20] Saying To The Sneezer When He Praises Allah: "Allah's Mercy Be Upon You"

3713- It is narrated on the authority of Anas Ibn Malik that he said: Two persons sneezed in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said to one of them: "Allah's Mercy be upon you", but he did not say the same to the other. It

3708 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ مُغِيرَةَ، عَنِ الْحٰرِثِ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ، عَنْ عَلِيٍّ؛ قَالَ: كَانَ لِي مِنْ رَسُولِ اللَّهِ ﷺ مُدْخلاَنِ: مُدْخَلٌ بِاللَّيْلِ، وَمُدْخَلٌ بِالنَّهَارِ. فَكُنْتُ إِذَا أَتَيْتُهُ وَهُوَ يُصَلِّي، يَتَنَحْنَحُ لِي.

3709 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ قَالَ: اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «**مَنْ هٰذَا؟**» فَقُلْتُ: أَنَا. فَقَالَ النَّبِيُّ ﷺ: «**أَنَا، أَنَا**».

18 ـ بابُ الرَّجُلِ يُقَالُ لَهُ: كَيْفَ أَصْبَحْتَ؟

3710 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عِيسٰى بْنُ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَابِطٍ، عَنْ جَابِرٍ؛ قَالَ: قُلْتُ: كَيْفَ أَصْبَحْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**بِخَيْرٍ. مِنْ رَجُلٍ لَمْ يُصْبِحْ صَائِماً، وَلَمْ يَعُدْ سَقِيماً**».

3711 ـ **حدّثنا** أَبُو إِسْحَاقَ الْهَرَوِيُّ. إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي حَاتِمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ إِسْحَاقَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ. حَدَّثَنِي جَدِّي، أَبُو أُمِّي، مَالِكُ بْنُ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي أُسَيْدٍ السَّاعِدِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، وَدَخَلَ عَلَيْهِمْ، فَقَالَ: «**السَّلاَمُ عَلَيْكُمْ**» قَالُوا: وَعَلَيْكَ السَّلاَمُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. قَالَ: «**كَيْفَ أَصْبَحْتُمْ؟**» قَالُوا: بِخَيْرٍ. نَحْمَدُ اللَّهَ. فَكَيْفَ أَصْبَحْتَ، بِأَبِينَا وَأُمِّنَا، يَا رَسُولَ اللَّهِ؟ قَالَ: «**أَصْبَحْتُ بِخَيْرٍ. أَحْمَدُ اللَّهَ**».

19 ـ بابٌ «إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ فَأَكْرِمُوهُ»

3712 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سَعِيدُ بْنُ مَسْلَمَةَ عَنِ ابْنِ عَجْلاَنَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ، فَأَكْرِمُوهُ**».

20 ـ بابُ تَشْمِيتِ العَاطِسِ

3713 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: عَطَسَ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ. فَشَمَّتَ أَحَدَهُمَا (أَوْ سَمَّتَ)، وَلَمْ يُشَمِّتِ الآخَرَ. فَقِيلَ: يَا رَسُولَ اللَّهِ عَطَسَ عِنْدَكَ رَجُلاَنِ. فَشَمَّتَّ

was said to him: "O Messenger of Allah! Two men sneezed in your presence, thereupon you said to one of them: "Allah's Mercy be upon you" and did not say the same to the other (what is the reason?)" on that he said: "That's because this (for whom I invoked Allah's Mercy) praised Allah, and the other did not do so."

3714- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One might invoke Allah's Mercy for the sneezer (when he sneezes) thrice (provided that he should praise Allah after each one), and if he sneezes more, this is out of his being affected by cold and perspiration (and there is no need for invoking mercy for him more than three times)."

3715- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sneezes, let him say: "Praise be to Allah", and let those around him say to him: "Allah's Mercy be upon you", and let him say to them: "Might Allah guide you, and set you right.""

[21] One Should Deal Generously With His Sitter

3716- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" met a man and talked to him, he would not turn his face away from him until the man would do so first; and whenever he shook hands with him, he would not draw his hand from his until the man would be the first to do so; and he was never seen to have made himself ahead of his sitter with his knees (in the gathering).

[22] When One Stands Up And Leaves His Sitting Place, And Then He Returns, He Has More Right To Sit In It Again

3717- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands up and leaves his sitting place, and then he returns, he has more right to sit in it again."

[23] The Excuses

3718- It is narrated on the authority of Judan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one offers an excuse to his brother which he does not accept, he (the later) will have then drawn upon himself the like of the sin of such as takes one-tenth (the property of another wrongfully)."

أَحَدَهُمَا وَلَمْ تُشَمِّتِ الآخَرَ؟ فَقَالَ: «**إِنَّ هٰذَا حَمِدَ اللَّهَ. وَإِنَّ هٰذَا لَمْ يَحْمَدِ اللَّهَ**».

3714 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُشَمَّتُ الْعَاطِسُ ثَلاثاً. فَمَا زَادَ، فَهُوَ مَزْكُومٌ**».

3715 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عِيسَىٰ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَقُلِ الْحَمْدُ لِلَّهِ. وَلْيَرُدَّ عَلَيْهِ مَنْ حَوْلَهُ: يَرْحَمُكَ اللَّهُ. وَلْيَرُدَّ عَلَيْهِمْ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ**».

21 ـ بابُ إِكْرَامِ الرَّجُلِ جَلِيسَهُ

3716 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ أَبِي يَحْيَىٰ الطَّوِيلِ، رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا لَقِيَ الرَّجُلَ فَكَلَّمَهُ، لَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتَّى يَكُونَ هُوَ الَّذِي يَنْصَرِفُ. وَإِذَا صَافَحَهُ، لَمْ يَنْزِعْ يَدَهُ (مِنْ يَدِهِ) حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُهَا. وَلَمْ يُرَ مُتَقَدِّماً، بِرُكْبَتَيْهِ، جَلِيساً لَهُ، قَطُّ.

22 ـ بابُ مَنْ قَامَ عَنْ مَجْلِسٍ فَرَجَعَ فَهُوَ أَحَقُّ بِهِ

3717 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا قَامَ أَحَدُكُمْ عَنْ مَجْلِسِهِ، ثُمَّ رَجَعَ، فَهُوَ أَحَقُّ بِهِ**».

23 ـ بابُ الْمَعَاذِيرِ

3718 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ مِينَاءَ، عَنْ جَوْذَانٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ اعْتَذَرَ إِلَى أَخِيهِ بِمَعْذِرَةٍ، فَلَمْ يَقْبَلْهَا، كَانَ عَلَيْهِ مِثْلُ خَطِيئَةِ صَاحِبِ مَكْسٍ**».

(...) The like of that is narrated on the authority of Judan from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[24] What About Joking

3719- It is narrated on the authority of Umm Salamah that she said: A year before the death of the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr set out to Busra for traffic, accompanying both Nu'aiman and Suwaibit Ibn Harmalah, and both attended the holy battle of Badr. Nu'aiman was in charge of provision, and Suwaibit was famous for his joking. He said to Nu'aiman: "Give me food." He said: "No, until Abu Bakr comes." On that he said to him: "Then, I'm going to tease you." Then, they came upon a people, to whom Suwaibit said: "Do you buy a slave from me?" they answered in the affirmative. He said: "Then, he is a talkative slave, and he will say to you: "I'm free person"; and if you are going to leave him once he says to you so, then, do not cause my slave to rise up against me." They said: "No, we will buy him from you." They bought him for ten she-camels. They then came to him (Nu'aiman) and placed a turban or a string in his neck (which portended slavery), thereupon Nu'aiman said to them: "This (Suwaibit) makes fun of you, and I'm a free person; and I'm not a slave." They said: "No doubt, he has told us that you would say the same." Then they went away with him. When Abu Bakr came, and he was informed of that, he pursued the people and set free Nu'aiman, and gave them back the she-camels. When they came to Allah's Apostle "Allah's blessing and peace be upon him" an told him of that, Allah's Messenger "Allah's blessing and peace be upon him" laughed, and his companions kept (circulating that story and) laughing for a year.

3720- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to mix with us to the extent that he would say to a young brother of mine: "O Abu Umair! What has Nughair done?" he meant a small bird with which the child used to play.

[25] Depilating The Hair Of Hoariness

3721- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade depilating the hair of hoariness, and said: "It is the light that (adorns) the faithful believer."

حدّثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الرَّحْمٰنِ (هُوَ ابْنُ مِينَاءَ)، عَنْ جَوْذَانٍ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

24 ـ بابُ الْمُزَاحِ

3719 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ عَنْ زَمْعَةَ بْنِ صَالِحٍ، عَنِ الزُّهْرِيِّ، عَنْ وَهْبِ بْنِ عَبْدِ بْنِ زَمْعَةَ، عَنْ أُمِّ سَلَمَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ وَهْبِ بْنِ زَمْعَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: خَرَجَ أَبُو بَكْرٍ فِي تِجَارَةٍ إِلَى بُصْرَىٰ. قَبْلَ مَوْتِ النَّبِيِّ ﷺ بِعَامٍ. وَمَعَهُ نُعَيْمَانُ وَسُوَيْبِطُ بْنُ حَرْمَلَةَ، وَكَانَا شَهِدَا بَدْراً. وَكَانَ نُعَيْمَانُ عَلَى الزَّادِ. وَكَانَ سُوَيْبِطٌ رَجُلاً مَزَّاحاً. فَقَالَ لِنُعَيْمَانَ: أَطْعِمْنِي. قَالَ: حَتَّى يَجِيءَ أَبُو بَكْرٍ. قَالَ: فَلأُغِيظَنَّكَ. قَالَ: فَمَرُّوا بِقَوْمٍ. فَقَالَ لَهُمْ سُوَيْبِطٌ: تَشْتَرُونَ مِنِّي عَبْداً لِي؟ قَالُوا: نَعَمْ. قَالَ: إِنَّهُ عَبْدٌ لَهُ كَلَامٌ. وَهُوَ قَائِلٌ لَكُمْ: إِنِّي حُرٌّ. فَإِنْ كُنْتُمْ، إِذَا قَالَ لَكُمْ هٰذِهِ الْمَقَالَةَ، تَرَكْتُمُوهُ، فَلاَ تُفْسِدُوا عَلَيَّ عَبْدِي. قَالُوا: لاَ. بَلْ نَشْتَرِيهِ مِنْكَ. فَاشْتَرَوْهُ مِنْهُ بِعَشْرِ قَلاَئِصَ. ثُمَّ أَتَوْهُ فَوَضَعُوا فِي عُنُقِهِ عِمَامَةً، أَوْ حَبْلاً. فَقَالَ نُعَيْمَانُ: إِنَّ هٰذَا يَسْتَهْزِىءُ بِكُمْ. وَإِنِّي حُرٌّ، لَسْتُ بِعَبْدٍ. فَقَالُوا: قَدْ أَخْبَرَنَا خَبَرَكَ. فَانْطَلَقُوا بِهِ. فَجَاءَ أَبُو بَكْرٍ. فَأَخْبَرُوهُ بِذٰلِكَ. قَالَ: فَاتَّبَعَ الْقَوْمَ. وَرَدَّ عَلَيْهِمُ الْقَلاَئِصَ. وَأَخَذَ نُعَيْمَانَ. قَالَ: فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ ﷺ وَأَخْبَرُوهُ. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ، وَأَصْحَابُهُ مِنْهُ، حَوْلاً.

3720 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُخَالِطُنَا حَتَّى يَقُولَ لأَخٍ لِي صَغِيرٍ: «**يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ؟**».

قَالَ وَكِيعٌ: يَعْنِي طَيْراً كَانَ يَلْعَبُ بِهِ.

25 ـ بابُ نَتْفِ الشَّيْبِ

3721 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ نَتْفِ الشَّيْبِ، وَقَالَ: «**هُوَ نُورُ الْمُؤْمِنِ**».

[26] Sitting Between Both Shade And Sun

3722- It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should sit (in a posture in which a part of his body becomes) in the shade and (the other in) the sun.

[27] It Is Forbidden To Lie On One's Face

3723- It is narrated on the authority of Qais Ibn Tikhfah Al-Ghifari from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw me and I was lying in the mosque on my abdomen, thereupon he kicked me and said: "Why are you lying in such a state as Allah Almighty hates or dislikes?"

3724- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon me while I was lying on my abdomen, thereupon he kicked me and said: "O Junaidib! This is the lying of the denizens of the fire (of Hell)."

3725- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was lying in the mosque, prone on his face, thereupon he kicked him and said: "Stand up and sit! This (posture of lying) belongs to those of the Hell."

[28] What About Astrology

3726- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who learns a (portion of the) knowledge of astrology (with the intention of divination), has, indeed, learnt a part of sorcery, which increases by adding (that of astrology to it)."

[29] It Is Forbidden To Abuse The Wind

3727- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse the wind, for it is out of Allah's Mercy: but, you might ask Allah (to endow you with) the good of it, and seek refuge to Allah from the evil of it."

[30] The Desirable Names

3728- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: The dearest names in the Sight of Allah Almighty is Abdullah (the servant of

26 ـ بابُ الجُلُوسِ بَيْنَ الظِّلِّ والشَّمْسِ

3722 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ أَبِي الْمُنِيبِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُقْعَدَ بَيْنَ الظِّلِّ وَالشَّمْسِ.

27 ـ بابُ النَّهْيِ عَنِ الاضْطِجَاعِ على الوَجْهِ

3723 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ قَيْسِ بْنِ طِخْفَةَ الْغِفَارِيِّ، عَنْ أَبِيهِ؛ قَالَ: أَصَابَنِي رَسُولُ اللَّهِ ﷺ نَائِماً فِي الْمَسْجِدِ، عَلَى بَطْنِي. فَرَكَضَنِي بِرِجْلِهِ وَقَالَ: «**مَا لَكَ وَلِهٰذَا النَّوْمِ؟ هٰذِهِ نَوْمَةٌ يَكْرَهُهَا اللَّهُ، أَوْ يُبْغِضُهَا اللَّهُ**».

3724 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا مُحَمَّدُ بْنُ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، عَنْ أَبِيهِ، عَنِ ابْنِ طِخْفَةَ الْغِفَارِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: مَرَّ بِيَ النَّبِيُّ ﷺ وَأَنَا مُضْطَجِعٌ عَلَى بَطْنِي. فَرَكَضَنِي بِرِجْلِهِ وَقَالَ: «**يَا جُنَيْدِبُ إِنَّمَا هٰذِهِ ضِجْعَةُ أَهْلِ النَّارِ**».

3725 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ عَنِ الْوَلِيدِ بْنِ جَمِيلٍ الدِّمَشْقِيِّ؛ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى رَجُلٍ نَائِمٍ فِي الْمَسْجِدِ، مُنْبَطِحٍ عَلَى وَجْهِهِ، فَضَرَبَهُ بِرِجْلِهِ وَقَالَ: «**قُمْ وَاقْعُدْ. فَإِنَّهَا نَوْمَةٌ جَهَنَّمِيَّةٌ**».

28 ـ بابُ تَعَلُّمِ النُّجُومِ

3726 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الأَخْنَسِ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ اقْتَبَسَ عِلْماً مِنَ النُّجُومِ، اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ. زَادَ مَا زَادَ**».

29 ـ بابُ النَّهْيِ عَنْ سَبِّ الرِّيحِ

3727 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا ثَابِتٌ الزُّرَقِيُّ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَسُبُّوا الرِّيحَ. فَإِنَّهَا مِنْ رَوْحِ اللَّهِ تَأْتِي بِالرَّحْمَةِ وَالْعَذَابِ. وَلٰكِنْ سَلُوا اللَّهَ مِنْ خَيْرِهَا، وَتَعَوَّذُوا بِاللَّهِ مِنْ شَرِّهَا**».

30 ـ بابُ ما يُسْتَحَبُّ مِنَ الأَسْمَاءِ

3728 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا الْعُمَرِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**أَحَبُّ الأَسْمَاءِ إِلَى اللَّهِ، عَزَّ وَجَلَّ: عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمٰنِ**».

Allah) and Abd Ar-Rahman (the servant of Allah, Most Gracious, and the like of that which refers to one's service to Allah)."

[31] The Undesirable Names

3729- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I live, Allah Willing, I will forbid that men should be given such names as Rabah (profit), Najih (successful), Aflah (prosperous), Nafi' (beneficial), and Yasar (ease)."

3730- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that we should give our slave four names: Aflah (prosperous), Nafi' (beneficial), Rabah (profit), and Yasar (ease).

3731- It is narrated on the authority of Masruq that he said: I met Umar Ibn Al-Khattab who asked me: "Who are you?" I said: "Masruq Ibn Al-Ajda'." On that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Al-Ajda' (whose nose or ear is cut) is (one of the names given to the) devil (with which none of mankind should be named)."

[32] Changing Names

3732- It is narrated on the authority of Abu Hurairah that Zainab at first had the name of Barrah (good-doer); and it was said: "She (by that name) gives herself the prestige (of doing good)", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave her the name of Zainab.

3733- It is narrated on the authority of Ibn Umar that a daughter belonging to Umar had the name of Asiyah (disobedient), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave her the name of Jamilah (beautiful girl).

3734- It is narrated on the authority of Abdullah Ibn Salam that he said: When I came to the Messenger of Allah "Allah's blessing and peace be upon him" (for the first time), I was not called Abdullah Ibn Salam, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave me the name of Abdullah Ibn Salam.

31 ـ بابُ ما يُكْرَهُ مِنَ الأَسْمَاءِ

3729 ـ **حدّثنا** نصرُ بْنُ عَلِيٍّ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَئِنْ عِشْتُ، إِنْ شَاءَ اللَّهُ، لأَنْهَيَنَّ أَنْ يُسَمَّى رَبَاحٌ وَنَجِيحٌ وَأَفْلَحُ وَنَافِعٌ وَيَسَارٌ»**.

3730 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ عَنْ سَمُرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا أَرْبَعَةَ أَسْمَاءٍ: أَفْلَحُ وَنَافِعٌ وَرَبَاحٌ وَيَسَارٌ.

3731 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا أَبُو عَقِيلٍ. حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ؛ قَالَ: لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ: مَنْ أَنْتَ؟ فَقُلْتُ: مَسْرُوقُ بْنُ الأَجْدَعِ. فَقَالَ عُمَرُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الأَجْدَعُ شَيْطَانٌ»**.

32 ـ بابُ تَغْيِيرِ الأَسْمَاءِ

3732 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونٍ؛ قَالَ: سَمِعْتُ أَبَا رَافِعٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّ زَيْنَبَ كَانَ اسْمُهَا بَرَّةَ. فَقِيلَ لَهَا: تُزَكِّي نَفْسَهَا. فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ، زَيْنَبَ.

3733 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ ابْنَةً لِعُمَرَ كَانَ يُقَالُ لَهَا عَاصِيَةُ. فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ، جَمِيلَةَ.

3734 ـ **حدثنا** أَبُو بَكْرٍ. حدثنا يَحْيَى بْنُ يَعْلَى، أَبُو الْمُحَيَّاةِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ. حَدَّثَنِي ابْنُ أَخِي، عَبْدُ اللَّهِ بْنُ سَلاَمٍ عَنْ عَبْدِ اللَّهِ بْنِ سَلاَمٍ، قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَلَيْسَ اسْمِي عَبْدَ اللَّهِ بْنَ سَلاَمٍ. فَسَمَّانِي رَسُولُ اللَّهِ ﷺ، عَبْدَ اللَّهِ بْنَ سَلاَمٍ.

[33] Combining Both The Name And Nickname Of The Prophet

3735- It is narrated on the authority of Abu Hurairah that he said: Abu Al-Qasim (the Messenger of Allah "Allah's blessing and peace be upon him") said: "Name yourselves with my name (Muhammad), but do not give yourselves my nickname (Abu Al-Qasim)."

3736- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Name yourselves with my name (Muhammad), but do not give yourselves my nickname (Abu Al-Qasim)."

3737- It is narrated on the authority of Anas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was in Baqi' when a man said: "O Abu Al-Qasim!" the Messenger of Allah "Allah's blessing and peace be upon him" turned to him, but the man said: "I do not mean you (O Messenger of Allah)!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Name yourselves with my name (Muhammad), but do not give yourselves my nickname (Abu Al-Qasim)."

[34] When A Man Is Given A Nickname Before He Begets A Child

3738- It is narrated on the authority of Hamzah Ibn Suhaib that he said: Umar said to Suhaib: "Why do you have the nickname of Abu Yahya, even though you have no child?" on that he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" gave me the nickname of Abu Yahya."

3739- It is narrated on the authority of A'ishah that she said to the Messenger of Allah "Allah's blessing and peace be upon him": "You've given each one of your wives a nickname barring me." On that he said: "Then, you are Umm Abdullah."

3740- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to come to visit us, and he used to call a young brother of mine: "O Abu Umair!"

[35] What About Titles

3741- It is narrated on the authority of Jabirah Ibn Ad-Dahhak that he said: In connection with us, the community of the Ansar, the following statement was revealed: "nor call each other by (offensive) titles." When the Messenger of Allah "Allah's blessing and peace be upon him" came to us (in Medina), anyone of us might have two or three titles, and the Messenger of Allah "Allah's blessing and peace be upon him" might

33 ـ بابُ الجَمْعِ بَيْنَ اسْمِ النَّبِيِّ ﷺ وكُنْيَتِهِ

3735 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ: أَبُو الْقَاسِمِ ﷺ: «**تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي**».

3736 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَسَمَّوْا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي**».

3737 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بِالْبَقِيعِ. فَنَادَىٰ رَجُلٌ رَجُلاً: يَا أَبَا الْقَاسِمِ! فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ: إِنِّي لَمْ أَعْنِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي**».

34 ـ بابُ الرَّجُلِ يُكْنَى قَبْلَ أَنْ يُولَدَ لَهُ

3738 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ حَمْزَةَ بْنِ صُهَيْبٍ؛ أَنَّ عُمَرَ قَالَ لِصُهَيْبٍ: مَا لَكَ تَكْتَنِي بِأَبِي يَحْيَىٰ؟ وَلَيْسَ لَكَ وَلَدٌ. قَالَ: كَنَّانِي رَسُولُ اللَّهِ ﷺ، بِأَبِي يَحْيَىٰ.

3739 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ مَوْلًى لِلْزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: كُلُّ أَزْوَاجِكَ كَنَّيْتَهُ غَيْرِي. قَالَ: «**فَأَنْتِ أُمُّ عَبْدِ اللَّهِ**».

3740 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَأْتِينَا فَيَقُولُ، لِأَخٍ لِي، وَكَانَ صَغِيراً: «**يَا أَبَا عُمَيْرٍ**».

35 ـ بابُ الأَلْقَابِ

3741 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جَبِيرَةَ بْنِ الضَّحَّاكِ؛ قَالَ: فِينَا نَزَلَتْ، مَعْشَرَ الأَنْصَارِ: ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾ [الحجرات: 11]. قَدِمَ عَلَيْنَا النَّبِيُّ ﷺ، وَالرَّجُلُ مِنَّا لَهُ الِاسْمَانِ وَالثَّلَاثَةُ. فَكَانَ

happen to name him by one of those titles, and it was said to him: "O Messenger of Allah! So and so becomes angry because of that (title)." On that the following statement was revealed: "nor call each other by (offensive) titles."

[36] What About Eulogy

3742- It is narrated on the authority of Al-Miqdad Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to throw dust into the faces of the eulogizers.

3743- It is narrated on the authority of Mu'awiyah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Beware of praising one another (with characteristics that you do not have), for it leads to slaughtering (one another)."

3744- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: A man eulogized another in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! You've cut the neck of your companion (by eulogizing him in such a state as you've done)" thrice, and then he said: "Anyway, if anyone of you is to eulogize his brother, let him say: "I think he is such and such, and I do not confirm anybody's good conduct before Allah.""

[37] The Consultant Should Be Trustworthy

3745- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The counselor should be trustworthy."

3746- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The counselor should be trustworthy."

3747- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you asks for the counsel of his brother, let him advise him (sincerely)."

[38] What About Entering The Common Bathroom

3748- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The land of the foreigners will be opened to you, in which you will find places called bathrooms (where men enter and take bath with one another, and thus there is possibility to look at the privates of one another): so, let no

النَّبِيُّ ﷺ، رُبَّمَا دَعَاهُمْ بِبَعْضِ تِلْكَ الأَسْمَاءِ. فَيُقَالُ: يَا رَسُولَ اللَّهِ إِنَّهُ يَغْضَبُ مِنْ هٰذَا. فَنَزَلَتْ: ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾.

36 ـ بابُ المَدْحِ

3742 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ بْنِ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ مَعْمَرٍ، عَنِ الْمِقْدَادِ بْنِ عَمْرٍو؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، أَنْ نَحْثُوَ، فِي وَجُوهِ الْمَدَّاحِينَ، التُّرَابَ.

3743 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ مَعْبَدٍ الْجُهَنِيِّ، عَنْ مُعَاوِيَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِيَّاكُمْ وَالتَّمَادُحَ، فَإِنَّهُ الذَّبْحُ**».

3744 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ؛ قَالَ: مَدَحَ رَجُلٌ رَجُلاً عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ**» مِرَاراً. ثُمَّ قَالَ: «**إِنْ كَانَ أَحَدُكُمْ مَادِحاً أَخَاهُ، فَلْيَقُلْ: أَحْسِبُهُ، وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَداً**».

37 ـ بابٌ «المُسْتَشَارُ مُؤْتَمَنٌ»

3745 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ عَنْ شَيْبَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُسْتَشَارُ مُؤْتَمَنٌ**».

3746 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ عَنْ شَرِيكٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُسْتَشَارُ مُؤْتَمَنٌ**».

3747 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، وَعَلِيُّ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا اسْتَشَارَ أَحَدُكُمْ أَخَاهُ، فَلْيُشِرْ عَلَيْهِ**».

38 ـ بابُ دُخُولِ الحَمَّامِ

3748 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي يَعْلَىٰ، وَجَعْفَرُ بْنُ عَوْنٍ، جَمِيعاً عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادِ بْنِ أَنْعُمٍ الإِفْرِيقِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تُفْتَحُ لَكُمْ أَرْضُ الأَعَاجِمِ. وَسَتَجِدُونَ فِيهَا بُيُوتاً يُقَالُ لَهَا الْحَمَّامَاتُ. فَلاَ يَدْخُلْهَا الرِّجَالُ إِلاَّ بِإِزَارٍ. وَامْنَعُوا النِّسَاءَ أَنْ يَدْخُلْنَهَا. إِلاَّ مَرِيضَةً أَوْ نُفَسَاءَ**».

man enter into them without a lower garment, and let no woman enter into them barring a patient or one confined during the period of postpartum."

3749- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade both men and women to enter the common bathrooms, and later on he gave concession to men to enter them while wearing their lower garments, and he gave no concession to women.

3750- It is narrated on the authority of Abu Al-Malih Al-Hudhali that some women belonging to Hims asked A'ishah to admit them, thereupon she said to them: You then are of those who enter the common bathrooms. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Any woman who takes off her clothes in a place other than the house of her husband, has, indeed, torn the curtain (of shyness) between her and Allah Almighty."

[39] What About Tinting One's Body With The Washing Chemical

3751- It is narrated on the authority of Umm Salamah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" got his body tinted (with the washing chemical), he would start with his privates (which he would do by himself), and then the whole of his body would be done by his wife.

3752- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" got his body tinted (with washing chemical), and he did his pubic area with his own hand.

[40] What About Storytelling

3753- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None should tell stories to the people (by way of instructing and admonishing them) barring an imam, one ordered to do so (on behalf of the imam), or a two-sided adulator."

3754- It is narrated on the authority of Ibn Umar that he said: There was no storytelling during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar.

[41] What About Poetry

3755- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No

3749 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ، قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ عَنْ أَبِي عُذْرَةَ؛ قَالَ: (وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ) عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ، نَهَى الرِّجَالَ وَالنِّسَاءَ مِنَ الْحَمَّامَاتِ. ثُمَّ رَخَّصَ لِلرِّجَالِ أَنْ يَدْخُلُوهَا فِي الْمَيَازِرِ. وَلَمْ يُرَخِّصْ لِلنِّسَاءِ.

3750 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي الْمَلِيحِ الْهُذَلِيِّ أَنَّ نِسْوَةً مِنْ أَهْلِ حِمْصَ اسْتَأْذَنَّ عَلَى عَائِشَةَ. فَقَالَتْ: لَعَلَّكُنَّ مِنَ اللَّوَاتِي يَدْخُلْنَ الْحَمَّامَاتِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«أَيُّمَا امْرَأَةٍ وَضَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا، فَقَدْ هَتَكَتْ سِتْرَ مَا بَيْنَهَا وَبَيْنَ اللَّهِ»**.

39 ـ بابُ الاطِّلاءِ بالنُّورَةِ

3751 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اطَّلَى، بَدَأَ بِعَوْرَتِهِ فَطَلاَهَا بِالنُّورَةِ. وَسَائِرَ جَسَدِهِ، أَهْلُهُ.

3752 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ كَامِلٍ أَبِي الْعَلاَءِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ اطَّلَى وَوَلِيَ عَانَتَهُ بِيَدِهِ.

40 ـ بابُ القَصَصِ

3753 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْهِقْلُ بْنُ زِيَادٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ الأَسْلَمِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يَقُصُّ عَلَى النَّاسِ إِلاَّ أَمِيرٌ أَوْ مَأْمُورٌ أَوْ مُرَاءٍ»**.

3754 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: لَمْ يَكُنِ الْقَصَصُ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ، وَلاَ زَمَنِ أَبِي بَكْرٍ، وَلاَ زَمَنِ عُمَرَ.

41 ـ بابُ الشِّعْرِ

3755 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ مِنَ الشِّعْرِ لَحِكْمَةً»**.

doubt, from amongst the (statements and verses of) poetry, there are (such as implying) wisdom."

3756- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, from amongst the (statements and verses of) poetry, there are (such as implying) items of wisdom."

3757- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The truest statement said by a poet is that of Labid: "Behold! Everything barring Allah is false!" and Umayyah Ibn Abu As-Salt was about to embrace Islam (as shown from his poetry)."

3758- It is narrated on the authority of Amr Ibn Ash-Sharid that he said: I recited about one hundred poetic verses composed by Umayyah Ibn Abu As-Salt to the Messenger of Allah "Allah's blessing and peace be upon him", after each one he said: "Give me more!" he further said: "He (Umayyah) was about to embrace Islam."

[42] What Is Undesirable Of Poetry

3759- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To get the inside of a man filled with matter so much that he eats is much better for him than to get it filled with poetry (which might occupy him from the celebration of Allah Almighty)."

3760- It is narrated on the authority of Sa'd Ibn Abu Waqqas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To get the inside of anyone of you filled with matter so much that he eats is much better for him than to get it filled with poetry (which might occupy him from the celebration of Allah Almighty)."

3761- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the one who tells the greatest lie is a man who lampoons another, with the result that he lampoons the whole tribe, a man who claims he belongs to somebody else other than his father, and thus ascribes adultery to his mother."

[43] What About Playing With Dice

3762- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who plays with dice has, indeed, disobeyed Allah and His Messenger."

3756 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**إِنَّ مِنَ الشِّعْرِ حِكَماً**».

3757 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيدٍ:**

أَلاَ كُلُّ شَيْءٍ، مَا خَلاَ اللَّهَ، بَاطِلُ

وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ».

3758 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَىٰ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ؛ قَالَ: أَنْشَدْتُ رَسُولَ اللَّهِ ﷺ، مِائَةَ قَافِيَةٍ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ. يَقُولُ بَيْنَ كُلِّ قَافِيَةٍ: «**هِيهِ**» وَقَالَ: «**كَادَ أَنْ يُسْلِمَ**».

42 ـ بَابُ مَا كُرِهَ مِنَ الشِّعْرِ

3759 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لأَنْ يَمْتَلِىءَ جَوْفُ الرَّجُلِ قَيْحاً حَتَّى يَرِيَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْراً**».

إِلاَّ أَنَّ حَفْصاً لَمْ يَقُلْ: يَرِيَهُ.

3760 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لأَنْ يَمْتَلِىءَ جَوْفُ أَحَدِكُمْ قَيْحاً حَتَّى يَرِيَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْراً**».

3761 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَعْظَمَ النَّاسِ فِرْيَةً، لَرَجُلٌ هَاجَىٰ رَجُلاً، فَهَجَا الْقَبِيلَةَ بِأَسْرِهَا. وَرَجُلٌ انْتَفَى مِنْ أَبِيهِ، وَزَنَّى أُمَّهُ**».

43 ـ بَابُ اللَّعِبِ بِالنَّرْدِ

3762 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَعِبَ بِالنَّرْدِ، فَقَدْ عَصَىٰ اللَّهَ وَرَسُولَهُ**».

3763- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who plays with dice seems as if he has dipped his hand in the flesh and blood of the swine."

[44] What About Playing With Pigeons

3764- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" caught a glimpse of a man pursuing a bird, thereupon he said: "(Such as does so is like) a devil, who pursues (the traces of) a devil."

3765- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man pursuing a pigeon, thereupon he said: "(Such as does so is like) a devil, who pursues (the traces of) a devil."

3766- It is narrated on the authority of Uthman Ibn Affan that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man running after a pigeon, thereupon he said: "(Such as does so is like) a devil, who pursues (the traces of) a devil."

3767- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man pursuing a pigeon, thereupon he said: "(Such as does so is like) a devil, who pursues (the traces of) a devil."

[45] It Is Undesirable To Be In Solitude

3768- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you knows how (grievous) is the solitude, none would ever walk alone at night."

[46] Extinguishing The Fire On Going To Bed (At Night)

3769- It is narrated on the authority of Salim from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not leave fire in your houses when you intend to go to bed."

3770- It is narrated on the authority of Abu Musa that he said: A house in Medina was burnt with his inhabitants, and when a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "No doubt, the fire is an enemy to you, so, when you go to bed, you should extinguish it (to hold back its evil) from you."

3763 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ لَعِبَ بِالنَّرْدَشِيرِ فَكَأَنَّمَا غَمَسَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ، وَدَمِهِ**».

44 ـ بابُ اللَّعِبِ بالحَمَامِ

3764 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ نَظَرَ إِلَى إِنْسَانٍ يَتْبَعُ طَائِراً فَقَالَ: «**شَيْطَانٌ يَتْبَعُ شَيْطَاناً**».

3765 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ رَجُلاً يَتْبَعُ حَمَامَةً فَقَالَ: «**شَيْطَانٌ يَتْبَعُ شَيْطَانَةً**».

3766 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ الطَّائِفِيُّ. حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَىٰ رَجُلاً وَرَاءَ حَمَامَةٍ فَقَالَ: «**شَيْطَانٌ يَتْبَعُ شَيْطَانَةً**».

3767 ـ **حدّثنا** أَبُو نَصْرٍ، مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا رَوَّادُ بْنُ الْجَرَّاحِ. حَدَّثَنَا أَبُو سَاعِدٍ السَّاعِدِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: رَأَىٰ رَسُولُ اللَّهِ ﷺ، رَجُلاً يَتْبَعُ حَماماً. فَقَالَ: «**شَيْطَانٌ يَتْبَعُ شَيْطَاناً**».

45 ـ بابُ كَرَاهِيَةِ الوَحْدَةِ

3768 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ يَعْلَمُ أَحَدُكُمْ مَا فِي الْوَحْدَةِ، مَا سَارَ أَحَدٌ بِلَيْلٍ وَحْدَهُ**».

46 ـ بابُ إطْفَاءِ النَّارِ عِنْدَ المَبِيتِ

3769 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ**».

3770 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ. فَحُدِّثَ النَّبِيُّ ﷺ بِشَأْنِهِمْ. فَقَالَ: «**إِنَّمَا هٰذِهِ النَّارُ عَدُوٌّ لَكُمْ. فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ**».

3771- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us (to do many things) and he forbade us (to do many things): he ordered us to extinguish our lamps (on our going to bed at night).

[47] It Is Forbidden To Alight On The Main Road

3772- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither alight, nor answer the call of nature on main streets of the road."

[48] When Three Persons Ride A Mount

3773- It is narrated on the authority of Abdullah Ibn Ja'far that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey, he would be received by us (on the way); and once, he was received by both me and Al-Hasan and Al-Husain, thereupon he carried one of us in front of him, and made the other ride behind him, (and we kept so) until we entered Medina.

[49] Covering The Books (And Documents) With Dust

3774- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cover your documents (or make them fall on dust), so that it would be more successful for them (to achieve what is required), for indeed, the dust is blessed."

[50] Let No Two Persons Speak Privately To One Another On The Exclusion Of The Third

3775- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are three, let no two (of you) speak to one another privately on the exclusion of the third, lest that would sadden him."

3776- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that two persons should speak to one another privately on the exclusion of the third (in case they are three).

[51] If One Has Arrows, Let Him Take Hold Of Their Blades

3777- It is narrated on the authority of Sufyan Ibn Uyainah that he said: I asked Amr Ibn Dinar: Did you hear Jabir Ibn Abdullah having said: Once, a man having arrows passed by the mosque, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Catch hold of their blades"? he answered in the affirmative.

3771 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عَبْدِ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ وَنَهَانَا. فَأَمَرَنَا أَنْ نُطْفِىءَ سِرَاجَنَا.

47 ـ بابُ النَّهْيِ عَنِ النُّزُولِ على الطَّرِيقِ

3772 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَنْزِلُوا عَلَى جَوَادِّ الطَّرِيقِ، وَلاَ تَقْضُوا عَلَيْهَا الْحَاجَاتِ**».

48 ـ بابُ رُكُوبِ ثَلاثَةٍ على دَابَّةٍ

3773 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عَاصِمٍ. حَدَّثَنَا مُوَرِّقٌ الْعِجْلِيُّ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِنَا. قَالَ: فَتُلُقِّيَ بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ. قَالَ: فَحَمَلَ أَحَدَنَا بَيْنَ يَدَيْهِ، وَالآخَرَ خَلْفَهُ، حَتَّى قَدِمْنَا الْمَدِينَةَ.

49 ـ بابُ تَتْرِيبِ الكِتَابِ

3774 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا بَقِيَّةُ. أَنْبَأَنَا أَبُو أَحْمَدَ الدِّمَشْقِيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**تَرِّبُوا صُحُفَكُمْ، أَنْجَحُ لَهَا. إِنَّ التُّرَابَ مُبَارَكٌ**».

50 ـ بابٌ «لا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ»

3775 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا كُنْتُمْ ثَلاثَةً، فَلاَ يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا. فَإِنَّ ذٰلِكَ يَحْزُنُهُ**».

3776 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ.

51 ـ بابٌ «مَنْ كَانَ مَعَهُ سِهَامٌ فَلْيَأْخُذْ بِنِصَالِهَا»

3777 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرَّ رَجُلٌ بِسِهَامٍ فِي الْمَسْجِدِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَمْسِكْ بِنِصَالِهَا؟**» قَالَ: نَعَمْ.

3778- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you having arrows passes by in our mosque or market, let him catch or take hold of their blades with his hand, lest they would cause harm to one of the Muslims."

[52] The Reward Of (Keeping And Reciting) The Qur'an

3779- It is narrated on the authority of A'ishah: The Prophet "Allah's blessing and peace be upon him" said: "Such as recites the Qur'an competently (and masters it by heart), will be with the noble righteous scribes (in Heaven). Such as exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."

3780- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It will be said to the keeper and reciter of the Qur'an once he is admitted to the Garden: Recite and come up! He will keep reciting and coming up a degree for each Holy Verse (he recites) until he recites the last of what he keeps."

3781- It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the Qur'an will come in the form of a pale man, and say (to such as keeps it by heart and recites it): "I'm the one who made you sleepless at night, and caused you to be thirsty by day (because of your reciting regularly).""

3782- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Does anyone of you like, when he returns to his family, to find three pregnant huge fat she-camels?" we answered in the affirmative, thereupon he said: "Then, to have anyone of you recite three Holy Verses in his prayer is much better for him than to have three pregnant huge fat she-camels."

3783- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the Qur'an is like the tied camels: if their owner keeps tying them with their strings, he will succeed to keep them with him, and if he loosens their strings, they will flee away."

3784- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah Almighty says: "I divided (Al-Fatihah recited in) the prayer into two parts between Me and My servant, and he would have whatever he asked for." The Messenger of Allah "Allah's blessing and peace be upon

3778 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَى نِصَالِهَا بِكَفِّهِ، أَنْ تُصِيبَ أَحَداً مِنَ الْمُسْلِمِينَ بِشَيْءٍ. أَوْ فَلْيَقْبِضْ عَلَى نِصَالِهَا**».

52 ـ بابُ ثَوَابِ الْقُرْآنِ

3779 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ. وَالَّذِي يَقْرَأُهُ يَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ اثْنَانِ**».

3780 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. أَنْبَأَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُقَالُ لِصَاحِبِ الْقُرْآنِ، إِذَا دَخَلَ الْجَنَّةَ: اقْرَأْ وَاصْعَدْ. فَيَقْرَأُ وَيَصْعَدُ، بِكُلِّ آيَةٍ، دَرَجَةً. حَتَّى يَقْرَأَ آخِرَ شَيْءٍ مَعَهُ**».

3781 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ بَشِيرِ بْنِ مُهَاجِرٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ كَالرَّجُلِ الشَّاحِبِ. فَيَقُولُ: أَنَا الَّذِي أَسْهَرْتُ لَيْلَكَ، وَأَظْمَأْتُ نَهَارَكَ**».

3782 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيُحِبُّ أَحَدُكُمْ، إِذَا رَجَعَ إِلَى أَهْلِهِ، أَنْ يَجِدَ فِيهِ ثَلاَثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟**» قُلْنَا: نَعَمْ. قَالَ: «**فَثَلاَثُ آيَاتٍ يَقْرَأُهُنَّ أَحَدُكُمْ فِي صَلاَتِهِ، خَيْرٌ لَهُ مِنْ ثَلاَثِ خَلِفَاتٍ سِمَانٍ عِظَامٍ**».

3783 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَثَلُ الْقُرْآنِ مَثَلُ الإِبِلِ الْمُعَقَّلَةِ. إِنْ تَعَاهَدَهَا صَاحِبُهَا بِعُقُلِهَا أَمْسَكَهَا عَلَيْهِ. وَإِنْ أَطْلَقَ عُقُلَهَا ذَهَبَتْ**».

3784 ـ **حدّثنا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلاَةَ بَيْنِي وَبَيْنَ عَبْدِي شَطْرَيْنِ. فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي. وَلِعَبْدِي مَا سَأَلَ**». قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اقْرَأُوا: يَقُولُ الْعَبْدُ:** ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ [الفاتحة: 2] **فَيَقُولُ اللَّهُ عَزَّ**

him" further said: "If the servant said: "Praise be to Allah, the Cherisher and Sustainer of the worlds", Allah Almighty would say: "My servant praised me, and he would have whatever he asked for." If he said: "Most Gracious, Most Merciful", Allah Almighty would say: "My servant commended Me, and he would have whatever he asked for." If he said: "The Cherisher of The Day of Judgement", Allah Almighty would say: "My servant glorified Me, and this is for Me, and this Holy Verse is two parts between Me and My servant." If the servant said: "Thy we worship and from Thy we seek for help", Allah Almighty would say: "This is something between Me and My servant, and My servant would have whatever he asked for, and the concluding Holy Verse of the Surah is for My servant." If the servant said: "Guide us to the straight path; the path of those upon whom You have bestowed grace, and not those upon whom wrath falls, nor those who are perverse", Allah Almighty would say: "This is for My slave, and he would get whatever he asked for"."

3785- It is narrated on the authority of Abu Sa'id Ibn Al-Mu'alla that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not teach you the greatest Surah in the Holy Qur'an before I come out of the mosque?" so, when the Messenger of Allah "Allah's blessing and peace be upon him" intended to come out, I reminded him, and he said: "(It is the Surah of Al-Fatihah which starts with: "In the Name of Allah, Most Gracious, Most Merciful) Praise be to Allah..." It is the seven repeatedly recited Verses, and the Grand Holy Qur'an given to me (by Allah)."

3786- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A thirty-Verse Surah in the Holy Qur'an kept interceding for its keeper (and reciter) until (his sins) were forgiven for him: It is: "Blessed be He in Whose hands is Dominion; and He over all things has Power.""

3787- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: He is Allah, the One and Only" is equal (in reward) one-third the Holy Qur'an."

3788- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: He is Allah, the One and Only" is equal (in reward) to one-third the Qur'an."

3789- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

وَجَلَّ: حَمِدَنِي عَبْدِي، وَلِعَبْدِي مَا سَأَلَ. فَيَقُولُ: ﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾ [الفاتحة: 3] **فَيَقُولُ: أَثْنَىٰ عَلَيَّ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ. يَقُولُ: ﴿مَٰلِكِ يَوْمِ ٱلدِّينِ﴾** [الفاتحة: 4] **فَيَقُولُ اللَّهُ: مَجَّدَنِي عَبْدِي. فَهٰذَا لِي. وَهٰذِهِ الآيَةُ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ. يَقُولُ الْعَبْدُ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾** [الفاتحة: 5] **يَعْنِي فَهٰذِهِ بَيْنِي وَبَيْنَ عَبْدِي. وَلِعَبْدِي مَا سَأَلَ. وَآخِرُ السُّورَةِ لِعَبْدِي. يَقُولُ الْعَبْدُ: ﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾** [الفاتحة: 6 ـ 7] **فَهٰذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».**

3785 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ حَبِيبِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّىٰ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**أَلاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ؟**». قَالَ: فَذَهَبَ النَّبِيُّ ﷺ لِيَخْرُجَ. فَأَذْكَرْتُهُ فَقَالَ: «**﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ وَهِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ**».

3786 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَبَّاسٍ الْجُشَمِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ سُورَةً فِي الْقُرْآنِ، ثَلاَثُونَ آيَةً، شَفَعَتْ لِصَاحِبِهَا، حَتَّى غُفِرَ لَهُ: ﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾**».

3787 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ. حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ**».

3788 ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾، تَعْدِلُ ثُلُثَ الْقُرْآنِ**».

3789 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**﴿ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ**».

said: "Say: He is Allah, the One and Only: Allah, Self-Eternal, Absolute." is equal (in reward) to one-third the Holy Qur'an."

[53] The Excellence Of The Celebration (Of The Praises Of Allah)

3790- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not guide you to the best of your deeds, the dearest in the Sight of (Allah) your King, with the help of which you receive the highest degrees, and further that is better for you than to give both gold and silver (in charity), and better for you than to meet your enemies, and have mutual losses?" they said: "What is that O Messenger of Allah?" he said: "It is to celebrate (the Praises of) Allah."

It is further narrated that Mu'adh Ibn Jabal said: "There is no deed done by anyone, more fitting to deliver him from the punishment of Allah Almighty than to celebrate (the Praises of) Allah."

3791- It is narrated on the authority of both Abu Hurairah and Abu Sa'id that they affirmed that the Messenger of Allah "Allah's blessing and peace be upon him" had said: "No people sat in a gathering, in which they celebrate (the Praises of) Allah but that the angels surround them, mercy covers up them, tranquility comes down upon them, and Allah Almighty makes a mention of them in front of those in His Presence."

3792- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I'm with My servant whenever he celebrates (the Praises of) Me, and his lips move with My (Name and Glory)."

3793- It is narrated on the authority of Abdullah Ibn Busr that a Bedouin said to the Messenger of Allah "Allah's blessing and peace be upon him": "No doubt, the laws of Islam have become great in number upon me: so, tell me of a thing, to which I could stick (to have the reward of what I miss)." On that he said: "Keep your tongue wet with the celebration of (the Praises of) Allah Almighty."

[54] The Superiority Of "There Is No God But Allah"

3794- It is narrated on the authority of Abu Hurairah and Abu Sa'id that they affirmed that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a servant (of Allah) says: "There is no god (to be worshipped) but Allah; and Allah is Greater", Allah Almighty says: "My servant has told the truth: There is no god (to be worshipped) but I; and I am Greater"; and when a servant (of Allah) says: "There is no god (to be

53 ـ بابُ فَضْلِ الذِّكْرِ

3790 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ، مَوْلَى ابْنِ عَيَّاشٍ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ أَبِي الدَّرْدَاءِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَلاَ أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَرْضَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعِهَا فِي دَرَجَاتِكُمْ، وَخَيْرٍ لَكُمْ مِنْ إِعْطَاءِ الذَّهَبِ وَالْوَرِقِ، وَمِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ، وَيَضْرِبُوا أَعْنَاقَكُمْ؟**» قَالُوا: وَمَا ذَاكَ؟ يَا رَسُولَ اللَّهِ قَالَ: «**ذِكْرُ اللَّهِ**».

وَقَالَ مُعَاذُ بْنُ جَبَلٍ: مَا عَمِلَ امْرُؤٌ بِعَمَلٍ، أَنْجَىٰ لَهُ مِنْ عَذَابِ اللَّهِ عَزَّ وَجَلَّ، مِنْ ذِكْرِ اللَّهِ.

3791 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ يَشْهَدَانِ بِهِ عَلَى النَّبِيِّ ﷺ قَالَ: «**مَا جَلَسَ قَوْمٌ مَجْلِساً يَذْكُرُونَ اللَّهَ فِيهِ، إِلاَّ حَفَّتْهُمُ الْمَلاَئِكَةُ، وَتَغَشَّتْهُمُ الرَّحْمَةُ، وَتَنَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ**».

3792 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: أَنَا مَعَ عَبْدِي إِذَا هُوَ ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ**».

3793 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ. أَخْبَرَنِي عَمْرُو بْنُ قَيْسٍ الْكِنْدِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ؛ أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللَّهِ ﷺ: إِنَّ شَرَائِعَ الإِسْلاَمِ قَدْ كَثُرَتْ عَلَيَّ. فَأَنْبِئْنِي مِنْهَا بِشَيْءٍ أَتَشَبَّثُ بِهِ. قَالَ: «**لاَ يَزَالُ لِسَانُكَ رَطْباً مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ**».

54 ـ بابُ فَضْلِ لا إِلٰه إِلاّ الله

3794 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ حَمْزَةَ الزَّيَّاتِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ؛ أَنَّهُ شَهِدَ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: «**إِذَا قَالَ الْعَبْدُ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ، قَالَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: صَدَقَ عَبْدِي. لاَ إِلٰهَ إِلاَّ أَنَا وَأَنَا أَكْبَرُ. وَإِذَا قَالَ الْعَبْدُ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ. قَالَ: صَدَقَ عَبْدِي. لاَ إِلٰهَ إِلاَّ أَنَا وَحْدِي. وَإِذَا قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ لاَ**

worshipped) but Allah Alone", Allah Almighty says: "My servant has told the truth: There is no god (to be worshipped) but I Alone"; and when he says: "There is no god (to be worshipped) but Allah, with Whom there is no partner", He says: "My servant has told the truth: There is no god (to be worshipped) but I, and there is no partner with Me"; and if he says: "There is no god (to be worshipped) but Allah, to Whom be the dominion, and to Whom be the praise", He says: "My servant has told the truth: There is no god (to be worshipped) but I, to Me be the dominion, and to Me be the praise"; and when he says: "There is no god (to be worshipped) but Allah, and there is neither might nor power but with Allah", He says: "My servant has told the truth: There is no god (to be worshipped) but I, and there is neither might nor power but with Me." Abu Ishaq further said: Then, Al-Agharr said something which I did not understand. I asked Abu Ja'far about it, and he said: He, who is endowed with (the privilege of saying) them on death, the fire will not touch him.

3795- It is narrated on the authority of Su'da Al-Murriyyah that Umar came upon Talhah just after the death of the Messenger of Allah "Allah's blessing and peace be upon him", and he asked him: "Why do you seem to be sad? Are you disturbed by the caliphate of (Abu Bakr) your cousin?" he said: "No, but I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "I know a statement, and no one says it on his death but that it will come to be a (source of) light for his document, and both his body and soul will find it (a source of) mercy and satisfaction on death", and indeed, I did not ask him about it until he died." On that Umar said: "I know it: it is the same which he wanted (Abu Talib) his paternal uncle to say, and indeed, had he known there was something more ready to deliver him (from the fire of Hell), surely, he would have ordered him to do it."

3796- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No soul dies and bears testimony (on death) that there is no god (to be worshipped) but Allah, and that I'm the Messenger of Allah "Allah's blessing and peace be upon him", out of certainty of faith, but that Allah will forgive (all sins) for it."

3797- It is narrated on the authority of Umm Hani' that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no deed superior to (The testimony that) "There is no god (to be worshipped) but Allah" and no sin does it leave (but that it will be forgiven)."

شَرِيكَ لَهُ. قَالَ: صَدَقَ عَبْدِي. لاَ إِلٰهَ إِلاَّ أَنَا. وَلاَ شَرِيكَ لِي. وَإِذَا قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ. قَالَ: صَدَقَ عَبْدِي. لاَ إِلٰهَ إِلاَّ أَنَا، لِيَ الْمُلْكُ وَلِيَ الْحَمْدُ. وَإِذَا قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. قَالَ: صَدَقَ عَبْدِي. لاَ إِلٰهَ إِلاَّ أَنَا، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِي».

قَالَ أَبُو إِسْحَاقَ: ثُمَّ قَالَ الأَغَرُّ شَيْئاً لَمْ أَفْهَمْهُ. قَالَ فَقُلْتُ لِأَبِي جَعْفَرٍ: مَا قَالَ؟ فَقَالَ: مَنْ رُزِقَهُنَّ عِنْدَ مَوْتِهِ لَمْ تَمَسَّهُ النَّارُ.

3795 ـ **حدّثنا** هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ مِسْعَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ يَحْيَىٰ بْنِ طَلْحَةَ، عَنْ أُمِّهِ سُعْدَى الْمُرِّيَّةِ؛ قَالَتْ: مَرَّ عُمَرُ بِطَلْحَةَ، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: مَا لَكَ كَئِيباً؟ أَسَاءَتْكَ إِمْرَةُ ابْنِ عَمِّكَ؟ قَالَ: لاَ. وَلٰكِنْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنِّي لأَعْلَمُ كَلِمَةً، لاَ يَقُولُهَا أَحَدٌ عِنْدَ مَوْتِهِ، إِلاَّ كَانَتْ نُوراً لِصَحِيفَتِهِ. وَإِنَّ جَسَدَهُ وَرُوحَهُ لَيَجِدَانِ لَهَا رَوْحاً عِنْدَ الْمَوْتِ**» فَلَمْ أَسْأَلْهُ حَتَّى تُوُفِّيَ. قَالَ: أَنَا أَعْلَمُهَا. هِيَ الَّتِي أَرَادَ عَمَّهُ عَلَيْهَا. وَلَوْ عَلِمَ أَنَّ شَيْئاً أَنْجَى لَهُ مِنْهَا، لأَمَرَهُ.

3796 ـ **حدّثنا** عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ. حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ هِصَّانَ بْنِ الْكَاهِلِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ نَفْسٍ تَمُوتُ تَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ ﷺ، يَرْجِعُ ذٰلِكَ إِلَى قَلْبِ مُوقِنٍ، إِلاَّ غَفَرَ اللَّهُ لَهَا**».

3797 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ. حَدَّثَنِي مُحَمَّدُ بْنُ عُقْبَةَ عَنْ أُمِّ هَانِىءٍ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ إِلٰهَ إِلاَّ اللَّهُ، لاَ يَسْبِقُهَا عَمَلٌ، وَلاَ تَتْرُكُ ذَنْباً**».

3798- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says one hundred times a day: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise: and He has power over all things", will receive (a reward) equal to (emancipating) ten slaves, one hundred good deeds will be written for him, one hundred evil deeds will be plotted out from him, and it will act as safeguard for him from Satan for the whole day to the night, and none will do better than what he does barring such as says more (than that)."

3799- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says after the Morning prayer: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and with Whose Hand be the good: and He has power over all things", will receive (a reward) like (that of) emancipating an Arab slave."

[55] The Superiority Of Such As Praise Allah Almighty

3800- It is narrated on the authority of Jabir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The best celebration (of Allah's Praises) is to say: "There is no god (to be worshipped) but Allah", and the best supplication is to say: "Praise be to Allah.""

3801- It is narrated on the authority of Qudamah Ibn Ibrahim Al-Jumahi that he used to visit Abdullah Ibn Umar Ibn Al-Khattab since he was a boy, having two garments dyed with yellowish discharge. Once, Abdullah related to them from the Messenger of Allah "Allah's blessing and peace be upon him" that one of Allah's servants said: "O Lord! Praise be to You as it should be fitting for the Majesty of Your Countenance and Great Sovereignty!" on that the two angels (appointed to write the deeds) were put to trouble, since they did not know how to write it. They ascended to the heaven and said: "O Lord! One of Your servants said a statement, which we did not know how to write it." He Almighty said, and He knows what His servants said: "What has My servant said?" they said: "O Lord! He said: "Praise be to You as it should be fitting for the Majesty of Your Countenance, and Great Sovereignty!"" on that Allah Almighty said:

3798 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مَالِكِ بْنِ أَنَسٍ. أَخْبَرَنِي سُمَيٌّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَالَ، فِي يَوْمٍ، مِائَةَ مَرَّةٍ: لاَ إِلٰهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكُنَّ لَهُ حِرْزاً مِنَ الشَّيْطَانِ، سَائِرَ يَوْمِهِ إِلَى اللَّيْلِ. وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا أَتَىٰ بِهِ، إِلاَّ مَنْ قَالَ أَكْثَرَ**».

3799 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسَىٰ بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ قَالَ، فِي دُبُرِ صَلاَةِ الْغَدَاةِ: لاَ إِلٰهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَ كَعَتَاقِ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ**».

55 ـ بابُ فَضْلِ الحَامِدِينَ

3800 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا مُوسَىٰ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرِ بْنِ بَشِيرِ بْنِ الْفَاكِهِ؛ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، ابْنَ عَمِّ جَابِرٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَفْضَلُ الذِّكْرِ، لاَ إِلٰهَ إِلاَّ اللَّهِ. وَأَفْضَلُ الدُّعَاءِ، الْحَمْدُ لِلَّهِ**».

3801 ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا صَدَقَةُ بْنُ بَشِيرٍ، مَوْلَىٰ الْعُمَرِيِّينَ، قَالَ: سَمِعْتُ قُدَامَةَ بْنَ إِبْرَاهِيمَ الْجُمَحِيَّ يُحَدِّثُ أَنَّهُ كَانَ يَخْتَلِفُ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، وَهُوَ غُلاَمٌ. وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ. قَالَ: فَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَهُمْ: «**أَنَّ عَبْداً مِنْ عِبَادِ اللَّهِ قَالَ: يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلاَلِ وَجْهِكَ وَلِعَظِيمِ سُلْطَانِكَ. فَعَضَّلَتْ بِالْمَلَكَيْنِ. فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَانِهَا. فَصَعِدَا إِلَى السَّمَاءِ وَقَالاَ: يَا رَبَّنَا إِنَّ عَبْدَكَ قَدْ قَالَ مَقَالَةً لاَ نَدْرِي كَيْفَ نَكْتُبُهَا. قَالَ اللَّهُ عَزَّ وَجَلَّ، وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟ قَالاَ: يَا رَبِّ إِنَّهُ قَالَ: يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلاَلِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَقَالَ اللَّهُ، عَزَّ وَجَلَّ، لَهُمَا: اكْتُبَاهَا كَمَا قَالَ عَبْدِي حَتَّى يَلْقَانِي فَأَجْزِيَهُ بِهَا**».

"Write it just as it has been said by My servant until he meets Me (on the Day of Judgement), so that I will give him reward for it."

3802- It is narrated on the authority of Abd Al-Jabbar Ibn Wa'il from his father that he said: I was offering prayer with the Messenger of Allah "Allah's blessing and peace be upon him" when a man said: "Praise be to Allah, as much, good and blessed as it should be!" When the Messenger of Allah "Allah's blessing and peace be upon him" concluded the prayer he asked: "Who has said that (statement)?" the man said: "I have done, with no intention but good." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the gates of the heaven have been opened to it, and nothing averted it from reaching the Throne (of Authority to receive a quick response)."

3803- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw something he liked, he would say: "Praise be to Allah, with Whose Favour the good things are done!" and whenever he saw something he disliked he would say: "Praise be to Allah on whichever state (one is)."

3804- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "Praise be to Allah on whichever state (one is): O Lord! I seek refuge with You from (being in) the state of the denizens of the fire (of Hell)."

3805- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No favour is granted by Allah to one of his servants, for which he says: "Praise be to Allah" but that whatever (praise) he gives is much better than whatever (favour) he takes."

[56] The Excellence Of Glorifying (Allah)

3806- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "There are two words, and even though they are so much light (or easy) for one's tongue to say, they are so much heavy in weight of one's scale (of justice), so much dearer to (Allah) Most Gracious.. They are: "Glorified be Allah, by whose praise (I exalt Him)! Glorified be Allah, the great!""

3807- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" passed by him while he was planting. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "O Abu Hurairah! What is that which you are sowing?" he said: I said to him "Some plants for me." On that he said to

3802 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ؛ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ، فَقَالَ رَجُلٌ: الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ. فَلَمَّا صَلَّى النَّبِيُّ ﷺ قَالَ: «**مَنْ ذَا الَّذِي قَالَ هٰذَا؟**» قَالَ الرَّجُلُ: أَنَا. وَمَا أَرَدْتُ إِلاَّ الْخَيْرَ. فَقَالَ: «**لَقَدْ فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ. فَمَا نَهْنَهَهَا شَيْءٌ دُونَ الْعَرْشِ**».

3803 ـ حدّثنا هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ، أَبُو مَرْوَانَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا رَأَىٰ مَا يُحِبُّ قَالَ: «**الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ**». وَإِذَا رَأَىٰ مَا يَكْرَهُ قَالَ: «**الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ**».

3804 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ مُوسَىٰ بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. رَبِّ أَعُوذُ بِكَ مِنْ حَالِ أَهْلِ النَّارِ**».

3805 ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا أَبُو عَاصِمٍ عَنْ شَبِيبِ بْنِ بِشْرٍ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَقَالَ: الْحَمْدُ لِلَّهِ، إِلاَّ كَانَ الَّذِي أَعْطَاهُ أَفْضَلَ مِمَّا أَخَذَ**».

56 ـ بابُ فَضْلِ التَّسْبِيحِ

3806 ـ حدّثنا أَبُو بِشْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كَلِمَتَانِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمٰنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ**».

3807 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي سِنَانٍ، عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ وَهُوَ يَغْرِسُ غَرْساً، فَقَالَ: «**يَا أَبَا هُرَيْرَةَ مَا الَّذِي تَغْرِسُ؟**» قُلْتُ: غِرَاساً لِي. قَالَ:

him: "Should I not guide you to plants, much better for you than that?" I said: "Yes, O Messenger of Allah." He said: "Say: "Glory be to Allah; Praise be to Allah; Allah is Greater; and there is neither might nor power but with Allah" so that by each one of those (statements), a tree will be planted for you in the Garden."

3808- It is narrated on the authority of Ibn Abbas from Juwairiyah that the Messenger of Allah "Allah's blessing and peace be upon him" passed by her when or after he had offered the Morning prayer, and she was celebrating (the Praises of) Allah; and when the day rose high, or when it was midday, he returned and she was in the same state (of celebration). On that he said to her: "Since I left you (and returned), I said four statements thrice, which are graver and more weighty than what you were saying: they are: "Glorified be Allah as much as the number of His creation; Glorified be Allah as much as the Good Pleasure of His Own Self; Glorified be Allah as much as the weight of His Throne (of Authority); Glorified be Allah as much as the continuum of His Words!""

3809- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of the Majesty of Allah such Glorification, affirming monotheism (i.e. the statement "There is no god but Allah"), and praising (Allah), turn round the Throne (of Authority), sounding like the sounding of bees, making a mention of him who utters them: does one not like to have such as makes or keeps making a mention of him (in the Presence of Allah Almighty)?"

3810- It is narrated on the authority of Umm Hani' that she said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Guide me to a deed (which might be a source of benefit for me) for I've grown too old, weak and fat (to do more deeds)." On that he said: "To magnify Allah one hundred times, praise Allah one hundred times, and glorify Allah one hundred times is much better for you than to offer one hundred reined saddled horses in the Cause of Allah, to sacrifice one hundred camels and even (to emancipate) one hundred slaves."

3811- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Four statements are the best of speech, and there is no harm on you to start with whichever of them: "Glory be to Allah; praise be to Allah; there is no god (to be worshipped) but Allah; and Allah is Greater.""

«أَلاَ أَدُلُّكَ عَلَى غِرَاسٍ خَيْرٍ لَكَ مِنْ هٰذَا؟» قَالَ: بَلَىٰ. يَا رَسُولَ اللَّهِ قَالَ: **«قُلْ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ، يُغْرَسْ لَكَ، بِكُلِّ وَاحِدَةٍ، شَجَرَةٌ فِي الْجَنَّةِ»**.

3808 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مِسْعَرٌ. حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي رِشْدِينَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ؛ قَالَتْ: مَرَّ بِهَا رَسُولُ اللَّهِ ﷺ، حِينَ صَلَّى الْغَدَاةَ، أَوْ بَعْدَمَا صَلَّى الْغَدَاةَ، وَهِيَ تَذْكُرُ اللَّهَ. فَرَجَعَ حِينَ ارْتَفَعَ النَّهَارُ، (أَوْ قَالَ انْتَصَفَ) وَهِيَ كَذٰلِكَ. فَقَالَ: **«لَقَدْ قُلْتُ، مُنْذُ قُمْتُ عَنْكِ: أَرْبَعَ كَلِمَاتٍ، ثَلاَثَ مَرَّاتٍ. وَهِيَ أَكْثَرُ وَأَرْجَحُ (أَوْ أَوْزَنُ) مِمَّا قُلْتِ: سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ. سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ. سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ. سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ»**.

3809 ـ حدّثنا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ عَنْ مُوسَىٰ بْنِ أَبِي عِيسَىٰ الطَّحَّانِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَوْ عَنْ أَخِيهِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مِمَّا تَذْكُرُونَ مِنْ جَلاَلِ اللَّهِ، التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّحْمِيدَ. يَنْعَطِفْنَ حَوْلَ الْعَرْشِ. لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ. تُذَكِّرُ بِصَاحِبِهَا. أَمَا يُحِبُّ أَحَدُكُمْ أَنْ يَكُونَ لَهُ، (أَوْ لاَ يَزَالَ لَهُ)، مَنْ يُذَكِّرُ بِهِ؟»**.

3810 ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا أَبُو يَحْيَىٰ زَكَرِيَّا بْنُ مَنْظُورٍ. حَدَّثَنِي مُحَمَّدُ بْنُ عُقْبَةَ بْنِ أَبِي مَالِكٍ عَنْ أُمِّ هَانِىءٍ؛ قَالَتْ: أَتَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ. فَإِنِّي قَدْ كَبِرْتُ وَضَعُفْتُ وَبَدُنْتُ. فَقَالَ: **«كَبِّرِي اللَّهَ مِائَةَ مَرَّةٍ. وَاحْمَدِي اللَّهَ مِائَةَ مَرَّةٍ. وَسَبِّحِي اللَّهَ مِائَةَ مَرَّةٍ. خَيْرٌ مِنْ مِائَةِ فَرَسٍ مُلْجَمٍ مُسْرَجٍ فِي سَبِيلِ اللَّهِ. وَخَيْرٌ مِنْ مِائَةِ بَدَنَةٍ. وَخَيْرٌ مِنْ مِائَةِ رَقَبَةٍ»**.

3811 ـ حدّثنا أَبُو عُمَرَ، حَفْصُ بْنُ عَمْرٍو. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«أَرْبَعٌ، أَفْضَلُ الْكَلاَمِ. لاَ يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ»**.

3812- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: "Glory be to Allah, with Whose Praises (I exalt Him)" one hundred times (a day), his sins will be forgiven for him, even though they are like the foam of the sea (in abundance)."

3813- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I advise you to say (so often): "Glory be to Allah; praise be to Allah; there is no god (to be worshipped) but Allah; and Allah is Greater": for indeed, they remove sins in the same way as a tree gets rid of its leafs."

[57] Asking For (Allah's) Forgiveness

3814- It is narrated on the authority of Ibn Umar that he said: Perhaps the Messenger of Allah "Allah's blessing and peace be upon him" said one hundred times as we counted them in one session: "O Lord! Forgive for me and turn in repentance to me: You are Oft-Returning, Most Merciful".

3815- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I ask for Allah's Forgiveness, and turn to Him in repentance one hundred times a day."

3816- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I ask for Allah's Forgiveness, and turn to Him in repentance seventy times a day."

3817- It is narrated on the authority of Hudhaifah that he said: I was using foul language with my family, and it was just exclusive to them; and when I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said to me: "Where are you from asking for (Allah's) Forgiveness? You should ask for Allah's Forgiveness seventy times a day."

3818- It is narrated on the authority of Abdullah Ibn Busr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed be he, who will find in his document (of deeds) an abundance of asking for (Allah's) Forgiveness."

3819- It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sticks to asking for (Allah's) Forgiveness, Allah makes for him

3812 ـ **حدّثنا** نَصْرُ بْنُ عَبْدِ الرَّحْمٰنِ الْوَشَّاءُ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، مِائَةَ مَرَّةٍ، غُفِرَتْ لَهُ ذُنُوبُهُ. وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ**».

3813 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عُمَرَ بْنِ رَاشِدٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**عَلَيْكَ بِسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ؛ فَإِنَّهَا ـ يَعْنِي ـ يَحْطُطْنَ الْخَطَايَا كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا**».

57 ـ بابُ الاسْتِغْفَارِ

3814 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ وَالْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ ﷺ فِي الْمَجْلِسِ يَقُولُ: «**رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ**»، مِائَةَ مَرَّةٍ.

3815 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي لأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، فِي الْيَوْمِ، مِائَةَ مَرَّةٍ**».

3816 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ مُغِيرَةَ بْنِ أَبِي الْحُرِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَىٰ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي لأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، فِي الْيَوْمِ، سَبْعِينَ مَرَّةً**».

3817 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْمُغِيرَةِ، عَنْ حُذَيْفَةَ؛ قَالَ: كَانَ فِي لِسَانِي ذَرَبٌ عَلَى أَهْلِي. وَكَانَ لاَ يَعْدُوهُمْ إِلَى غَيْرِهِمْ. فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «**أَيْنَ أَنْتَ مِنَ الاسْتِغْفَارِ؟ تَسْتَغْفِرُ اللَّهَ، فِي الْيَوْمِ، سَبْعِينَ مَرَّةً**».

3818 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ؛ سَمِعْتُ عَبْدَ اللَّهِ بْنَ بُسْرٍ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «**طُوبَىٰ لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَاراً كَثِيراً**».

3819 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الْحَكَمُ بْنُ مُصْعَبٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّهُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَزِمَ الاسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجاً، وَمِنْ كُلِّ ضِيقٍ مَخْرَجاً، وَرَزَقَهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ**».

release from every distress, and a way out of every difficulty, and further provides him with sustenance from sources which he does not expect."

3820- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Make me of those who expect good when they do well, and ask for (Allah's) Forgiveness when they do evil."

[58] The Excellence Of Work

3821- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "He, who comes with even a single good deed, will have ten times the like of it, and I will give him more; and he, who comes with a single evil deed will have only the like of it, and further I might forgive it; and he who comes a span nearer to Me, I will go a cubit nearer to him; and he who comes a cubit nearer to Me, I will come a distance of two outstretched arms nearer to him; and he who comes to me walking, I will come to him running; and he, who meets Me with sins as much as filling the earth, provided that he ascribes none to Me (in worship), I will meet him with its like of forgiveness."

3822- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I am just as my slave thinks of me. I am with him when He remembers me. If he remembers me in himself, I too, will remember him in myself. If he remembers me in a group of people, I shall remember him in a group of angels, (or in a better group). If he comes a span nearer to Me, I will go a cubit nearer to him. If he comes a cubit nearer to Me, I will come a distance of two outstretched arms nearer to him. If he comes to me walking, I will come to him running. "

3823- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward of) every deed of mankind is multiplied for him on average of ten to seven hundredfold for every good deed; and Allah Almighty says: "Except fasting, which is for Me, and I give reward for it (as much as I will).""

[59] What About "There Is No Might Nor Power But With Allah"

3824- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" heard me saying: "There is neither might nor power but with Allah", thereupon he said to me: "O Abdullah Ibn Qais! Should I not guide you to a statement

3820 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبْشَرُوا. وَإِذَا أَسَاءُوا اسْتَغْفَرُوا**».

58 ـ بابُ فَضْلِ العَمَلِ

3821 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا، وَأَزِيدُ. وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ مِثْلُهَا، أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبَ مِنِّي شِبْراً تَقَرَّبْتُ مِنْهُ ذِرَاعاً. وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعاً تَقَرَّبْتُ مِنْهُ بَاعاً. وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً. وَمَنْ لَقِيَنِي بِقِرَابِ الأَرْضِ خَطِيئَةً، ثُمَّ لاَ يُشْرِكُ بِي شَيْئاً، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً**».

3822 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَقُولُ اللَّهُ سُبْحَانَهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي. وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلإٍ ذَكَرْتُهُ فِي مَلإٍ خَيْرٍ مِنْهُمْ. وَإِنِ اقْتَرَبَ إِلَيَّ شِبْراً اقْتَرَبْتُ إِلَيْهِ ذِرَاعاً. وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً**».

3823 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ لَهُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ. قَالَ اللَّهُ سُبْحَانَهُ: إِلاَّ الصَّوْمَ، فَإِنَّهُ لِي. وَأَنَا أَجْزِي بِهِ**».

59 ـ بابُ ما جَاءَ في «لا حَوْلَ ولا قُوَّةَ إِلَّا بالله»

3824 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا جَرِيرٌ عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ: سَمِعَنِي النَّبِيُّ ﷺ وَأَنَا أَقُولُ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. قَالَ: «**يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ؟**». قُلْتُ: بَلَىٰ.

from the treasures of the Garden?" I said: "Yes, O Messenger of Allah!" he said: "Say: "There is neither might nor power but with Allah.""

3825- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Should I not guide you to a statement from the treasures of the Garden?" I said: "Yes, O Messenger of Allah!" he said: "It is: "There is neither might nor power but with Allah.""

3826- It is narrated on the authority of Hazim Ibn Harmalah that he said: I passed by the Messenger of Allah "Allah's blessing and peace be upon him", and he said to me: "O Hazim! Say more often: "There is neither might nor power but with Allah": for indeed, it is from the treasures of the Garden."

يَا رَسُولَ اللَّهِ! قَالَ: «**قُلْ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ**».

3825 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**أَلاَ أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟**» قُلْتُ: بَلَىٰ. يَا رَسُولَ اللَّهِ! قَالَ: «**لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ**».

3826 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدٍ الْمَدَنِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ. حَدَّثَنَا خَالِدُ بْنُ سَعِيدٍ عَنْ أَبِي زَيْنَبَ، مَوْلَىٰ حَازِمِ بْنِ حَرْمَلَةَ، عَنْ حَازِمِ بْنِ حَرْمَلَةَ؛ قَالَ: مَرَرْتُ بِالنَّبِيِّ ﷺ فَقَالَ لِي: «**يَا حَازِمُ أَكْثِرْ مِنْ قَوْلِ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. فَإِنَّهَا مِنْ كُنُوزِ الْجَنَّةِ**».

(34) THE BOOK OF SUPPLICATION

[1] The Excellence Of Supplication

3827- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not invoke Allah Almighty, He becomes angry with him."

3828- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, invoking (Allah) is out of service." Then, he recited: "And your Lord says: "Call on Me; I will answer your (Prayer)."" (Ghafir 60)

3829- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing is more cherished in the Sight of Allah Almighty than the supplication."

[2] The Supplication Of The Messenger Of Allah

3830- It is narrated on the authority of Ibn Abbas that he said that the Messenger of Allah "Allah's blessing and peace be upon him" used to say in his supplication: "O Allah! Help me (against my enemies) and do not help (my enemies) against me; support me (against my enemies) and do not support (my enemies) against me; make Your Schemes in my favour, and do not make them against me; guide me, and make guidance easy for me; and help me against such as transgresses the due limits against me. O Lord! Make me thankful to You, celebrating (the Praises of) You, fearing of You, obedient to You, devout to You, submissive and ever-turning to You (in service). O Lord! Accept my repentance, and wash off my sin, answer my invocation, guide my heart (to the straight path), make good my tongue (in celebrating You), make firm my argument, and deprive my heart of resentment." Abu Al-Hasan At-Tanafisi said: I asked Waki': should I say that (supplication) in the Qunut which I practice in the Witr prayer? He answered in the affirmative.

3831- It is narrated on the authority of Abu Hurairah that he said: Fatimah came to the Messenger of Allah "Allah's blessing and peace be upon him" to ask him for a servant, and he said: "I have nothing to give you." Then, she came back. Later on, he went to her and asked: "Is what you've asked for dearer (to you) or what is better than it?" Ali said to her: "Say: No: what is better than it (is much dearer to me)." She said so, thereupon he (the Prophet) said to her: "Then, you should say: "O (Allah) Lord of the seven heavens, and the Lord of the Throne (of Authority), Most

34 ـ كِتَابُ الدُّعَاءِ

1 ـ بابُ فَضْلِ الدُّعَاءِ

3827 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبُو الْمَلِيحِ الْمَدَنِيُّ؛ قَالَ: سَمِعْتُ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَمْ يَدْعُ اللَّهَ، سُبْحَانَهُ، غَضِبَ عَلَيْهِ**».

3828 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ ذَرِّ بْنِ عَبْدِ اللَّهِ الْهَمْدَانِيِّ عَنْ سُبَيْعٍ الْكِنْدِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ**» ثُمَّ قَرَأَ: ﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ﴾ [غافر: 60].

3829 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ، سُبْحَانَهُ، مِنَ الدُّعَاءِ**».

2 ـ بابُ دُعَاءِ رَسُولِ اللهِ ﷺ

3830 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، سَنَةَ إِحْدَى وَثَلاَثِينَ وَمِائَتَيْنِ. حَدَّثَنَا وَكِيعٌ، فِي سَنَةِ خَمْسٍ وَتِسْعِينَ وَمِائَةٍ. قَالَ: حَدَّثَنَا سُفْيَانُ فِي مَجْلِسِ الأَعْمَشِ مُنْذُ خَمْسِينَ سَنَةً. حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ الْجَمَلِيُّ فِي زَمَنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ الْمُكَتِّبِ عَنْ قَيْسِ بْنِ طَلْقٍ الْحَنَفِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ، فِي دُعَائِهِ: «**رَبِّ أَعِنِّي وَلاَ تُعِنْ عَلَيَّ. وَانْصُرْنِي وَلاَ تَنْصُرْ عَلَيَّ. وَامْكُرْ لِي وَلاَ تَمْكُرْ عَلَيَّ. وَاهْدِنِي وَيَسِّرِ الْهُدَىٰ لِي. وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبِّ اجْعَلْنِي لَكَ شَكَّاراً. لَكَ ذَكَّاراً. لَكَ رَهَّاباً. لَكَ مُطِيعاً. إِلَيْكَ مُخْبِتاً. إِلَيْكَ أَوَّاهاً مُنِيباً. رَبِّ تَقَبَّلْ تَوْبَتِي. وَاغْسِلْ حَوْبَتِي. وَأَجِبْ دَعْوَتِي. وَاهْدِ قَلْبِي. وَسَدِّدْ لِسَانِي. وَثَبِّتْ حُجَّتِي. وَاسْلُلْ سَخِيمَةَ قَلْبِي**».

قَالَ أَبُو الْحَسَنِ الطَّنَافِسِيُّ: قُلْتُ لِوَكِيعٍ: أَقُولُهُ فِي قُنُوتِ الْوِتْرِ؟ قَالَ: نَعَمْ.

3831 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ. حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أَتَتْ فَاطِمَةُ النَّبِيَّ ﷺ تَسْأَلُهُ

Great! O our Lord, and the Lord of all things, the Revealer of the Torah, the Gospel and the Grand Holy Qur'an: You are the First, and there is nothing before You, and the Last, and there is nothing after You; You are the Most Evident, and there is nothing above You, and You are the Most Hidden, and there is nothing beyond You. Remove the burden of debt from us and relieve us from want."”

3832- It is narrated on the authority of Abdullah that the Messenger of Allah “Allah's blessing and peace be upon him” used to say (by way of supplication): “O Allah! I ask You (to endow me with) guidance, piety, chastity and independence (and freedom of want).”

3833- It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah's blessing and peace be upon him” used to say (by way of supplication): “O Allah! Make me benefit from what you have instructed me in, and instruct me in what would avail me, and advance me in knowledge; and praise be to Allah on whichever state (one is), and I seek refuge with Allah from the punishment of the fire (of Hell).”

3834- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah's blessing and peace be upon him” used to say more often: “O Allah! Make my heart firm on Your Religion!” a man said: “O Messenger of Allah! Do you fear for us, even though we've believed in you, and trusted you in what you've brought (from Allah Almighty)?” on that he said: “No doubt, the hearts are between two of the Fingers of (Allah) Most Gracious, which He turns (whenever and wherever He likes).” Al-A'mash (a sub-narrator) beckoned with his fingers.

3835- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that Abu Bakr As-Siddiq said to the Messenger of Allah “Allah's blessing and peace be upon him”: “Teach me a supplication, therewith I supplicate in my prayer.” He said: “You might say: “O Allah! I've been so much unjust to myself, and none barring You could forgive sins: so, confer forgiveness upon me from Your Own Presence, and bestow mercy upon me: You are Oft-Forgiving, Most Merciful.””

3836- It is narrated on the authority of Abu Umamah Al-Bahili that he said: The Messenger of Allah “Allah's blessing and peace be upon him” came out to us and he was reclining against a stick, and when we intended to stand up (to show respect) for him, he said: “Do not do as the Persians do with their chiefs.” We said: “O Messenger of Allah! Would that you invoke good upon us!” he said: “O Allah! Forgive for us, bestow Your Mercy upon us, and be well-pleased with us, accept (deeds) from us, and admit us to the

خَادِماً. فَقَالَ لَهَا: «**مَا عِنْدِي مَا أُعْطِيكِ**» فَرَجَعَتْ. فَأَتَاهَا بَعْدَ ذٰلِكَ فَقَالَ: «**الَّذِي سَأَلْتِ أَحَبُّ إِلَيْكِ، أَوْ مَا هُوَ خَيْرٌ مِنْهُ؟**» فَقَالَ لَهَا عَلِيٌّ: قُولِي: لاَ. بَلْ مَا هُوَ خَيْرٌ مِنْهُ. فَقَالَتْ. فَقَالَ: «**قُولِي: اللَّهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ. رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ. مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ. أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ. وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ**».

3832 ـ **حدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى**».

3833 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُوسٰى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي. وَعَلِّمْنِي مَا يَنْفَعُنِي. وَزِدْنِي عِلْماً. وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. وَأَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ**».

3834 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا الأَعْمَشُ عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ: «**اللَّهُمَّ ثَبِّتْ قَلْبِي عَلَى دِينِكَ**» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ تَخَافُ عَلَيْنَا وَقَدْ آمَنَّا بِكَ وَصَدَّقْنَاكَ بِمَا جِئْتَ بِهِ؟ فَقَالَ «**إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمٰنِ، عَزَّ وَجَلَّ، يُقَلِّبُهَا**».

وَأَشَارَ الأَعْمَشُ بِإِصْبَعَيْهِ.

3835 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ؛ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي. قَالَ: «**قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي. إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ**».

3836 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ أَبِي مَرْزُوقٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ مُتَّكِىءٌ عَلَى عَصاً. فَلَمَّا رَأَيْنَاهُ قُمْنَا. فَقَالَ: «**لاَ تَفْعَلُوا كَمَا يَفْعَلُ أَهْلُ فَارِسٍ بِعُظَمَائِهَا**» قُلْنَا: يَا رَسُولَ اللَّهِ لَوْ دَعَوْتَ اللَّهَ لَنَا قَالَ: «**اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا، وَارْضَ عَنَّا، وَتَقَبَّلْ مِنَّا، وَأَدْخِلْنَا الْجَنَّةَ، وَنَجِّنَا مِنَ النَّارِ، وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ**».

قَالَ: فَكَأَنَّمَا أَحْبَبْنَا أَنْ يَزِيدَنَا، فَقَالَ: «**أَوَ لَيْسَ قَدْ جَمَعْتُ لَكُمُ الأَمْرَ؟**».

Garden, save us from the fire (of Hell), and mend all of our affairs." But, we seemed to have liked him to invoke more (good) for us, thereupon he said: "Is it not that I've combined (in the invocation the items of the) whole matter for you?"

3837- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from four things: from profitless knowledge, from a heart which never submits (to Allah in service), from a soul which is never satisfied, and from an invocation which receives no answer."

[3] What About Such As From Which The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him" Used To Seek Refuge

3838- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (Allah) with those statements: "O Allah! I seek refuge with You from the affliction of the fire and from the punishment of the fire (of Hell); from the affliction of the grave and from the punishment of the grave; from the evil of the affliction of richness and from the evil of the affliction of poverty; and from the evil of the affliction of Al-Masih Ad-Dajjal (the Imposter of bulged out eye). O Allah! Wash (myself) of my mistakes with the water of snow and hailstones, and clean my heart from the mistakes in the same way as You've cleaned the white garment from filth; and keep me away from my mistakes as far as You've made the East from the West. O Allah! I seek refuge with You from laziness and old age, from committing sins and falling in debt."

3839- It is narrated on the authority of Farwah Ibn Nawfal that he said: I asked A'ishah about a supplication with which the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate, thereupon she said: He used to say: "O Allah! I seek refuge with You from the evil of what I've done as well as from the evil of what I've not done yet."

3840- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the following supplication in the same way as he used to teach us a Surah from the Qur'an: "O Allah! I seek refuge with You from the punishment of (the fire of) Hell; and I seek refuge with You from the punishment of the grave; and I seek refuge with You from the affliction of Al-Masih Ad-Dajjal; and I seek refuge with You from the affliction of both life and death."

3841- It is narrated on the authority of A'ishah that she said: One night, I missed the Messenger of Allah "Allah's blessing and peace be upon him"

3837 ـ **حدّثنا** عِيسَىٰ بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الأَرْبَعِ: مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ، وَمِنْ دُعَاءٍ لاَ يُسْمَعُ**».

3 ـ بابُ ما تَعَوَّذَ مِنْهُ رَسُولُ الله ﷺ

3838 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ، كَانَ يَدْعُو بِهٰؤُلاَءِ الْكَلِمَاتِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ. وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ. وَمِنْ شَرِّ فِتْنَةِ الْغِنَى وَشَرِّ فِتْنَةِ الْفَقْرِ. وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ. اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ. وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ. وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ**».

3839 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ هِلاَلٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ دُعَاءٍ كَانَ يَدْعُو بِهِ رَسُولُ اللَّهِ ﷺ. فَقَالَتْ: كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ**».

3840 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا بَكْرُ بْنُ سُلَيْمٍ. حَدَّثَنِي حُمَيْدٌ الْخَرَّاطُ عَنْ كُرَيْبٍ، مَوْلَىٰ ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا هٰذَا الدُّعَاءَ، كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ. وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ. وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ. وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ**».

3841 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ، ذَاتَ لَيْلَةٍ، مِنْ فِرَاشِهِ. فَالْتَمَسْتُهُ. فَوَقَعَتْ يَدِي عَلَى

(and did not find him) in his bed, and when I looked for him, my hand touched the inside of his feet which he was holding in the mosque, and he was saying: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

3842- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from poverty, dispersion humiliation, and from being wrongful or wronged."

3843- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask Allah (to endow you with) beneficial knowledge, and seek refuge with Allah from fruitless knowledge."

3844- It is narrated on the authority of Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah) from cowardice, niggardliness, the geriatric age, the punishment of the grave, and the affliction of patience. Waki' says: It means that a man dies while being seduced before asking for Allah's Forgiveness from it.

[4] The Shortest And Most Expressive Statements Of Supplication

3845- It is narrated on the authority of Abu Malik: Sa'd Ibn Tariq from his father that he heard the Messenger of Allah "Allah's blessing and peace be upon him", when a man came to him and said: "O Messenger of Allah! What should I say when I invoke my Lord?" he said: "O Allah! Forgive me, and bestow mercy upon me! (O Allah! Give me power and health, and provide me with sustenance!" then, he gathered his four fingers barring the thumb) and said: "Those are to combine (all things related to) your religion and world."

3846- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" taught her to supplicate with the following supplication: "O Allah! I ask You (to give me) from all the good: its sooner or later (consequences), and what I do or do not know of it; and I seek refuge with You from all the evil: its sooner and later (consequences), and what I do or do not know of it! O Allah! I ask You (to give me) from the best of what Your servant and Prophet asked you, and I seek refuge with You from the worst of what Your servant and Prophet sought refuge with You! O Allah! I ask You (to admit me to) the Garden, and (to guide me to) whatever words and deeds make one much nearer to it;

بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ. وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ. وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ. وَأَعُوذُ بِكَ مِنْكَ. لاَ أُحْصِي ثَنَاءً عَلَيْكَ. أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ**».

3842 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ جَعْفَرِ بْنِ عِيَاضٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ. وَأَنْ تَظْلِمَ أَوْ تُظْلَمَ**».

3843 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَلُوا اللَّهَ عِلْماً نَافِعاً. وَتَعَوَّذُوا بِاللَّهِ مِنْ عِلْمٍ لاَ يَنْفَعُ**».

3844 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الصَّدْرِ.

قَالَ وَكِيعٌ: يَعْنِي الرَّجُلَ يَمُوتُ عَلَى فِتْنَةٍ، لاَ يَسْتَغْفِرُ اللَّهَ مِنْهَا.

4 ـ بابُ الجَوَامِعِ مِنَ الدُّعَاءِ

3845 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا أَبُو مَالِكٍ، سَعْدُ بْنُ طَارِقٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَقَدْ أَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ أَقُولُ، حِينَ أَسْأَلُ رَبِّي؟ قَالَ: «**قُلِ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي**» وَجَمَعَ أَصَابِعَهُ الأَرْبَعَ إِلاَّ الإِبْهَامَ: «**فَإِنَّ هٰؤُلاَءِ يَجْمَعْنَ لَكَ دِينَكَ وَدُنْيَاكَ**».

3846 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. أَخْبَرَنِي جَبْرُ بْنُ حَبِيبٍ، عَنْ أُمِّ كُلْثُومٍ بِنْتِ أَبِي بَكْرٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَهَا هٰذَا الدُّعَاءَ: «**اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ. وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ، قَضَيْتَهُ لِي، خَيْراً**».

and I seek refuge with You from the fire (of Hell), and from whatever words and deeds make one much nearer to it; and I ask You to make good every judgement You decide pertaining to me."

3847- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "What do you say in the prayer?" he said: "I recite the testification (Tashahhud), and then ask Allah (to admit me to) the Garden, and seek refuge (with Him) from the fire (of Hell). By Allah, I'm not well-versed in such hidden words as you and Mu'adh say (therewith to invoke Allah)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should we use hidden words pertaining to it (asking Allah for the Garden and seeking with Him from the fire of Hell)?"

[5] Invoking (Allah To Provide One) With Forgiveness And Health

3848- It is narrated on the authority of Anas Ibn Malik that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Which invocation is the best?" he said: "Invoke your Lord (to give you) both forgiveness and health in the world and the hereafter." Then, he came to him on the coming day and said: "O Messenger of Allah! Which invocation is the best?" he said: "Invoke your Lord (to give you) both forgiveness and health in the world and the hereafter." On the third day he came to him and said: "O Messenger of Allah! Which invocation is the best?" he said: "Invoke your Lord (to give you) both forgiveness and health in the world and the hereafter: if you are granted both forgiveness and health in the world and the hereafter, you've indeed become prosperous."

3849- It is narrated on the authority of Abu Bakr that just after the Messenger of Allah "Allah's blessing and peace be upon him" had died, he said: "Last year, the Messenger of Allah "Allah's blessing and peace be upon him" took this position of mine..." and then Abu Bakr went on weeping, after which he resumed: "I advise you to stick to telling the truth, for it is in the company of dutifulness (and piety), and both will (admit one) to the Garden; and I beware you of telling lies, for it is in the company of wickedness, and both will (admit one) to the fire (of Hell). You further should invoke Allah (to endow you with) power and health, for none has been given, after certainty (of faith) a thing better than power and health. You should not envy one another, nor should you show hatred to one another, nor should you sever the relation with one another, nor should you show desertion to one another, and rather be, Allah's servants, brothers (in the religion of Allah)!"

3847 ـ **حدّثنا** يُوسُفُ بْنُ مُوسٰى الْقَطَّانُ. حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ، لِرَجُلٍ: «**مَا تَقُولُ فِي الصَّلاَةِ؟**» قَالَ: أَتَشَهَّدُ ثُمَّ أَسْأَلُ اللّٰهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ. أَمَا وَاللّٰهِ مَا أُحْسِنُ دَنْدَنَتَكَ، وَلاَ دَنْدَنَةَ مُعَاذٍ. قَالَ: «**حَوْلَهَا نُدَنْدِنُ**».

5 ـ بابُ الدُّعَاءِ بالعَفْوِ والعَافِيَةِ

3848 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. أَخْبَرَنِي سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللّٰهِ أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «**سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ**» ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ: يَا رَسُولَ اللّٰهِ أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «**سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ**». ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّالِثِ، فَقَالَ: يَا نَبِيَّ اللّٰهِ أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «**سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ. فَإِذَا أُعْطِيتَ الْعَفْوَ وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ، فَقَدْ أَفْلَحْتَ**».

3849 ـ **حدّثنا** أَبُو بَكْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ؛ قَالَ: سَمِعْتُ شُعْبَةَ عَنْ يَزِيدَ بْنِ خُمَيْرٍ؛ قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ يُحَدِّثُ عَنْ أَوْسَطَ بْنِ إِسْمَاعِيلَ الْبَجَلِيِّ؛ أَنَّهُ سَمِعَ أَبَا بَكْرٍ، حِينَ قُبِضَ النَّبِيُّ ﷺ يَقُولُ: قَامَ رَسُولُ اللّٰهِ ﷺ، فِي مَقَامِي هٰذَا، عَامَ الأَوَّلِ (ثُمَّ بَكَىٰ أَبُو بَكْرٍ) ثُمَّ قَالَ: «**عَلَيْكُمْ بِالصِّدْقِ. فَإِنَّهُ مَعَ الْبِرِّ. وَهُمَا فِي الْجَنَّةِ. وَإِيَّاكُمْ وَالْكَذِبَ. فَإِنَّهُ مَعَ الْفُجُورِ. وَهُمَا فِي النَّارِ. وَسَلُوا اللّٰهَ الْمُعَافَاةَ. فَإِنَّهُ لَمْ يُؤْتَ أَحَدٌ، بَعْدَ الْيَقِينِ، خَيْراً مِنَ الْمُعَافَاةِ. وَلاَ تَحَاسَدُوا. وَلاَ تَبَاغَضُوا. وَلاَ تَقَاطَعُوا. وَلاَ تَدَابَرُوا. وَكُونُوا، عِبَادَ اللّٰهِ إِخْوَاناً**».

3850- It is narrated on the authority of A'ishah that she asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me: if I happen to agree with the night of Power (Qadr): what should I invoke (Allah)?" he said: "You should say: "O Allah! You are the One Who forgive again and again and love forgiveness: so, please, forgive me!"

3851- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (statement of) supplication therewith one supplicates much better than (the following): "O Allah! I ask You to (endow me with) health and power in both the world and the hereafter.""

[6] When One Supplicates, Let Him Start With Himself

3852- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah bestow mercy upon us and (Hud) the brethren of the Ad (people)!"

[7] The Invocation Receives Answer As Long As One Is Not Hasty

3853- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's invocation shall receive answer as long as he is not hasty." It was said: "How is he hasty O Messenger of Allah?" he said: "By saying: I've invoked Allah (so many times) and he has given no answer to me."

[8] One Should Not Say (In His Invocation): "O Allah! Please Forgive Me If You So Like!"

3854- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say (in his invocation): "O Allah! Please forgive me if You so like!" on the contrary, let him affirm his invocation, for no one could force Allah (to do what he does not like)."

[9] The Greatest Name Of Allah

3855- It is narrated on the authority of Asma' Bint Yazid that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Greatest Name is in the following two Holy Verses: "And your God is One God: there is no god but He, Most Gracious, Most Merciful" (Al-Baqarah 163) and the opening Verse of the Surah of Al Imran (i.e. "Allah! there is no god but He, the Living, the Self-Subsisting, Eternal.")."

3850 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ وَافَقْتُ لَيْلَةَ الْقَدْرِ، مَا أَدْعُو؟ قَالَ: «**تَقُولِينَ: اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ، فَاعْفُ عَنِّي**».

3851 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنِ الْعَلَاءِ بْنِ زِيَادٍ الْعَدَوِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ دَعْوَةٍ يَدْعُو بِهَا الْعَبْدُ، أَفْضَلَ مِنَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمُعَافَاةَ فِي الدُّنْيَا وَالآخِرَةِ**».

6 ـ بابٌ «إذا دَعَا أَحدُكُمْ فَلْيَبْدَأْ بنَفْسِهِ»

3852 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَرْحَمُنَا اللَّهُ، وَأَخَا عَادٍ**».

7 ـ بابٌ «يُسْتَجابُ لأَحدِكُمْ ما لَمْ يَعْجَلْ»

3853 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ، مَوْلَىٰ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ**» قِيلَ: وَكَيْفَ يَعْجَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «**يَقُولُ: قَدْ دَعَوْتُ اللَّهَ، فَلَمْ يَسْتَجِبِ اللَّهُ لِي**».

8 ـ بابٌ «لا يَقُولُ الرَّجُلُ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ»

3854 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي، إِنْ شِئْتَ. وَلْيَعْزِمْ فِي الْمَسْأَلَةِ. فَإِنَّ اللَّهَ لَا مُكْرِهَ لَهُ**».

9 ـ بابُ اسمِ الله الأَعْظَمِ

3855 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اسْمُ اللَّهِ الأَعْظَمُ، فِي هَاتَيْنِ الآيَتَيْنِ: ﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ﴾ وَفَاتِحَةِ سُورَةِ آلِ عِمْرَانَ**».

3856- It is narrated on the authority of Al-Qasim that he said: Allah's Greatest Name, therewith, if He is asked for something, He will respond, lies in three Surahs: Al-Baqarah, Al Imran and Taha.

(...) The same is narrated on the authority of Al-Qasim from Abu Umamah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

3857- It is narrated on the authority of Abdullah Ibn Buraidah from his father that once, the Messenger of Allah "Allah's blessing and peace be upon him" heard someone supplicating: "O Allah! I beseech you by (the fact that) You are the One and Only, the Eternal, Absolute, Who begetteth not, nor is He begotten And there is none like unto Him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, this (man) has asked Allah by His Greatest Name, therewith if He is asked (for something), He soon gives it, and if He is invoked, He soon responds (to the invocation)."

3858- It is narrated on he authority of Anas Ibn Malik that once, the Messenger of Allah "Allah's blessing and peace be upon him" heard a man saying: "O Allah! I invoke You with the fact that to You be all the praises: there is no god (to be worshipped) but You, the One and Only, with You there is no partner, the Bestower of favours and gifts, the Primal Creator of both the heavens and the earth, the One Full of Majesty, Bounty and Honour!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, this (man) has asked Allah by His Greatest Name, therewith if He is asked (for something), He soon gives it, and if He is invoked, He soon responds (to the invocation)."

3859- It is narrated on the authority of A'ishah that she said: Once, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "O Allah! I invoke You by Your Pure, Good, Blessed Name, which is the dearest to You, therewith, if You are invoked, You will respond (to the invocation) soon, and if You are asked for something, You will give it, and if You are asked for mercy, You will bestow Your Mercy, and if You are asked for release, You will soon give release!" on another day, he said to me: "O A'ishah! Have you learnt that Allah has guided me to His Greatest Name, therewith, if He is invoked, He will soon give answer?" I said: "O Messenger of Allah! Let my father and mother be sacrificed for you! Teach it to me!" he said: "It is not befitting for you (to learn it) O A'ishah!" I then moved away, and kept sitting for a while, after which I stood up and kissed his head, and said: "O Messenger of Allah! Teach it to me!" he said: "It is not befitting for you O A'ishah that I should

3856 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلاَءِ، عَنِ الْقَاسِمِ؛ قَالَ: اسْمُ اللَّهِ الأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي سُوَرٍ ثَلاَثٍ: الْبَقَرَةِ وَآلِ عِمْرَانَ وَطٰهَ.

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ؛ قَالَ: ذَكَرْتُ ذٰلِكَ لِعِيسٰى بْنِ مُوسٰى. فَحَدَّثَنِي أَنَّهُ سَمِعَ غَيْلاَنَ بْنَ أَنَسٍ يُحَدِّثُ عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

3857 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ أَنَّهُ سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى، وَإِذَا دُعِيَ بِهِ أَجَابَ**».

3858 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبُو خُزَيْمَةَ عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ. لاَ إِلٰهَ إِلاَّ أَنْتَ. وَحْدَكَ لاَ شَرِيكَ لَكَ. الْمَنَّانُ. بَدِيعُ السَّمٰوَاتِ وَالأَرْضِ. ذُو الْجَلاَلِ وَالإِكْرَامِ. فَقَالَ: «**لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى، وَإِذَا دُعِيَ بِهِ أَجَابَ**».

3859 ـ حدّثنا أَبُو يُوسُفَ الصَّيْدَلاَنِيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الْفَزَارِيِّ، عَنْ أَبِي شَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ الْجُهَنِيِّ، عَنْ عَائِشَةَ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الأَحَبِّ إِلَيْكَ، الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ. وَإِذَا سُئِلْتَ بِهِ أَعْطَيْتَ. وَإِذَا اسْتُرْحِمْتَ بِهِ رَحِمْتَ. وَإِذَا اسْتُفْرِجْتَ بِهِ فَرَّجْتَ**».

قَالَتْ: وَقَالَ، ذَاتَ يَوْمٍ: «**يَا عَائِشَةُ هَلْ عَلِمْتِ أَنَّ اللَّهَ قَدْ دَلَّنِي عَلَى الاِسْمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ؟**» قَالَتْ، فَقُلْتُ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي فَعَلِّمْنِيهِ. قَالَ: «**إِنَّهُ لاَ يَنْبَغِي لَكِ، يَا عَائِشَةُ**» قَالَتْ: فَتَنَحَّيْتُ وَجَلَسْتُ سَاعَةً. ثُمَّ قُمْتُ فَقَبَّلْتُ رَأْسَهُ،

teach it to you! It is not befitting for you to invoke by it for anything of this world!" then, I got up, performed ablution, and offered a two-rak'ah prayer, in which I said: "O Allah! I call You Allah, and I call You Rahman (Most Gracious), and I call You the Most Kind, Beneficent, Most Merciful; and I call You by all of Your Most Beautiful Names: what I do and I do not learn of them, to forgive me, and bestow Your Mercy upon me!" on that the Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "No doubt, this (Greatest Name of Allah) lies in those Names, by which you've invoked (Allah)."

[10] Allah's Most Beautiful Names

3860- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has ninety-nine Names, i.e. one hundred minus one; and whoever keeps them (by heart and acts upon them) will be admitted to the Garden."

3861- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has ninety-nine Names, i.e. one hundred minus one; and He is (One and this is an) Odd, and He loves the odd (of numbers); and whoever keeps them (by heart and acts upon them) will be admitted to the Garden; and they go as follows: Allah Almighty, Ar-Rahman (Most Gracious),, Ar-Rahim (Most Merciful), Al-Malik (The Sovereign), Al- Quddus (The Holy One), As-Salam (The Source Of Peace And Perfection), Al-Mu'min (The Guardian Of Faith And Security), Al-Muhaimin (The Preserver Of Safety), Al-'Aziz (The Exalted In Might), Al-Jabbar (The Compeller), Al-Mutakabbir (The Supreme), Al-Khaliq (The Creator), Al-Bari '(The Evolver), Al-Musawwir (The Bestower Of Forms), Al-Ghaffar (The One Who Forgives Again And Again), Al-Qahhar (The Irresistible), Al-Wahhab (The Grantor Of Bounties Without Measure), Ar-Razzaq (The Bestower Of Sustenance), Al-Fattah (The One Who Decides The Matters), Al-'Alim (The Omniscient), Al-Qabid (The One Who Takes Hold), Al-Basit (The One Who Enlarges), Al-Khafid (The One Who Brings Low), Ar-Rafi '(The One Who Raises High), Al-Mu'izz, Al-Mudhill (The One Who Gives Honour, The One Who Puts To Humiliation), As-Samee '(The All-Hearing), Al-Basir (The All-Seeing), Al-Hakam (The Judge), Al-Adl (The (Source Of) Justice), Al-Latif (The Most Courteous, Knower Of The Finest Mysteries), Al-Khabir (The Well-Acquainted (With All Things), Al-'Halim (The Most Forbearing), Al-'Azim (The Most Great), Al-Ghafur (The Oft-Forgiving), Ash-Shakur (The Most Ready To Appreciate (Service)), Al-'Aliyy (The Most High), Al-Kabir (The Most Magnificent), Al-'Hafiz (The Guardian And Preserver),

ثُمَّ قُلْتُ: يَا رَسُولَ اللَّهِ عَلِّمْنِيهِ. قَالَ: «**إِنَّهُ لاَ يَنْبَغِي لَكِ، يَا عَائِشَةُ أَنْ أُعَلِّمَكِ. إِنَّهُ لاَ يَنْبَغِي لَكِ أَنْ تَسْأَلِي بِهِ شَيْئاً مِنَ الدُّنْيَا**». قَالَتْ: فَقُمْتُ فَتَوَضَّأْتُ. ثُمَّ صَلَّيْتُ رَكْعَتَيْنِ. ثُمَّ قُلْتُ: اللَّهُمَّ إِنِّي أَدْعُوكَ اللَّهَ. وَأَدْعُوكَ الرَّحْمٰنَ. وَأَدْعُوكَ الْبَرَّ الرَّحِيمَ. وَأَدْعُوكَ بِأَسْمَائِكَ الْحُسْنَىٰ كُلِّهَا، مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ. أَنْ تَغْفِرَ لِي وَتَرْحَمَنِي. قَالَتْ: فَاسْتَضْحَكَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «**إِنَّهُ لَفِي الأَسْمَاءِ الَّتِي دَعَوْتِ بِهَا**».

10 ـ بابُ أَسْمَاءِ اللهِ عَزَّ وَجَلَّ

3860 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْماً. مِائَةً إِلاَّ وَاحِداً. مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ**».

3861 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ. حَدَّثَنَا أَبُو الْمُنْذِرِ زُهَيْرُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ. حَدَّثَنَا مُوسَىٰ بْنُ عُقْبَةَ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ الأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْماً. مِائَةً إِلاَّ وَاحِداً. إِنَّهُ وِتْرٌ يُحِبُّ الْوِتْرَ. مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ. وَهِيَ: اللَّهُ، الْوَاحِدُ، الصَّمَدُ، الأَوَّلُ، الآخِرُ، الظَّاهِرُ، الْبَاطِنُ، الْخَالِقُ، الْبَارِىءُ، الْمُصَوِّرُ، الْمَلِكُ، الْحَقُّ، السَّلاَمُ، الْمُؤْمِنُ، الْمُهَيْمِنُ، الْعَزِيزُ، الْجَبَّارُ، الْمُتَكَبِّرُ، الرَّحْمٰنُ، الرَّحِيمُ، اللَّطِيفُ، الْخَبِيرُ، السَّمِيعُ، الْبَصِيرُ، الْعَلِيمُ، الْعَظِيمُ، الْبَارُّ، الْمُتَعَالِ،**

Al-Muqit (The Sustainer), Al-'Hasib (The Careful Account Taker), Al-Jalil (The One Full Of Majesty), Al-Karim (The Most Honourable, Most Generous), Ar-Raqib (The Watcher (Over All Things)), Al-Mujib (The Most Ready To Respond), Al-Wasi '(The All-Embracing), Al-'Hakim (The All-Wise), Al-Wadud (The One Full Of Loving-Kindness), Al-Majid (The One Full Of Glory), Al-Ba'ith (The One Who Sends, Or Raises From Dead), Ash-Shahid (The All-Witness), Al-'Haqq (The Truth), Al-Wakil (The Disposer Of Affairs), Al-Qawiyy (The One Full Of Strength), Al-Matin (The Steadfast), Al-Waliyy (The Friend And Protector), Al-'Hamid (The Praiseworthy), Al-Muhsi (The Account Taker), Al-Mubdi', Al-Mu'id (The Creator Of The First Creation، The Restorer Of Life), Al-Muhiy, Al-Mumit (The Giver Of Life, The Causer Of Death), Al-Hayy, Al-Qayyum (The Living, Self-Subsisting, Eternal), Al-Wajid (The One Who Gets (What He Wants)), Al-Majid (The Most Glorious), Al-Wahid (The One And Only), As-Samad (The Eternal, Absolute), Al-Qadir (The All-Powerful), Al-Muqtadir (The Omnipotent), Al-Muqaddim, Al-Mu'akhkhir (The One Who Puts Forward, The One Who Brings Backward), Al-Awwal, Al-Akhir (The First, The Last), Az-Zahir, Al-Batin (The Evident, The Hidden), Al-Wali (The Governor And Protector), Al-Muta'ali (The Exalted In Honour), Al-Barr (The Most Kind, Beneficent), At-Tawwab (The Oft-Returning), Al-Muntaqim (The One Who Exacts Retribution), Al-'Afuww (The One Who Plots Out Sins), Ar-Ra'uf (The One Full Of Kindness), Malik Al-Mulk (The Lord Of Dominion), Dhul-Jalal Wal-Ikram (The One Full Of Majesty, Bounty And Honour), Al-Muqsit (The Doer Of Justice), Al-Jami '(The One Who Gathers), Al-Ghaniyy (The One Free Of All Wants), Al-Mughni (The One Who Makes Independent), Al-Mani '(The One Who Withholds), Ad-Darr (The One Who Decrees Evil), An-Nafi ' (The One Who Does Good), An-Nur (The Light), Al-Hadi (The Guide), Al-Badee '(The Lord Of The Primal Source Of Creation), Al-Baqi (The Ever-Abiding), Al-Warith (The Inheritor), Ar-Rashid (The One Who Leads To The Right Way), As-Sabur (The Most Patient)." Zuhair said: We were reported by more than one of the men of knowledge that those (Names) should be started with: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Him be the dominion, and to Him be all the praises, and with His Hand is good, and He has power over all things. There is no god (to be worshipped) but Allah, to Whom belong the Most Beautiful Names."

الْجَلِيلُ، الْجَمِيلُ، الْحَيُّ، الْقَيُّومُ، الْقَادِرُ، الْقَاهِرُ، الْعَلِيُّ، الْحَكِيمُ، الْقَرِيبُ، الْمُجِيبُ، الْغَنِيُّ، الْوَهَّابُ، الْوَدُودُ، الشَّكُورُ، الْمَاجِدُ، الْوَاجِدُ، الْوَالِي، الرَّاشِدُ، الْعَفُوُّ، الْغَفُورُ، الْحَلِيمُ، الْكَرِيمُ، التَّوَّابُ، الرَّبُّ، الْمَجِيدُ، الْوَلِيُّ، الشَّهِيدُ، الْمُبِينُ، الْبُرْهَانُ، الرَّؤوفُ، الرَّحِيمُ، الْمُبْدِىءُ، الْمُعِيدُ، الْبَاعِثُ، الْوَارِثُ، الْقَوِيُّ، الشَّدِيدُ، الضَّارُّ، النَّافِعُ، الْبَاقِي، الْوَاقِي، الْخَافِضُ، الرَّافِعُ، الْقَابِضُ، الْبَاسِطُ، الْمُعِزُّ، الْمُذِلُّ، الْمُقْسِطُ، الرَّزَّاقُ، ذُو الْقُوَّةِ، الْمَتِينُ، الْقَائِمُ، الدَّائِمُ، الْحَافِظُ، الْوَكِيلُ، الْفَاطِرُ، السَّامِعُ، الْمُعْطِي، الْمُحْيِي، الْمُمِيتُ، الْمَانِعُ، الْجَامِعُ، الْهَادِي، الْكَافِي، الأَبَدُ، الْعَالِمُ، الصَّادِقُ، النُّورُ، الْمُنِيرُ، التَّامُّ، الْقَدِيمُ، الْوِتْرُ، الأَحَدُ، الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ».

قَالَ زُهَيْرٌ: فَبَلَغَنَا مِنْ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ أَوَّلَهَا يُفْتَحُ بِقَوْلِ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ ولَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لاَ إِلٰهَ إِلاَّ اللَّهُ لَهُ الأَسْمَاءُ الْحُسْنَىٰ.

[11] The Invocation Of A Father (For His Son), And The Invocation Of The Wronged One

3862- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three (types of) invocations are to receive answer (from Allah Almighty) with no doubt: the invocation of the wronged one (against such as wrongs him), the invocation of the traveler, and the invocation of a father for his son (or daughter)."

3863- It is narrated on the authority of Umm Hakim Bint Wadda' Al-Khuza'iyyah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, the invocation of a father (for his son or daughter) leads to receiving answer (from Allah)."

[12] It Is Undesirable To Be Excessive In The Invocation

3864- It is narrated on the authority of Abdullah Ibn Mughaffal that once, he heard his son invoking: "O Allah! I ask You (to give me) the white palace on the right side of the Garden when I enter into it!" on that he said to him: "O son! Ask Allah (to admit you to) the Garden, and seek refuge with Him from the fire (of Hell), for indeed, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There will come people, who will transgress the due limits in invocation.""

[13] Raising Both Hands In Invocation

3865- It is narrated on the authority of Salman that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, your Lord is so much modest and generous that He feels shy to have His servant raise his hands to Him (while invoking Him) and He returns him empty-handed or with failing."

3866- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you invoke Allah, invoke with the inside of both your hands (raised towards the sky), and do not invoke with their back (raised towards the sky); and when you finish, pass them over your face."

[14] What One Supplicates every Morning And Evening

3867- It is narrated on the authority of Abu Ayyash Az-Zuraqi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says when morning comes upon him: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Him be the dominion, and to Him be all the praises, and He has

11 ـ بابُ دَعْوَةِ الوَالِدِ ودَعْوَةِ المَظْلُومِ

3862 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ثَلاثُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ لاَ شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ لِوَلَدِهِ**».

3863 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو سَلَمَةَ. حَدَّثَتْنَا حُبَابَةُ ابْنَةُ عَجْلاَنَ عَنْ أُمِّهَا، أُمِّ حَفْصٍ، عَنْ صَفِيَّةَ بِنْتِ جَرِيرٍ، عَنْ أُمِّ حَكِيمٍ بِنْتِ وَدَّاعٍ الْخُزَاعِيَّةِ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**دُعَاءُ الْوَالِدِ يُفْضِي إِلَى الْحِجَابِ**».

12 ـ بابُ كَرَاهِيَةِ الاعْتِدَاءِ في الدُّعَاءِ

3864 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. أَنْبَأَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَعَامَةَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ سَمِعَ ابْنَهُ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقَصْرَ الأَبْيَضَ عَنْ يَمِينِ الْجَنَّةِ، إِذَا دَخَلْتُهَا. فَقَالَ: أَيْ بُنَيَّ! سَلِ اللَّهَ الْجَنَّةَ وَعُذْ بِهِ مِنَ النَّارِ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ**».

13 ـ بابُ رَفْعِ اليَدَيْنِ في الدُّعَاءِ

3865 ـ حدّثنا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ رَبَّكُمْ حَيِيٌّ كَرِيمٌ. يَسْتَحْيِي مِنْ عَبْدِهِ أَنْ يَرْفَعَ إِلَيْهِ يَدَيْهِ، فَيَرُدَّهُمَا صِفْراً**» أَوْ قَالَ: «**خَائِبَتَيْنِ**».

3866 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ عَنْ صَالِحِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا دَعَوْتَ اللَّهَ، فَادْعُ بِبُطُونِ كَفَّيْكَ. وَلاَ تَدْعُ بِظُهُورِهِمَا. فَإِذَا فَرَغْتَ، فَامْسَحْ بِهِمَا وَجْهَكَ**».

14 ـ بابُ ما يَدْعُو به الرَّجُلُ إذا أَصْبَحَ وإذا أَمْسَى

3867 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَالَ، حِينَ يُصْبِحُ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ

power over all things", will have (a reward) equal to (emancipating) a slave of those belonging to the offspring of Ishmael, ten sins will be plotted out from him, and he will be raised up ten degrees, and he will be under protection from (the harm of) Satan until evening comes upon him; and when evening comes upon him (and he says the same) he will receive the same until morning comes upon him." A man saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and then said: "O Messenger of Allah! Abu Ayyash relates from you such and such a narration." On that he said: "Abu Ayyash has told the truth."

3868- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When morning comes upon you, you should say (by way of supplication): "O Allah! With You morning comes upon us, and with You evening comes upon us, and with You we live, and with You we die"; and when evening comes upon you, you should say: "O Allah! With You evening comes upon us, and with You morning comes upon us, and with You we live, and with You we die, and to You belongs the end of journey.""

3869- It is narrated on the authority of Uthman Ibn Affan that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no servant (of Allah) who says every morning and evening: "In the Name of Allah, with Whose Name nothing in the heaven and on earth could cause harm: and He is the All-Hearing, the All-Knowing" thrice and he receives any harm." Iban (a sub-narrator) was partially paralyzed. A man was looking at him (while he was relating that narration). On that Iban asked him: "Why are you looking at me (astonishingly)? The narration is just as I've told you. But I did not say it on the very day (I was affected) in order that Allah would carry out His Decision pertaining to me."

3870- It is narrated on the authority of Abu Sallam, the servant of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim, person or servant who says whenever evening and morning come upon him: "I've been satisfied with Allah as Lord, Islam as religion, and Muhammad as Messenger but that it is incumbent upon Allah to make him well-pleased on the Day of Judgement."

3871- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never left the following statements of supplication every evening and morning: "O Allah! I ask You (to endow me with) forgiveness and health in the world

الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. كَانَ لَهُ عَدْلَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ. وَحُطَّ عَنْهُ عَشْرُ خَطِيئَاتٍ، وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ. وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ. وَإِذَا أَمْسَىٰ، فَمِثْلُ ذٰلِكَ حَتَّى يُصْبِحَ».

قَالَ: فَرَأَىٰ رَجُلٌ رَسُولَ اللَّهِ ﷺ فِيمَا يَرَىٰ النَّائِمُ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا عَيَّاشٍ يَرْوِي عَنْكَ كَذَا وَكَذَا. فَقَالَ: «**صَدَقَ أَبُو عَيَّاشٍ**».

3868 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَصْبَحْتُمْ فَقُولُوا: اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَىٰ، وَبِكَ نَمُوتُ. وَإِذَا أَمْسَيْتُمْ فَقُولُوا: اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَىٰ، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ**».

3869 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ أَبَانَ بْنِ عُثْمَانَ؛ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ عَبْدٍ يَقُولُ، فِي صَبَاحِ كُلِّ يَوْمٍ، وَمَسَاءِ كُلِّ لَيْلَةٍ: بِسْمِ اللَّهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلاَثَ مَرَّاتٍ، فَيَضُرَّهُ شَيْءٌ**».

قَالَ: وَكَانَ أَبَانُ قَدْ أَصَابَهُ طَرَفٌ مِنَ الْفَالِجِ. فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ. فَقَالَ لَهُ أَبَانُ: مَا تَنْظُرُ إِلَيَّ؟ أَمَا أَنَّ الْحَدِيثَ كَمَا قَدْ حَدَّثْتُكَ. وَلٰكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ، لِيُمْضِيَ اللَّهُ عَلَيَّ قَدَرَهُ.

3870 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مِسْعَرٌ. حَدَّثَنَا أَبُو عَقِيلٍ عَنْ سَابِقٍ، عَنْ أَبِي سَلاَّمٍ، خَادِمِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا مِنْ مُسْلِمٍ، أَوْ إِنْسَانٍ، أَوْ عَبْدٍ يَقُولُ، حِينَ يُمْسِي وَحِينَ يُصْبِحُ: رَضِيتُ بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا، إِلاَّ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ**».

3871 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ. حَدَّثَنَا جُبَيْرُ بْنُ أَبِي سُلَيْمَانَ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ؛ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدَعُ هٰؤُلاَءِ الدَّعَوَاتِ. حِينَ يُمْسِي وَحِينَ يُصْبِحُ: «**اللَّهُمَّ إِنِّي أَسْأَلُكَ**

and the hereafter! O Allah! I ask You (to endow me with) forgiveness and health in my religion, world, family and property! O Allah! Screen my defects, and avert the terrors from me, and keep me (from distresses) from my front, from my back, from my right, from my left, and from above me; and I seek refuge with You from being overtaken from underneath me." Waki' said: He means from having the earth swallow him up.

3872- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! You are my Lord: You've created me, and I'm Your servant: I'm sticking to Your Pledge (of worshipping You Alone, ascribing none with You in service) and (I'm expecting for) Your Promise (of being admitted to the Garden) as much as is within my capacity. I seek refuge with You from the evil of what I've made: I confess of Your Favours, and I declare my sin: so, forgive me, for none barring You could forgive sins." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who says it during his day or night, and then, he dies on that day or on the very night (he has said it) will be admitted to the Garden, Allah Willing."

[15] Which Supplication One Says Whenever He Goes To Bed

3873- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say whenever he went to bed: "O Allah. the Lord of the Heavens and the Lord of the Earth and the Lord of everything, the Splitter of the grain of corn and the date stone (or fruit kernel), the Revealer of Torah and Bible and the Grand Holy Qur'an: I seek refuge with You from the evil of everything You are to seize by the forelock (You have perfect control over it). O Allah, You are the First, there is naught before You, and You are the Last and there is naught after You, and You are the Evident and there is nothing above You, and You are the Hidden and there is nothing beyond You. Remove the burden of debt from me and relieve me from want."

3874- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you wants to go to bed, let him take off the inside edge of his lower garment (next to his body) therewith to shake off his bed, for he does not know what was left on it (after he had got up), and then let him lie on his right side and say: "O my Lord! With Your (Power and Will) I have placed my (right) side (on the bed), and with Your (Power and Will) I am going to raise it (if You let me alive): so, if You take up my soul (by death), please,

الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ. اللَّهُمَّ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي وَاحْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي. وَمِنْ فَوْقِي. وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي».

قَالَ وَكِيعٌ: يَعْنِي الْخَسْفَ.

3872 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُيَيْنَةَ. حَدَّثَنَا الْوَلِيدُ بْنُ ثَعْلَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلٰهَ إِلاَّ أَنْتَ. خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ. أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ. أَبُوءُ بِنِعْمَتِكَ وَأَبُوءُ بِذَنْبِي. فَاغْفِرْ لِي. فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ».

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَهَا فِي يَوْمِهِ وَلَيْلَتِهِ فَمَاتَ فِي ذٰلِكَ الْيَوْمِ، أَوْ تِلْكَ اللَّيْلَةِ، دَخَلَ الْجَنَّةَ. إِنْ شَاءَ اللَّهُ تَعَالَى».

15 ـ بابُ ما يَدْعُو به إذا أَوَى إلى فِرَاشِهِ

3873 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ: «اللَّهُمَّ رَبَّ السَّمٰوَاتِ وَالأَرْضِ، وَرَبَّ كُلِّ شَيْءٍ. فَالِقَ الْحَبِّ وَالنَّوَىٰ. مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ. أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا. أَنْتَ الأَوَّلُ، فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الآخِرُ، فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ، فَلَيْسَ فَوْقَكَ شَيْءٌ. وَأَنْتَ الْبَاطِنُ، فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ».

3874 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَضْطَجِعَ عَلَى فِرَاشِهِ، فَلْيَنْزِعْ دَاخِلَةَ إِزَارِهِ، ثُمَّ لْيَنْفُضْ بِهَا فِرَاشَهُ. فَإِنَّهُ لاَ يَدْرِي مَا خَلَفَهُ عَلَيْهِ. ثُمَّ لْيَضْطَجِعْ عَلَى شِقِّهِ الأَيْمَنِ. ثُمَّ لْيَقُلْ: رَبِّ بِكَ وَضَعْتُ جَنْبِي. وَبِكَ أَرْفَعُهُ. فَإِنْ أَمْسَكْتَ نَفْسِي، فَارْحَمْهَا. وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا حَفِظْتَ بِهِ عِبَادَكَ الصَّالِحِينَ».

bestow Your Mercy upon it; and if You let it, please, keep it with the same You keep Your righteous servants.""

3875- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" took his lying posture, he would blow in his hand, recite both Surahs of seeking refuge with Allah (from the evil of Satan), and then pass them (his hands) over his body.

3876- It is narrated on the authority of Al-Bara' Ibn Azib that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Whenever you take your lying posture, or whenever you go to bed, you might say (by way of supplication): "O Allah! I surrender to You, entrust all my affairs to You, and depend upon You (to dispose of the whole of) my matter, both with hope and for fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Mohammad) whom You have sent." Then if you die on that very night, you will die with the true faith (i.e. the religion of Islam); and if the morning comes upon you, you will have come to have get a lot of good."

3877- It is narrated on the authority of Abdullah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to bed, he would place his right hand underneath his cheek, and then say: "O Allah! Deliver me from Your Punishment on the very day You will raise (from dead) or gather all of Your servants (i.e. on the Day of Judgement)."

[16] Which Supplication One Says Whenever He Gets Up At Night

3878- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever gets up during the night and then says whenever he wakes: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Him be the dominion, and to Him be all the praises, and He has power over all things: Glory be to Allah; Praise be to Allah; Allah is Greater; and there is neither might nor power but with Allah, Most High, Most Magnificent", and then invokes: "O Lord! Please forgive for me", (his sins) will be forgiven for him" (or, according to the narration of Al-Walid, he invokes (Allah), his invocation will receive answer (from Allah); and if he then gets up, performs ablution and offers prayer, his prayer will be accepted (by Allah)."

3875 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ وَسَعِيدُ بْنُ شُرَحْبِيلَ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أَخَذَ مَضْجَعَهُ، نَفَثَ فِي يَدَيْهِ، وَقَرَأَ بِالْمُعَوِّذَتَيْنِ، وَمَسَحَ بِهِمَا جَسَدَهُ.

3876 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ أَنَّ النَّبِيَّ ﷺ، قَالَ لِرَجُلٍ: «**إِذَا أَخَذْتَ مَضْجَعَكَ، أَوْ أَوَيْتَ إِلَى فِرَاشِكَ، فَقُلِ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ. وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ. وَفَوَّضْتُ أَمْرِي إِلَيْكَ. رَغْبَةً وَرَهْبَةً إِلَيْكَ. لاَ مَلْجَأَ وَلاَ مَنْجَأَ مِنْكَ إِلاَّ إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ. وَنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مِتَّ مِنْ لَيْلَتِكَ، مِتَّ عَلَى الْفِطْرَةِ. وَإِنْ أَصْبَحْتَ، أَصْبَحْتَ وَقَدْ أَصَبْتَ خَيْراً كَثِيراً**».

3877 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أَوَىٰ إِلَى فِرَاشِهِ، وَضَعَ يَدَهُ (يَعْنِي الْيُمْنَىٰ) تَحْتَ خَدِّهِ. ثُمَّ قَالَ: «**اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ (أَوْ تَجْمَعُ) عِبَادَكَ**».

16 ـ بابُ ما يَدْعُو به إذا انْتَبَهَ مِنَ اللَّيْلِ

3878 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي عُمَيْرُ بْنُ هَانِىءٍ. حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَعَارَّ مِنَ اللَّيْلِ، فَقَالَ حِينَ يَسْتَيْقِظُ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. ثُمَّ دَعَا: رَبِّ اغْفِرْ لِي. غُفِرَ لَهُ**».

قَالَ الْوَلِيدُ: أَوْ قَالَ: «**دَعَا اسْتُجِيبَ لَهُ. فَإِنْ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى، قُبِلَتْ صَلاَتُهُ**».

3879- It is narrated on the authority of Rabie'ah Ibn Ka'b Al-Aslami that he slept the night near the gate of the (dwelling place of) the Messenger of Allah "Allah's blessing and peace be upon him", and heard the Messenger of Allah "Allah's blessing and peace be upon him" saying when he got up during the night: "Glory be to Allah, Lord of the worlds" (oft-repeatedly) for a long period (of the night) and then he said: "Glory be to Allah, with Whose Praise (I exalt Him)."

3880- It is narrated on the authority of Hudhaifah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" woke during the night he would say: "Praise be to Allah Who has raised us (from dead) after He had caused us to (sleep and taste the minor) death; and to Him belongs (the decision of) resurrection."

3881- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no servant (of Allah) who sleeps in a state of ablution, and then gets up during the night, and asks Allah (to give him) anything from those of the world or the hereafter but that He will give it to him."

[17] Invoking (Allah) At (The Time Of) Distress

3882- It is narrated on the authority of Asma' Bint Umais that she said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me some statements therewith to supplicate at (the time of) distress: "Allah! Allah: my Lord, with Whom I associate none (in worship).""

3883- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to say at (the time of) distress: "There is no god (to be worshipped) but Allah, Most Forbearing, Most Honoured and Generous! Glory be to Allah, the Lord of the Throne (of Authority), Most Great! Glory be to Allah, the Lord of the seven heavens, and the Lord of the Throne (of Authority), Most Honoured, Most Generous!"" according to the narration of Waki' (the statement) "There is no god (to be worshipped) but Allah" is added to every phrase.

[18] Which Supplication Therewith One Invokes When He Comes Out Of His House

3884- It is narrated on the authority of Umm Salamah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of his home, he would say (by way of supplication): "O Allah! I seek refuge with You from going astray or losing my footing; from wronging or being wronged (by anyone); and from dealing with others ignorantly or being dealt with ignorantly (by anyone)."

3879 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. أَنْبَأَنَا شَيْبَانُ عَنْ يَحْيَىٰ عَنْ أَبِي سَلَمَةَ؛ أَنَّ رَبِيعَةَ بْنَ كَعْبٍ الأَسْلَمِيَّ أَخْبَرَهُ؛ أَنَّهُ كَانَ يَبِيتُ عِنْدَ بَابِ رَسُولِ اللَّهِ ﷺ وَكَانَ يَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ، مِنَ اللَّيْلِ: «**سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ**» الْهَوِيَّ. ثُمَّ يَقُولُ: «**سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**».

3880 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا انْتَبَهَ مِنَ اللَّيْلِ، قَالَ: «**الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ**».

3881 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَاصِمِ بْنِ أَبِي النُّجُودِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ عَبْدٍ بَاتَ عَلَى طُهُورٍ. ثُمَّ تَعَارَّ مِنَ اللَّيْلِ. فَسَأَلَ اللَّهَ شَيْئاً مِنْ أَمْرِ الدُّنْيَا، أَوْ مِنْ أَمْرِ الآخِرَةِ، إِلاَّ أَعْطَاهُ**».

17 ـ بابُ الدُّعَاءِ عِنْدَ الكَرْبِ

3882 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. جَمِيعاً عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. حَدَّثَنِي هِلاَلٌ، مَوْلَىٰ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ أُمِّهِ أَسْمَاءَ ابْنَةِ عُمَيْسٍ؛ قَالَتْ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ، عِنْدَ الْكَرْبِ: «**اللَّهُ، اللَّهُ رَبِّي لاَ أُشْرِكُ بِهِ شَيْئاً**».

3883 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «**لاَ إِلٰهَ إِلاَّ اللَّهُ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ. سُبْحَانَ اللَّهِ رَبِّ السَّمٰوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْكَرِيمِ**».

قَالَ وَكِيعٌ، مَرَّةً: لاَ إِلٰهَ إِلاَّ اللَّهُ. فِيهَا كُلِّهَا.

18 ـ بابُ ما يَدْعُو به الرَّجُلُ إذا خَرَجَ مِنْ بَيْتِهِ

3884 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا خَرَجَ مِنْ مَنْزِلِهِ، قَالَ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَزِلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ. أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ**».

3885- It is narrated on the authority of Abu Hurairah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of his house, he would say: "In the Name of Allah; and there is neither might nor power but with Allah: let everyone put his trust in Allah!"

3886- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man comes out from the gate of his home, or from the door of his house, two angels are with him, to whom he is entrusted: if he says: "In the Name of Allah", they will say: "You've been guided aright"; and if he says: "There is neither might nor power but with Allah", they will say: "You've become under (Allah's) protection"; and if he says: "I've put my trust in Allah", they will say: "You've been sufficed (against all kinds of evil)." When both his companions (from amongst jinns and men) meet him, they (the angels) say (to them): "What do you want from such as has been guided aright, become under (Allah's) protection, and been sufficed (against all kinds of evil)?""

[19] Which Supplication Therewith One Invokes When He Enters His House

3887- It is narrated on the authority of Jabir Ibn Abdullah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When a man enters his house, and mentions Allah on his entrance as well as on having his food, Satan then says (to his assistants): "There is no (place for you to) spend the night, nor (food for you to) get supper"; and when he enters (the house) and does not mention Allah on his entrance, Satan then says (to his assistants): "You've got (a place to) spend the night"; and when he does not mention Allah on having his food, he says: "You've got both (place to) spend the night and (food for) supper.""

[20] Which Supplication Therewith One Invokes When He Sets Out On Journey

3888- It is narrated on the authority of Abdullah Ibn Sarjis that the Messenger of Allah "Allah's blessing and peace be upon him" used to say (or seek refuge with Allah) whenever he set out on journey: "I seek refuge with You from the trouble of the journey, the gloominess of changes, the shortage (of property) after abundance, the (evil effect of the) invocation of the wronged one, and the gloominess of sight in property and family (on return)." Abu Mu'awiyah added: Whenever he returned (from journey) he would say the same.

3885 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ حُسَيْنٍ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا خَرَجَ مِنْ بَيْتِهِ، قَالَ: «**بِسْمِ اللَّهِ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. التُّكْلاَنُ عَلَى اللَّهِ**».

3886 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنِي هَارُونُ بْنُ هَارُونَ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا خَرَجَ الرَّجُلُ مِنْ بَابِ بَيْتِهِ (أَوْ مِنْ بَابِ دَارِهِ) كَانَ مَعَهُ مَلَكَانِ مُوَكَّلاَنِ بِهِ. فَإِذَا قَالَ: بِسْمِ اللَّهِ، قَالاَ: هُدِيتَ. وَإِذَا قَالَ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، قَالاَ: وُقِيتَ. وَإِذَا قَالَ: تَوَكَّلْتُ عَلَى اللَّهِ، قَالاَ: كُفِيتَ. قَالَ: فَيَلْقَاهُ قَرِينَاهُ فَيَقُولاَنِ: مَاذَا تُرِيدَانِ مِنْ رَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ؟**».

19 ـ بابُ ما يَدْعُو به إذا دَخَلَ بَيْتَهُ

3887 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ. أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لاَ مَبِيتَ لَكُمْ وَلاَ عَشَاءَ. وَإِذَا دَخَلَ وَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ. فَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ**».

20 ـ بابُ ما يَدْعُو به الرَّجُلُ إذا سَافَرَ

3888 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ وَأَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ (وَقَالَ عَبْدُ الرَّحِيمِ: يَتَعَوَّذُ) إِذَا سَافَرَ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ**».

وَزَادَ أَبُو مُعَاوِيَةَ: فَإِذَا رَجَعَ، قَالَ مِثْلَهَا.

[21] Which Supplication Therewith One Invokes On Seeing The Clouds And Rain

3889- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw a cloud coming from one side he would leave what he was engaged in; and whenever he was in his prayer he would (wait) until he would face it and then say: "O Allah! We seek refuge with You from the evil of that with which it has been sent"; and whenever it rained he would say: "O Allah! Let it be of advantage" twice or thrice; and whenever Allah Almighty removed it away without raining, he would praise Allah for that.

3890- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw the rain, he would say: "O Allah! Make it blessed rainfall!"

3891- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw a cloud, the colour of his face would change, and he would keep entering and coming out (of the house), coming and returning; and whenever it rained, that state would be over. When A'ishah made a mention of what she noticed of him, he said: "What has made you know? It may be as the people of (the Prophet) Hud said when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys: "This cloud will give us rain!" "Nay, it is the (calamity) you were asking to be hastened! A wind wherein is a Grievous Penalty!" (Al-Ahqaf 24)

[22] Which Supplication Therewith One Invokes When He Sees Those Put To Trial

3892- It is narrated on the authority of Salim from Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one suddenly meets another who is put to trial, thereupon he says: "Praise be to Allah Who has kept me away from that trial to which He has put you, and further He has given preference to me over many of His creation with great favour", he then will be kept far away from that trial whatever (grievous) it might be."

21 ـ بابُ ما يَدْعُو به الرَّجُلُ إذا رَأَى السَّحابَ والمَطَرَ

3889 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ الْمِقْدَامِ عَنْ أَبِيهِ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا رَأَى سَحَاباً مُقْبِلاً مِنْ أُفُقٍ مِنَ الآفَاقِ، تَرَكَ مَا هُوَ فِيهِ. وَإِنْ كَانَ فِي صَلاَتِهِ، حَتَّى يَسْتَقْبِلَهُ. فَيَقُولُ: «**اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ مَا أُرْسِلَ بِهِ**» فَإِنْ أَمْطَرَ قَالَ: «**اللَّهُمَّ سَيْباً نَافِعاً**» مَرَّتَيْنِ أَوْ ثَلاَثَةً. وَإِنْ كَشَفَهُ اللَّهُ، عَزَّ وَجَلَّ، وَلَمْ يُمْطِرْ، حَمِدَ اللَّهَ عَلَى ذٰلِكَ.

3890 ـ **حدثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ. حَدَّثَنَا الأَوْزَاعِيُّ. أَخْبَرَنِي نَافِعٌ؛ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَخْبَرَهُ عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا رَأَى الْمَطَرَ قَالَ: «**اللَّهُمَّ اجْعَلْهُ صَيِّباً هَنِيئاً**».

3891 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا رَأَى مَخِيلَةً تَلَوَّنَ وَجْهُهُ وَتَغَيَّرَ، وَدَخَلَ وَخَرَجَ، وَأَقْبَلَ وَأَدْبَرَ. فَإِذَا أَمْطَرَتْ سُرِّيَ عَنْهُ. قَالَ: فَذَكَرَتْ لَهُ عَائِشَةُ بَعْضَ مَا رَأَتْ مِنْهُ. فَقَالَ: «**وَمَا يُدْرِيكِ؟ لَعَلَّهُ كَمَا قَالَ قَوْمُ هُودٍ**: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ﴾» [الأحقاف: 24] الآية.

22 ـ بابُ ما يَدْعُو به الرَّجُلُ إذا نَظَرَ إلى أَهْلِ البَلاءِ

3892 ـ **حدثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ خَارِجَةَ بْنِ مُصْعَبٍ، عَنْ أَبِي يَحْيَىٰ عَمْرِو بْنِ دِينَارٍ (وَلَيْسَ بِصَاحِبِ ابْنِ عُيَيْنَةَ)، مَوْلَىٰ آلِ الزُّبَيْرِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ فَجِئَهُ صَاحِبُ بَلاَءٍ. فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلاَكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلاً، عُوفِيَ مِنْ ذٰلِكَ الْبَلاَءِ، كَائِناً مَا كَانَ**».

(35) THE BOOK OF VISION INTERPRETATION

[1] The Muslim Sees Or Is Made To See The Good Vision

3893- It is narrated on the authority of Anas Ibn Malik: Allah's Apostle "Allah's blessing and peace be upon him" said: "The good vision seen (in the dream) by a good man is one of forty-six parts of Prophethood."

3894- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good vision (in the dream) of a faithful believer is one of forty-six parts of Prophethood."

3895- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good vision (in the dream) seen by a good Muslim person is one of seventy parts of Prophethood."

3896- It is narrated on the authority of Umm Kurz Al-Ka'biyyah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, the Prophethood has gone away (by his death, since he is the seal and the last of all the Prophets and Messengers), and there remain only the (good visions seen in the dreams acting as) its surviving characteristics."

3897- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good vision (in the dream) is one of seventy parts of Prophethood."

3898- It is narrated on the authority of Ubadah Ibn As-Samit that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about Allah's saying: "For them are Glad Tidings, in the life of the Present and in the Hereafter: no change can there be in the Words of Allah. This is indeed the supreme Felicity" (Yunus 64) thereupon he said: "This refers to the good vision (in the dream) which a good one sees, or which is seen (by others) for him."

3899- It is narrated on the authority of Ibn Abbas that he said: During his fatal illness, the Messenger of Allah "Allah's blessing and peace be upon him" removed the curtain while (the Muslims were offering the prayer in) rows behind Abu Bakr, thereupon he said: "O people! From amongst the surviving characteristics of Prophethood, there remains only the good vision which a Muslim sees or is seen (in the dream by others) for him."

35 ـ كِتَابُ تَعْبِيرِ الرُّؤْيَا

1 ـ بابُ الرُّؤْيَا الصَّالِحَةِ يَرَاهَا الْمُسْلِمُ أو تُرى لَهُ

3893 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ**».

3894 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ**».

3895 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ. أَنْبَأَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**رُؤْيَا الرَّجُلِ الْمُسْلِمِ الصَّالِحِ، جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ**».

3896 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ الْكَعْبِيَّةِ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**ذَهَبَتِ النُّبُوَّةُ وَبَقِيَتِ الْمُبَشِّرَاتُ**».

3897 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ**».

3898 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، عَنْ قَوْلِ اللَّهِ سُبْحَانَهُ: ﴿لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْأَخِرَةِ﴾ [يونس: 64] قَالَ: «**هِيَ الرُّؤْيَا الصَّالِحَةُ، يَرَاهَا الْمُسْلِمُ، أَوْ تُرَىٰ لَهُ**».

3899 ـ **حدّثنا** إِسْحَاقُ بْنُ إِسْمَاعِيلَ الأَيْلِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السِّتَارَةَ فِي مَرَضِهِ. وَالصُّفُوفُ خَلْفَ أَبِي بَكْرٍ. فَقَالَ: «**أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا الصَّالِحَةُ. يَرَاهَا الْمُسْلِمُ، أَوْ تُرَىٰ لَهُ**».

[2] Seeing The Messenger Of Allah In The Dream

3900- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream has (been considered to have) seen me while being wakeful, for indeed, Satan never appears in my form."

3901- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream has (been considered to have) really seen me, for indeed, Satan never appears while imitating my person."

3902- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream has (been considered to have) seen me, for indeed, it is not befitting for Satan to appear in my form."

3903- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream has (been considered to have) seen me, for indeed, Satan never appears while imitating my person."

3904- It is narrated on the authority of Awn Ibn Juhaifah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream, it is as if he has really seen me while being wakeful, for Satan has no power to appear while imitating my person."

3905- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream has (been considered to have) really seen me, for indeed, Satan never appears while imitating my person."

[3] The Vision Is Of Three Kinds

3906- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The vision is of three kinds: (it might be) glad tidings from Allah, the revelation of one's self (i.e. the unconscious), and arousing terror by Satan. So, if anyone of you sees a vision which he admires, let not him narrate it if he so likes; and if he sees a vision towards which he has aversion, let not him relate it to anyone, and rather let him get up and offer prayer!"

3907- It is narrated on the authority of Awf Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The vision is of three types: one of them comes (in the form of) terrors cast by Satan (in the heart of a man) therewith to aggrieve mankind; one of them is

2 ـ باب رُؤْيَةِ النَّبِيِّ ﷺ فِي الْمَنَامِ

3900 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي فِي الْيَقَظَةِ. فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ عَلَى صُورَتِي**».

3901 ـ حدّثنا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ بِي**».

3902 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. إِنَّهُ لاَ يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ فِي صُورَتِي**».

3903 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسَىٰ بْنُ الْمُخْتَارِ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ بِي**».

3904 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ. حَدَّثَنَا سَعْدَانُ بْنُ يَحْيَىٰ بْنِ صَالِحٍ اللَّخْمِيُّ. حَدَّثَنَا صَدَقَةُ بْنُ أَبِي عِمْرَانَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَنْ رَآنِي فِي الْمَنَامِ، فَكَأَنَّمَا رَآنِي فِي الْيَقَظَةِ. إِنَّ الشَّيْطَانَ لاَ يَسْتَطِيعُ أَنْ يَتَمَثَّلَ بِي**».

3905 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو الْوَلِيدِ. قَالَ أَبُو عَوَانَةَ: حَدَّثَنَا عَنْ جَابِرٍ، عَنْ عَمَّارٍ، هُوَ الدُّهْنِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ بِي**».

3 ـ باب «الرُّؤْيَا ثَلاَثٌ»

3906 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هَوْذَةُ بْنُ خَلِيفَةَ. حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الرُّؤْيَا ثَلاَثٌ: فَبُشْرَىٰ مِنَ اللَّهِ، وَحَدِيثُ النَّفْسِ، وَتَخْوِيفٌ مِنَ الشَّيْطَانِ. فَإِذَا رَأَىٰ أَحَدُكُمْ رُؤْيَا تُعْجِبُهُ فَلْيَقُصَّ، إِنْ شَاءَ. وَإِنْ رَأَىٰ شَيْئاً يَكْرَهُهُ، فَلاَ يَقُصَّهُ عَلَى أَحَدٍ. وَلْيَقُمْ يُصَلِّي**».

3907 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا يَزِيدُ بْنُ عَبِيدَةَ. حَدَّثَنِي أَبُو عُبَيْدِ اللَّهِ مُسْلِمُ بْنُ مِشْكَمٍ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِنَّ الرُّؤْيَا ثَلاَثٌ: مِنْهَا أَهَاوِيلُ مِنَ الشَّيْطَانِ لِيَحْزُنَ بِهَا ابْنَ آدَمَ. وَمِنْهَا مَا يَهُمُّ بِهِ الرَّجُلُ**

a result of what one does during his wakefulness, which he comes to see in his dream; and one of them is (in the form of glad tidings, and this is) one of forty-six parts of Prophethood." I (the sub-narrator) asked him: "Did you really hear it from the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes, I heard it from the Messenger of Allah "Allah's blessing and peace be upon him"! I really heard it from the Messenger of Allah "Allah's blessing and peace be upon him"!"

[4] What About Such As Sees A Vision Which He Dislikes

3908- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sees a vision which he dislikes, let him spit on his left side thrice, seek refuge with Allah from Satan thrice, and then turn from the side on which he was lying."

3909- It is narrated on the authority of Abu Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the (good true) vision comes from Allah, and the (bad) dream comes from Satan. So, when anyone of you sees a vision which he dislikes, let him spit on his left side thrice, seek refuge with Allah from Satan the despised thrice, and then turn from the side on which he was lying."

3910- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sees a vision which he dislikes, let him turn (from his side on which he was lying), and spit on his left side thrice; and let him ask Allah (to give him) of its good, and seek refuge with Him from its evil."

[5] When Satan Plays With Anyone In His Dream, Let Not Him Relate It To Others

3911- It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I saw (in a dream as if) my head was struck, thereupon I saw it dragging (on the ground)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan aims at anyone of you (in his dream), with whom he plays, thereupon he comes in the morning to tell the people of it (even though it is not befitting for him to do so)."

3912- It is narrated on the authority of Jabir: While the Messenger of Allah "Allah's blessing and peace be upon him" was delivering a sermon, a man came to him and said: "O Messenger of Allah! I saw in a dream as if my head was chopped off, and it fell down, and I pursued it, and I (was able to) return it to its original place." On that the Messenger of Allah "Allah's

فِي يَقَظَتِهِ، فَيَرَاهُ فِي مَنَامِهِ، وَمِنْهَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ» قَالَ: قُلْتُ لَهُ: أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

4 ـ بابُ مَنْ رَأَى رُؤْيَا يَكْرَهُهَا

3908 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**إِذَا رَأَىٰ أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلاَثاً. وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلاَثاً. وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ**».

3909 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ. فَإِنْ رَأَىٰ أَحَدُكُمْ شَيْئاً يَكْرَهُهُ، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلاَثاً. وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثَلاَثاً. وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ**».

3910 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الْعُمَرِيِّ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا رَأَىٰ أَحَدُكُمْ رُؤْيَا يَكْرَهُهَا، فَلْيَتَحَوَّلْ وَلْيَتْفِلْ عَنْ يَسَارِهِ ثَلاَثاً. وَلْيَسْأَلِ اللَّهَ مِنْ خَيْرِهَا، وَلْيَتَعَوَّذْ مِنْ شَرِّهَا**».

5 ـ بابٌ «مَنْ لَعِبَ به الشَّيْطَانُ في مَنَامِهِ فلا يُحَدِّثْ به النَّاسَ»

3911 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ. حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ رَأْسِي ضُرِبَ. فَرَأَيْتُهُ يَتَدَهْدَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**يَعْمِدُ الشَّيْطَانُ إِلَى أَحَدِكُمْ فَيَتَهَوَّلُ لَهُ. ثُمَّ يَغْدُو يُخْبِرُ النَّاسَ**».

3912 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، وَهُوَ يَخْطُبُ، فَقَالَ: يَا رَسُولَ اللَّهِ رَأَيْتُ الْبَارِحَةَ، فِيمَا يَرَىٰ النَّائِمُ، كَأَنَّ عُنُقِي ضُرِبَتْ. وَسَقَطَ رَأْسِي. فَاتَّبَعْتُهُ فَأَخَذْتُهُ فَأَعَدْتُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ، فِي مَنَامِهِ، فَلاَ يُحَدِّثَنَّ بِهِ النَّاسَ**».

blessing and peace be upon him" said: "If Satan plays with anyone of you in his dream, let not him relate it to the people."

3913- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has a dream, let not him tell of Satan's playing with him in his dream."

[6] Since The Vision Proves True When It Is Interpreted, One Should Not Relate It But To An Intimate Lover

3914- It is narrated on the authority of Abu Razin that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The vision (one sees in his dream) is (as unstable as it is hung) on a bird's leg; and if it is interpreted, it will prove true." He further said: "The vision is one of forty-six parts of Prophethood." He (the narrator) added: I think he (the Prophet) also said: "So, let not him relate it but to an intimate lover or one of sound mind."

[7] On Which Basis A Vision Is Interpreted

3915- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Interpret them (i.e. the dreams) in accordance with their names (one sees in them), and make use of the metonymies acquired from them; and the (interpretation of) a vision (one sees in his dream proves true once it is interpreted) by the first one to interpret it."

[8] What About Such As Claims A False Dream

3916- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who claims a false dream is required to make a knot between two (grains of) parley (even though it is impossible to do so), a torture in which he remains forever."

[9] The Truest Of Vision Is The Truest Of Them In Speech

3917- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it will be towards the end of the time, the vision of a faithful believer will almost never prove but true; and the truest of vision among them is the truest of speech; and the vision a faithful believer sees (in his dream) is one of forty-six parts of Prophethood."

3913 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِذَا حَلَمَ أَحَدُكُمْ، فَلاَ يُخْبِرِ النَّاسَ بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ**».

6 ـ بابٌ «الرُّؤْيَا إذا عُبِرَتْ وَقَعَتْ فَلا يَقُصُّها إلا على وَادٍّ»

3914 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَىٰ بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ الْعُقَيْلِيِّ، عَنْ عَمِّهِ أَبِي رَزِينٍ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ. فَإِذَا عُبِرَتْ وَقَعَتْ**» قَالَ: «**وَالرُّؤْيَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ**» قَالَ: وَأَحْسِبُهُ قَالَ: «**لاَ يَقُصُّهَا إِلاَّ عَلَى وَادٍّ أَوْ ذِي رَأْيٍ**».

7 ـ بابٌ عَلامَ تُعْبَرُ به الرُّؤْيَا؟

3915 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا الأَعْمَشُ عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اعْتَبِرُوهَا بِأَسْمَائِهَا. وَكَنُّوهَا بِكُنَاهَا. وَالرُّؤْيَا لِأَوَّلِ عَابِرٍ**».

8 ـ بابُ مَنْ تَحَلَّمَ حُلُماً كَاذِباً

3916 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَحَلَّمَ حُلُماً كَاذِباً، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ. وَيُعَذَّبُ عَلَى ذٰلِكَ**».

9 ـ بابٌ «أَصْدَقُ النَّاسِ رُؤْيا أَصْدَقُهُمْ حَدِيثاً»

3917 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا قَرُبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ. وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثاً. وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ**».

[10] The Interpretation Of Vision

3918- It is narrated on the authority of Ibn Abbas: A man came to Allah's Apostle "Allah's blessing and peace be upon him" on his return from Uhud and said: "I saw in a dream, a cloud having shade from which butter and honey were dropping, which I saw people gathering in their hands, some gathering much and some a little. Behold! There was a rope extending from the earth to the sky, which you (O Prophet) held, as I saw, and went up. Then another man held it and went up. Then another (third) held it and went up. Finally, another (fourth) man held it, but it broke and then got connected again." Abu Bakr said: "O Allah's Apostle! Allow me to interpret this dream." The Prophet "Allah's blessing and peace be upon him" said to him: "Interpret it." Abu Bakr said: "The cloud with shade symbolizes Islam, and the butter and honey dropping from it symbolizes the Qur'an, with its sweetness and charm dropping. Indeed, some people are learning much of the Qur'an and some a little. The rope extending to the sky is the Truth that you (O Prophet) are following. You follow it with the help of which you will rise up, then another man will follow it with the help of which he will rise up, then another person will follow it, with the help of which he will rise up, and then another man will follow it but it will break and then it will be connected for him with the help of which he will rise up." The Prophet "Allah's blessing and peace be upon him" replied: "You are right in some of it and wrong in some." Abu Bakr said: "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet "Allah's blessing and peace be upon him" said: "Do not swear."

(...) It is narrated on the authority of Ibn Abbas that he said: Abu Hurairah related that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I saw (in a dream) a cloud between the sky and the earth dribbling butter and honey..." and the rest is the same.

3919- It is narrated on the authority of Ibn Umar: I was a young unmarried man during the lifetime of The Prophet "Allah's blessing and peace be upon him". I used to sleep in the mosque. Anyone having a dream, would narrate it to The Prophet "Allah's blessing and peace be upon him". I said: "O Allah! If there is any good for me with You, then show me a dream in order that The Messenger of Allah "Allah's blessing and peace be upon him" might interpret it for me." Then, I slept and saw (in a dream) that two angels came and took me along with them. Then they met another angel who said to me: "Be not afraid, you are a good man." They took me towards the Fire. Behold! It was built inside like a well, and therein I saw

10 ـ بابُ تَعْبِيرِ الرُّؤْيَا

3918 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ الْمَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، مُنْصَرَفَهُ مِنْ أُحُدٍ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ سَمْناً وَعَسَلاً. وَرَأَيْتُ النَّاسَ يَتَكَفَّفُونَ مِنْهَا. فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ. وَرَأَيْتُ سَبَباً وَاصِلاً إِلَى السَّمَاءِ. رَأَيْتُكَ أَخَذْتَ بِهِ. فَعَلَوْتَ بِهِ. ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَكَ فَعَلاَ بِهِ. ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَهُ فَعَلاَ بِهِ. ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَهُ فَانْقَطَعَ بِهِ. ثُمَّ وُصِلَ لَهُ فَعَلاَ بِهِ. فَقَالَ أَبُو بَكْرٍ: دَعْنِي أَعْبُرْهَا، يَا رَسُولَ اللَّهِ! قَالَ: «**اعْبُرْهَا**» قَالَ: أَمَّا الظُّلَّةُ فَالإِسْلاَمُ. وَأَمَّا مَا يَنْطِفُ مِنْهَا مِنَ الْعَسَلِ وَالسَّمْنِ، فَهُوَ الْقُرْآنُ. حَلاَوَتُهُ وَلِينُهُ. وَأَمَّا مَا يَتَكَفَّفُ مِنْهُ النَّاسُ، فَالآخِذُ مِنَ الْقُرْآنِ كَثِيراً وَقَلِيلاً. وَأَمَّا السَّبَبُ الْوَاصِلُ إِلَى السَّمَاءِ، فَمَا أَنْتَ عَلَيْهِ مِنَ الْحَقِّ. أَخَذْتَ بِهِ فَعَلاَ بِكَ. ثُمَّ يَأْخُذُهُ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ. ثُمَّ آخَرُ، فَيَعْلُو بِهِ. ثُمَّ آخَرُ فَيَنْقَطِعُ بِهِ. ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ. قَالَ: «**أَصبْتَ بعضاً، وَأَخطَأْتَ بعضاً**». قَالَ أَبُو بَكْرٍ: أَقْسَمْتُ عَلَيْكَ يَا رَسُولَ اللَّهِ لَتُخْبِرَنِّي بِالَّذِي أَصَبْتُ مِنَ الَّذِي أَخْطَأْتُ. فَقَالَ النَّبِيُّ ﷺ: «**لاَ تُقْسِمْ يَا أَبَا بَكْرٍ**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلاً أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ رَأَيْتُ ظُلَّةً بَيْنَ السَّمَاءِ وَالأَرْضِ تَنْطِفُ سَمْناً وَعَسَلاً. فَذَكَرَ الْحَدِيثَ، نَحْوَهُ.

3919 ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنْتُ غُلاَماً، شَابًّا، عَزَباً، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ. فَكُنْتُ أَبِيتُ فِي الْمَسْجِدِ. فَكَانَ مَنْ رَأَى مِنَّا رُؤْيَا، يَقُصُّهَا عَلَى النَّبِيِّ ﷺ. فَقُلْتُ: اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ خَيْرٌ فَأَرِنِي رُؤْيَا يُعَبِّرُهَا لِي النَّبِيُّ ﷺ. فَنِمْتُ فَرَأَيْتُ مَلَكَيْنِ أَتَيَانِي فَانْطَلَقَا بِي. فَلَقِيَهُمَا مَلَكٌ آخَرُ. فَقَالَ: لَمْ تُرَعْ. فَانْطَلَقَا بِي إِلَى النَّارِ. فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ. وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُ بَعْضَهُمْ.

people some of whom I recognized. Then the angels took me to the right side. In the morning, I mentioned that dream to Hafsah. Hafsah reported that she had mentioned it to The Prophet "Allah's blessing and peace be upon him" who said: "Abdullah is a righteous man if he only prays more at night." Since then, Abdullah used to pray more at night)

3920- It is narrated on the authority of Kharashah Ibn Al-Hurr that he said: I reached Medina, and sat in the company of some old men in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him". Then, an old man came reclining against his stick, thereupon the people said: "He, who is pleased to see a man from the inhabitants of the Garden, let him look at that (person)!" he got up and offered a two-rak'ah prayer behind a pillar. I stood up and went to him and said: "One of the people said so and so (pertaining to you)." On that he said: "Praise be to Allah! No doubt, the Garden belongs to Allah, to which He admits whomever He wills. During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", I saw a vision: I saw as if a man came to me and asked me to go with him. I went with him, and he followed a great highway with me, thereupon a path to my left side was shown to me; and when I intended to follow it, he said to me: "You are not of its denizens." Then, another path to my right side was shown to me, thereupon I followed it. When I reached a rocky mountain he took my hand and pushed me (away from its base), and behold! I came to be on its top, even though I could not stand constantly firm. Then, there was an iron pillar, on the top of which there was a gold ring. He took my hand and pulled me until I caught hold of the handhold, and he asked: "Have you firmly caught hold of it?" I answered in the affirmative. Then, he struck the pillar with his foot, and I kept catching the handhold." He further said: "When I related it to the Messenger of Allah "Allah's blessing and peace be upon him", he said: "You really saw good: as to the large highway, it symbolizes the mustering place (to which all the creatures will be gathered on the Day of Judgement); as to the path shown to you to your left side, it symbolizes the path of the denizens of the fire, and you are not one of its denizens; as to the path shown to your right side, it symbolizes the path of the inhabitants of the Garden; as to the rocky mountain, it symbolizes the station of martyrs; as to the handhold of which you caught hold, it is the handhold of Islam. So, you should keep catching hold of it until you die." For this reason, I hope to be one of the inhabitants of the Garden." Behold! This man was Abdullah Ibn Salam.

3921- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw in a dream as

فَأَخَذُوا بِي ذَاتَ الْيَمِينِ. فَلَمَّا أَصْبَحْتُ ذَكَرْتُ ذٰلِكَ لِحَفْصَةَ. فَزَعَمَتْ حَفْصَةُ أَنَّهَا قَصَّتْهَا عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: «**إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ، لَوْ كَانَ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ**».

قَالَ: فَكَانَ عَبْدُ اللَّهِ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ.

3920 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الْأَشْيَبُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ؛ قَالَ: قَدِمْتُ الْمَدِينَةَ. فَجَلَسْتُ إِلَى شِيَخَةٍ فِي مَسْجِدِ النَّبِيِّ ﷺ. فَجَاءَ شَيْخٌ يَتَوَكَّأُ عَلَى عَصاً لَهُ. فَقَالَ الْقَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هٰذَا. فَقَامَ خَلْفَ سَارِيَةٍ. فَصَلَّى رَكْعَتَيْنِ. فَقُمْتُ إِلَيْهِ، فَقُلْتُ لَهُ: قَالَ: بَعْضُ الْقَوْمِ كَذَا وَكَذَا. قَالَ: الْحَمْدُ لِلَّهِ. الْجَنَّةُ لِلَّهِ يُدْخِلُهَا مَنْ يَشَاءُ. وَإِنِّي رَأَيْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ رُؤْيَا. رَأَيْتُ كَأَنَّ رَجُلاً أَتَانِي فَقَالَ لِيَ: انْطَلِقْ. فَذَهَبْتُ مَعَهُ. فَسَلَكَ بِي فِي نَهْجٍ عَظِيمٍ. فَعُرِضَتْ عَلَيَّ طَرِيقٌ عَلَى يَسَارِي. فَأَرَدْتُ أَنْ أَسْلُكَهَا. فَقَالَ: إِنَّكَ لَسْتَ مِنْ أَهْلِهَا. ثُمَّ عُرِضَتْ عَلَيَّ طَرِيقٌ عَنْ يَمِينِي. فَسَلَكْتُهَا. حَتَّى إِذَا انْتَهَيْتُ إِلَى جَبَلٍ زَلَقٍ فَأَخَذَ بِيَدِي. فَزَجَّلَ بِي. فَإِذَا أَنَا عَلَى ذُرْوَتِهِ. فَلَمْ أَتَقَارَّ وَلَمْ أَتَمَاسَكْ. وَإِذَا عَمُودٌ مِنْ حَدِيدٍ، فِي ذُرْوَتِهِ حَلْقَةٌ مِنْ ذَهَبٍ. فَأَخَذَ بِيَدِي فَزَجَّلَ بِي. حَتَّى أَخَذْتُ بِالْعُرْوَةِ. فَقَالَ: اسْتَمْسَكْتَ؟ قُلْتُ: نَعَمْ. فَضَرَبَ الْعَمُودَ بِرِجْلِهِ. فَاسْتَمْسَكْتُ بِالْعُرْوَةِ.

فَقَالَ: قَصَصْتُهَا عَلَى النَّبِيِّ ﷺ قَالَ: «**رَأَيْتَ خَيْراً. أَمَّا الْمَنْهَجُ الْعَظِيمُ فَالْمَحْشَرُ. وَأَمَّا الطَّرِيقُ الَّتِي عُرِضَتْ عَنْ يَسَارِكَ، فَطَرِيقُ أَهْلِ النَّارِ. وَلَسْتَ مِنْ أَهْلِهَا. وَأَمَّا الطَّرِيقُ الَّتِي عُرِضَتْ عَنْ يَمِينِكَ، فَطَرِيقُ أَهْلِ الْجَنَّةِ. وَأَمَّا الْجَبَلُ الزَّلَقُ فَمَنْزِلُ الشُّهَدَاءِ. وَأَمَّا الْعُرْوَةُ الَّتِي اسْتَمْسَكْتَ بِهَا، فَعُرْوَةُ الإِسْلَامِ. فَاسْتَمْسِكْ بِهَا حَتَّى تَمُوتَ**».

فَأَنَا أَرْجُو أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ.

فَإِذَا هُوَ عَبْدُ اللَّهِ بْنُ سَلَامٍ.

3921 ـ حدّثنا مَحْمُودُ بْنُ غَيْلَانَ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا بُرَيْدَةُ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «**رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى**

if I was emigrating to a land full of date-palms, and it came to my mind that it was Yamamah or Hajar; and behold! It came to be Medina or Yathrib. I further saw in this vision of mine as if I shook a sword, with its blade broken; and it came to be (a symbol of) the faithful believers who were killed (as martyrs) on the day of (the holy battle of) Uhud. I shook it once again, and it returned to be much better than it was, and behold! It came to be the victory Allah bestowed (upon us) and the gathering of the faithful believers (on the truth). I also saw in it many cows, and by Allah, that is good. Behold! Those symbolized the faithful believers (who fell as victims) on the day of (the holy battle of) Uhud; and the blessing was the good brought by Allah, and the reward of the true faith with which Allah endowed us after the day of (the holy battle of) Badr."

3922- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw (in my dream) two golden bracelets in my hand, which I blew off (and they flew). I interpreted them as symbols of those liars, Musailamah and Al-Ansi."

3923- It is narrated on the authority of Qabus that he said: Umm Al-Fadl said: "O Messenger of Allah! I saw (in my dream as if) I had a part of your body in my house." On that he said: "You saw good: Fatimah (my daughter) would give birth to a child, and you will give suck to him." She (Fatimah) gave birth to Husain or Hasan, and she (Umm Al-Fadl) gave suck to him from the milk of Qutham. She further said: Later, I brought him (the child) to the Messenger of Allah "Allah's blessing and peace be upon him" and placed him in his lap, and when he urinated I struck his shoulder, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "You've struck my child severely (stop) Allah's Mercy be upon you!"

3924- It is narrated on the authority of Salim from Ibn Umar that he reported, concerning the vision of The Prophet "Allah's blessing and peace be upon him": "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahya'ah i.e. Al-Juhfah. I interpreted it as a symbol of epidemic of Medina being transferred to Al-Juhfah."

3925- It is narrated on the authority of Talhah Ibn Ubaidullah that two men came to the Messenger of Allah "Allah's blessing and peace be upon him", and both were Muslims, but one of them was more inclined to fighting than the other. The fighter among them took part in a holy battle, and he fell as a martyr. The other lived a year longer, and then he died. Talhah further said: I saw in a dream as if I was at the gate of the Garden

أَرْضٍ بِهَا نَخْلٌ. فَذَهَبَ وَهَلِي إِلَى أَنَّهَا يَمَامَةُ أَوْ هَجَرٌ. فَإِذَا هِيَ الْمَدِينَةُ، يَثْرِبُ. وَرَأَيْتُ فِي رُؤْيَايَ هٰذِهِ، أَنِّي هَزَزْتُ سَيْفاً فَانْقَطَعَ صَدْرُهُ. فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. ثُمَّ هَزَزْتُهُ فَعَادَ أَحْسَنَ مَا كَانَ. فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ فِيهَا، أَيْضاً، بَقَراً. وَاللَّهُ خَيْرٌ. فَإِذَا هُمُ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ، بَعْدُ، وَثَوَابِ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بِهِ يَوْمَ بَدْرٍ».

3922 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«رَأَيْتُ فِي يَدِي سِوَارَيْنِ مِنْ ذَهَبٍ. فَنَفَخْتُهُمَا. فَأَوَّلْتُهُمَا هٰذَيْنِ الْكَذَّابَيْنِ: مُسَيْلِمَةَ وَالْعَنْسِيَّ»**.

3923 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ سِمَاكٍ، عَنْ قَابُوسٍ؛ قَالَ: قَالَتْ أُمُّ الْفَضْلِ: يَا رَسُولَ اللَّهِ رَأَيْتُ كَأَنَّ فِي بَيْتِي عُضْواً مِنْ أَعْضَائِكَ. قَالَ: **«خَيْراً رَأَيْتِ. تَلِدُ فَاطِمَةُ غُلَاماً فَتُرْضِعِيهِ»** فَوَلَدَتْ حُسَيْناً أَوْ حَسَناً. فَأَرْضَعَتْهُ بِلَبَنِ قُثَمٍ. قَالَتْ: فَجِئْتُ بِهِ إِلَى النَّبِيِّ ﷺ، فَوَضَعْتُهُ فِي حَجْرِهِ فَبَالَ. فَضَرَبْتُ كَتِفَهُ. فَقَالَ النَّبِيُّ ﷺ: **«أَوْجَعْتِ ابْنِي. رَحِمَكِ اللَّهُ»**.

3924 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. أَخْبَرَنِي ابْنُ جُرَيْجٍ. أَخْبَرَنِي مُوسٰى بْنُ عُقْبَةَ. أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رُؤْيَا النَّبِيِّ ﷺ. قَالَ: **«رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى قَامَتْ بِالْمَهْيَعَةِ، وَهِيَ الْجُحْفَةُ. فَأَوَّلْتُهَا وَبَاءً بِالْمَدِينَةِ. فَنُقِلَ إِلَى الْجُحْفَةِ»**.

3925 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ؛ أَنَّ رَجُلَيْنِ مِنْ بَلِيٍّ قَدِمَا عَلَى رَسُولِ اللَّهِ ﷺ. وَكَانَ إِسْلَامُهُمَا جَمِيعاً. فَكَانَ أَحَدُهُمَا أَشَدَّ اجْتِهَاداً مِنَ الآخَرِ فَغَزَا الْمُجْتَهِدُ مِنْهُمَا فَاسْتُشْهِدَ. ثُمَّ مَكَثَ الآخَرُ بَعْدَهُ سَنَةً. ثُمَّ تُوُفِّيَ.

and behold! I saw them. A man came out of the Garden and admitted such of them as died later; and then, he came out once again, and admitted the one who fell as a martyr. He returned to me and said: "Return, since the time has not yet come for you (to be admitted to the Garden)." In the morning, Talhah related it to the people, who wondered at that. The news of that reached the Messenger of Allah "Allah's blessing and peace be upon him", and they related the story to him, thereupon he asked: "What is the reason for your astonishment?" they said: "O Messenger of Allah! One of them was more ready to fight (in the Cause of Allah), and furthermore, he fell as a martyr; and even though, the other (who died later) was admitted to the Garden before him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Is it not that he lived a year after him?" they said: "Yes." He said: "Is it not that he caught (the month of) Ramadan, thereupon he observed fasts and offered such and such prayers, with such and such rak'ahs during the year?" they said: "Yes." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, they are more farther from one another than the heaven is from the earth."

3926- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I dislike the shackle even though I love the fetter, which symbolizes firmness in the religion."

قَالَ طَلْحَةُ: فَرَأَيْتُ فِي الْمَنَامِ: بَيْنَا أَنَا عِنْدَ بَابِ الْجَنَّةِ، إِذَا أَنَا بِهِمَا. فَخَرَجَ خَارِجٌ مِنَ الْجَنَّةِ فَأَذِنَ لِلَّذِي تُوُفِّيَ الآخِرَ مِنْهُمَا. ثُمَّ خَرَجَ، فَأَذِنَ لِلَّذِي اسْتُشْهِدَ. ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: ارْجِعْ. فَإِنَّكَ لَمْ يَأْنِ لَكَ بَعْدُ.

فَأَصْبَحَ طَلْحَةُ يُحَدِّثُ بِهِ النَّاسَ. فَعَجِبُوا لِذٰلِكَ. فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ. وَحَدَّثُوهُ الْحَدِيثَ. فَقَالَ: «**مِنْ أَيِّ ذٰلِكَ تَعْجَبُونَ؟**» فَقَالُوا: يَا رَسُولَ اللَّهِ هٰذَا كَانَ أَشَدَّ الرَّجُلَيْنِ اجْتِهَاداً. ثُمَّ اسْتُشْهِدَ. وَدَخَلَ هٰذَا الآخِرُ الْجَنَّةَ قَبْلَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَلَيْسَ قَدْ مَكَثَ هٰذَا بَعْدَهُ سَنَةً؟**» قَالُوا: بَلَىٰ. قَالَ: «**وَأَدْرَكَ رَمَضَانَ فَصَامَ. وَصَلَّى كَذَا وَكَذَا مِنْ سَجْدَةٍ فِي السَّنَةِ؟**» قَالُوا: بَلَىٰ. قَالَ رَسُولُ اللَّهِ ﷺ: «**فَمَا بَيْنَهُمَا أَبْعَدُ مِمَّا بَيْنَ السَّمَاءِ وَالأَرْضِ**».

3926 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَكْرَهُ الْغِلَّ وَأُحِبُّ الْقَيْدَ. الْقَيْدُ ثَبَاتٌ فِي الدِّينِ**».

(36) THE BOOK OF AFFLICTIONS

[1] Desisting From Harming Such As Bears Testimony That "There Is No God But Allah"

3927- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah) to fight people until they say "There is no god (to be worshipped) but Allah": if they say that, they will save their blood and property from me, except lawfully, and their reckoning is with Allah Almighty."

3928- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah) to fight people until they say "There is no god (to be worshipped) but Allah": if they say "There is no god (to be worshipped) but Allah", they will save their blood and property from me, except lawfully, and their reckoning is with Allah."

3929- It is narrated on the authority of Aws that he said: While we were sitting with the Messenger of Allah "Allah's blessing and peace be upon him", who was narrating and admonishing us, a man came to him, and said something in secrecy to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Go and kill him!" when the man turned away, the Messenger of Allah "Allah's blessing and peace be upon him" called him and said: "Do you bear testimony that there is no god (to be worshipped) but Allah?" He answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him go! No doubt, I've been commanded (by Allah) to fight the people until they say "There is no god (to be worshipped) but Allah: if they say that, their blood and property become unlawful for me."

3930- It is narrated on the authority of Imran Ibn Al-Husain that Nafi' Ibn Al-Azraq came to him with his companions and said: "You've been ruined O Imran!" he said: "I have not been ruined." They said: "No: you've been ruined." Imran asked: "Then, what has ruined me?" they said: "Allah says: "And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah." (Al-Anfal 39) on that Imran said: "No doubt, we fought them until we expelled them, and there prevailed both justice and faith in Allah. If you so like, I will relate to you a narration I heard from the Messenger of Allah "Allah's blessing and peace be upon him"." They asked: "Did you really hear it from the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes: I was

36 ـ كِتَابُ الفِتَنِ

1 ـ بابُ الكَفِّ عَمَّنْ قالَ: لا إِلٰهَ إلاّ الله

3927 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَحَفْصُ بْنُ غِيَاثٍ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَ إِلَهَ إِلاَّ اللَّهُ. فَإِذَا قَالُوهَا، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلاَّ بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللَّهِ، عَزَّ وَجَلَّ**».

3928 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَ إِلٰهَ إِلاَّ اللَّهُ. فَإِذَا قَالُوا: لاَ إِلٰهَ إِلاَّ اللَّهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلاَّ بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللَّهِ**».

3929 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ. حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنِ النُّعْمَانِ بْنِ سَالِمٍ؛ أَنَّ عَمْرَو بْنَ أَوْسٍ أَخْبَرَهُ؛ أَنَّ أَبَاهُ أَوْساً أَخْبَرَهُ قَالَ: إِنَّا لَقُعُودٌ عِنْدَ النَّبِيِّ ﷺ، وَهُوَ يَقُصُّ عَلَيْنَا وَيُذَكِّرُنَا، إِذْ أَتَاهُ رَجُلٌ فَسَارَّهُ. فَقَالَ النَّبِيُّ ﷺ: «**اذْهَبُوا بِهِ فَاقْتُلُوهُ**» فَلَمَّا وَلَّى الرَّجُلُ، دَعَاهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «**هَلْ تَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ؟**» قَالَ: نَعَمْ. قَالَ: «**اذْهَبُوا فَخَلُّوا سَبِيلَهُ. فَإِنَّمَا أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَ إِلٰهَ إِلاَّ اللَّهُ. فَإِذَا فَعَلُوا ذٰلِكَ، حَرُمَ عَلَيَّ دِمَاؤُهُمْ وَأَمْوَالُهُمْ**».

3930 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنِ السُّمَيْطِ بْنِ السَّمِيرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: أَتَى نَافِعُ بْنُ الأَزْرَقِ وَأَصْحَابُهُ. فَقَالُوا: هَلَكْتَ يَا عِمْرَانُ! قَالَ: مَا هَلَكْتُ. قَالُوا: بَلَىٰ. قَالَ: مَا الَّذِي أَهْلَكَنِي؟ قَالُوا: قَالَ اللَّهُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾ [الأنفال: 39] قَالَ: قَدْ قَاتَلْنَاهُمْ حَتَّى نَفَيْنَاهُمْ. فَكَانَ الدِّينُ كُلُّهُ لِلَّهِ. إِنْ شِئْتُمْ حَدَّثْتُكُمْ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالُوا: وَأَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. شَهِدْتُ رَسُولَ اللَّهِ ﷺ، وَقَدْ بَعَثَ جَيْشاً مِنَ الْمُسْلِمِينَ إِلَى الْمُشْرِكِينَ. فَلَمَّا لَقُوهُمْ قَاتَلُوهُمْ قِتَالاً شَدِيداً. فَمَنَحُوهُمْ أَكْتَافَهُمْ. فَحَمَلَ رَجُلٌ مِنْ لُحْمَتِي عَلَى رَجُلٍ مِنَ الْمُشْرِكِينَ بِالرُّمْحِ. فَلَمَّا غَشِيَهُ قَالَ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. إِنِّي مُسْلِمٌ. فَطَعَنَهُ فَقَتَلَهُ. فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ: «**وَمَا الَّذِي صَنَعْتَ؟**» مَرَّةً أَوْ مَرَّتَيْنِ. فَأَخْبَرَهُ بِالَّذِي

attendant when the Messenger of Allah "Allah's blessing and peace be upon him" sent an army of Muslims to fight the pagans; and when they met them, they fought them so much fiercely that they (the pagans turned away and) gave them (the Muslims) their shoulders. A man from my fellows attacked with a spear another from the pagans, and when he caught up with him, he said: "I bear testimony that there is no god but Allah: I'm a Muslim." But he (the Muslim) stabbed him to death. Then, he came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've been ruined." He asked: "What have you done?" he said it once or twice after which the man told him of what he had done, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why have you not split open his belly in order to know what his heart contained?" he said: "O Messenger of Allah! Had I split open his belly, I would have come to be acquainted with what his heart contained." He said: "You neither accepted what he said, nor did you know what his heart contained." The Messenger of Allah "Allah's blessing and peace be upon him" kept silent and did not speak to him; and it was not after a long time that he died. We buried him, and in the morning, he was found lying on the surface of the earth, thereupon they said: "Perhaps an enemy might have dug (the grave and brought) him out." We buried him once again, and ordered our boys to safeguard him; and in the morning, he was found lying on the back of the earth, thereupon we said: "Perhaps, the boys might have been overtaken by slumber." We buried him (for the third time) and guarded him with ourselves; and in the morning, he was found lying on the back of the earth. Then, we threw his dead body in one of those defiles.

(...) It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in a military expedition; and a man from the Muslims attacked another from the pagans...and the rest is the same with the following addition: The earth threw him away; and when the Messenger of Allah "Allah's blessing and peace be upon him" was told of that, he said: "No doubt, the earth admits such as worse than him; but, Allah liked to show you the great inviolability (of the blood and property of such as says) "There is no god (to be worshipped) but Allah.""

[2] The Sanctity Of The Blood And Property Of The Believer

3931- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said in the Farewell Hajj: "Behold! The most sacred day is this of yours! Behold! The most sacred month is that of yours! Behold! The most sacred town is that of

صَنَعَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**فَهَلاَّ شَقَقْتَ عَنْ بَطْنِهِ فَعَلِمْتَ مَا فِي قَلْبِهِ؟**» قَالَ: يَا رَسُولَ اللَّهِ لَوْ شَقَقْتُ بَطْنَهُ لَكُنْتُ أَعْلَمُ مَا فِي قَلْبِهِ. قَالَ: «**فَلاَ أَنْتَ قَبِلْتَ مَا تَكَلَّمَ بِهِ، وَلاَ أَنْتَ تَعْلَمُ مَا فِي قَلْبِهِ**».

قَالَ: فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ. فَلَمْ يَلْبَثْ إِلاَّ يَسِيراً حَتَّى مَاتَ. فَدَفَنَّاهُ فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَقَالُوا: لَعَلَّ عَدُوًّا نَبَشَهُ. فَدَفَنَّاهُ. ثُمَّ أَمَرْنَا غِلْمَانَنَا يَحْرُسُونَهُ. فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَقُلْنَا: لَعَلَّ الْغِلْمَانَ نَعَسُوا. فَدَفَنَّاهُ. ثُمَّ حَرَسْنَاهُ بِأَنْفُسِنَا. فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَأَلْقَيْنَاهُ فِي بَعْضِ تِلْكَ الشِّعَابِ.

حدّثنا إِسْمَاعِيلُ بْنُ حَفْصٍ الأَيْلِيُّ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ، عَنِ السُّمَيْطِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ. فَحَمَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى رَجُلٍ مِنَ الْمُشْرِكِينَ. فَذَكَرَ الْحَدِيثَ. وَزَادَ فِيهِ: فَنَبَذَتْهُ الأَرْضُ. فَأُخْبِرَ النَّبِيُّ ﷺ وَقَالَ: «**إِنَّ الأَرْضَ لَتَقْبَلُ مَنْ هُوَ شَرٌّ مِنْهُ. وَلٰكِنَّ اللَّهَ أَحَبَّ أَنْ يُرِيَكُمْ تَعْظِيمَ حُرْمَةِ لاَ إِلٰهَ إِلاَّ اللَّهُ**».

2 ـ بابُ حُرْمَةِ دَمِ الْمُؤْمِنِ وَمَالِهِ

3931 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي حِجَّةِ الْوَدَاعِ: «**أَلاَ إِنَّ أَحْرَمَ الأَيَّامِ يَوْمُكُمْ هٰذَا. أَلاَ وَإِنَّ أَحْرَمَ الشُّهُورِ شَهْرُكُمْ هٰذَا. أَلاَ وَإِنَّ أَحْرَمَ الْبَلَدِ بَلَدُكُمْ هٰذَا. أَلاَ وَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا. أَلاَ هَلْ بَلَّغْتُ؟**» قَالُوا: نَعَمْ. قَالَ: «**اللَّهُمَّ اشْهَدْ**».

yours! Behold! Your blood and property are as inviolable among you as this day of yours, in this month of yours, in this town of yours! Have I reported (Allah's Message to you)?" they said: "Yes." He said: "O Allah! Be a witness (to that)!"

3932- It is narrated on the authority of Abdullah Ibn Umar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying, while circumambulating the Ka'bah: "How good you are; and how good you smell! How great you are; and how great your sanctity is! By Him in Whose Hand is the soul of Muhammad! The sanctity of the faithful believer, in the Sight of Allah, is much greater than yours! i.e. (the sanctity of) his property and blood, and we do not think of him but good."

3933- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All things related to the Muslim, his blood, property and honour, are inviolable for (his) Muslim (brother in faith to harm)."

3934- It is narrated on the authority of Fadalah Ibn Ubaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is such as people trusts on their property and souls; and the emigrant is such as forsakes mistakes and sins."

[3] It Is Forbidden To Commit Robbery

3935- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who steals a thing whose publicity is evident does not belong to us."

3936- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when a drinker of wine drinks it, then he is not a believer at the time of drinking it; and when a thief steals, then he is not a believer at the time of stealing; and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery."

3937- It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as commits robbery does not belong to us."

3938- It is narrated on the authority of Tha'labah Ibn Al-Hakam that he said: We got some sheep belonging to the enemies, which we robbed; and (when we slaughtered them) we held our cooking vessels. Then, the Messenger of Allah "Allah's blessing and peace be upon him" came upon

3932 ـ **حدّثنا** أَبُو الْقَاسِمِ بْنُ أَبِي ضَمْرَةَ، نَصْرُ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ الْحِمْصِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قَيْسٍ النَّصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَطُوفُ بِالْكَعْبَةِ وَيَقُولُ: «**مَا أَطْيَبَكِ وَأَطْيَبَ رِيحَكِ. مَا أَعْظَمَكِ وَأَعْظَمَ حُرْمَتَكِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَحُرْمَةُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ حُرْمَةً مِنْكِ. مَالِهِ وَدَمِهِ، وَأَنْ نَظُنَّ بِهِ إِلاَّ خَيْراً**».

3933 ـ **حدّثنا** بَكْرُ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ وَيُونُسُ بْنُ يَحْيَىٰ. جَمِيعاً عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ. دَمُهُ وَمَالُهُ وَعِرْضُهُ**».

3934 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ أَبِي هَانِىءٍ، عَنْ عَمْرِو بْنِ مَالِكٍ الْجَنْبِيِّ؛ أَنَّ فَضَالَةَ بْنَ عُبَيْدٍ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ. وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ**».

3 ـ بابُ النَّهْيِ عَنِ النُّهْبَةِ

3935 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ انْتَهَبَ نُهْبَةً مَشْهُورَةً، فَلَيْسَ مِنَّا**».

3936 ـ **حدّثنا** عِيسَى بْنُ حَمَّادٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَزْنِي الزَّانِي، حِينَ يَزْنِي، وَهُوَ مُؤْمِنٌ. وَلاَ يَشْرَبُ الْخَمْرَ، حِينَ يَشْرَبُهَا، وَهُوَ مُؤْمِنٌ. وَلاَ يَسْرِقُ السَّارِقُ، حِينَ يَسْرِقُ، وَهُوَ مُؤْمِنٌ. وَلاَ يَنْتَهِبُ نُهْبَةً، يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ، حِينَ يَنْتَهِبُهَا، وَهُوَ مُؤْمِنٌ**».

3937 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا حُمَيْدٌ. حَدَّثَنَا الْحَسَنُ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنِ انْتَهَبَ نُهْبَةً، فَلَيْسَ مِنَّا**».

3938 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ؛ قَالَ: أَصَبْنَا غَنَماً لِلْعَدُوِّ. فَانْتَهَبْنَاهَا. فَنَصَبْنَا قُدُورَنَا. فَمَرَّ النَّبِيُّ ﷺ بِالْقُدُورِ. فَأَمَرَ بِهَا فَأُكْفِئَتْ. ثُمَّ قَالَ: «**إِنَّ النُّهْبَةَ لاَ تَحِلُّ**».

the cooking vessels and ordered that they should be turned down, and he said: "The (thing taken by way of) robbery is unlawful."

[4] Abusing A Muslim Is A Kind Of Wickedness; And Fighting Him Is A Kind Of Infidelity

3939- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abusing a Muslim is a kind of wickedness; and fighting him is a kind of infidelity."

3940- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abusing a Muslim is a kind of wickedness; and fighting him is a kind of infidelity."

3941- It is narrated on the authority of Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abusing a Muslim is a kind of wickedness; and fighting him is a kind of infidelity."

[5] Do Not Renegade As Infidels After Me, Striking The Necks Of Each Other

3942- It is narrated on the authority of Jarir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said in the Farewell Hajj: "Tell the people to keep silent!" then he said: "Do not renegade to infidelity after me, striking the necks of one another!"

3943- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to you! Do not renegade to infidelity after me, striking the necks of one another!"

3944- It is narrated on the authority of As-Sunabih Al-Ahmasi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! I will be your forerunner on the Fount; and I'm going to vie in glory with the other nations on account of your great number: so, do not kill one another after me!"

[6] The Muslims Are In The Safety Of Allah Almighty

3945- It is narrated on the authority of Abu Bakr As-Siddiq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers the Morning prayer becomes in the safety (and covenant) of Allah. So, do not break the covenant of Allah; and whoever kills him, Allah pursues him until He turns him over his face into the fire (of Hell)."

4 ـ بابٌ «سِبَابُ المُسْلِمِ فُسُوقٌ وقِتَالُهُ كُفرٌ»

3939 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ. حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنِ ابْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفرٌ»**.

3940 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الأَسَدِيُّ. حَدَّثَنَا أَبُو هِلاَلٍ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفرٌ»**.

3941 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفرٌ»**.

5 ـ بابٌ «لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»

3942 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ؛ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، فِي حِجَّةِ الْوَدَاعِ: **«اسْتَنْصِتِ النَّاسَ»** فَقَالَ: **«لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»**.

3943 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«وَيْحَكُمْ (أَوْ وَيْلَكُمْ) لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»**.

3944 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنِ الصُّنَابِحِ الأَحْمَسِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَلاَ إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ. وَإِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ. فَلاَ تَقْتَلُنَّ بَعْدِي»**.

6 ـ بابٌ «المُسْلِمُونَ في ذِمَّةِ الله عَزّ وجَلّ»

3945 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الذَّهَبِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ عَبْدِ الْوَاحِدِ بْنِ أَبِي عَوْنٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَابِسٍ الْيَمَامِيِّ (الْيَمَانِيِّ)، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِي ذِمَّةِ اللَّهِ. فَلاَ تُخْفِرُوا اللَّهَ فِي عَهْدِهِ. فَمَنْ قَتَلَهُ، طَلَبَهُ اللَّهُ حَتَّى يَكُبَّهُ فِي النَّارِ عَلَى وَجْهِهِ»**.

3946- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers the Morning prayer becomes in the safety (and covenant) of Allah Almighty."

3947- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is much dearer to Allah than some of His angels."

[7] What About Fanaticism

3948- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fights under the flag of a group, who are blind (to the cause for which they are fighting, and do not know whether it is right or not), who gets flared up with family pride, invites (people) to fight for their family honour, (and does not fight in the cause of Allah but fights for the sake of this family and then he is killed in this fight), he dies as one belonging to the days of ignorance (i.e. as an unbeliever)."

3949- It is narrated on the authority of Fusailah that she heard her father saying: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Is it out of fanaticism to love one's people?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but it is out of fanaticism to help one's people do injustice."

[8] What About The Great Majority

3950- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "My (Muslim) nation never unanimously agree on falsehood: so, if you see difference (pertaining to some religious matters) you should stick to the great majority (of them)."

[9] The Great Afflictions

3951- It is narrated on the authority of Mu'adh Ibn Jabal that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer, which he prolonged. When he finished and turned away, we or they said: "O Messenger of Allah! You've prolonged the prayer today (what is the reason?)" on that he said: "I've offered prayer out of desire (for Allah's blessing) and fear (of His punishment): I asked Allah Almighty for three things to my (Muslim) nation; and He gave me only two, and withheld the third from me. I asked Him not to invest an enemy from people other than them with authority (to ruin) them; and He gave it to me.

3946 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِي ذِمَّةِ اللَّهِ، عَزَّ وَجَلَّ**».

3947 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. حَدَّثَنَا أَبُو الْمُهَزِّمِ، يَزِيدُ بْنُ سُفْيَانَ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ، عَزَّ وَجَلَّ، مِنْ بَعْضِ مَلاَئِكَتِهِ**».

7 ـ بابُ العَصَبِيَّةِ

3948 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا أَيُّوبُ عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَاتَلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ، يَدْعُو إِلَى عَصَبِيَّةٍ، أَوْ يَغْضَبُ لِعَصَبِيَّةٍ، فَقِتْلَتُهُ جَاهِلِيَّةٌ**».

3949 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ الْيُحْمِدِيُّ عَنْ عَبَّادِ بْنِ كَثِيرٍ الشَّامِيِّ، عَنِ امْرَأَةٍ مِنْهُمْ يُقَالُ لَهَا: فَسِيلَةُ. قَالَتْ: سَمِعْتُ أَبِي يَقُولُ: سَأَلْتُ النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَمِنَ الْعَصَبِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ؟ قَالَ: «**لاَ. وَلٰكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ**».

8 ـ بابُ السَّوَادِ الأَعْظَمِ

3950 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مُعَانُ بْنُ رِفَاعَةَ السَّلاَمِيُّ. حَدَّثَنِي أَبُو خَلَفٍ الأَعْمَى؛ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ أُمَّتِي لاَ تَجْتَمِعُ عَلَى ضَلاَلَةٍ. فَإِذَا رَأَيْتُمُ اخْتِلاَفاً، فَعَلَيْكُمْ بِالسَّوَادِ الأَعْظَمِ**».

9 ـ بابُ ما يَكُونُ مِنَ الفِتَنِ

3951 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ رَجَاءٍ الأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، يَوْماً، صَلاَةً، فَأَطَالَ فِيهَا. فَلَمَّا انْصَرَفَ قُلْنَا (أَوْ قَالُوا): يَا رَسُولَ اللَّهِ أَطَلْتَ، الْيَوْمَ، الصَّلاَةَ. قَالَ: «**إِنِّي صَلَّيْتُ صَلاَةَ رَغْبَةٍ وَرَهْبَةٍ. سَأَلْتُ اللَّهَ، عَزَّ وَجَلَّ، لأُمَّتِي ثَلاَثاً. فَأَعْطَانِي اثْنَتَيْنِ، وَرَدَّ عَلَيَّ وَاحِدَةً: سَأَلْتُهُ أَنْ لاَ يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ، فَأَعْطَانِيهَا. وَسَأَلْتُهُ أَنْ لاَ يُهْلِكَهُمْ غَرَقاً، فَأَعْطَانِيهَا. وَسَأَلْتُهُ أَنْ لاَ يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَرَدَّهَا عَلَيَّ**».

I further asked Him not to destroy them by wholesale sinking; and He gave it to me. I also asked Him not to make their destruction by their mutual vengeance, each from the other; and He refused to give it to me."

3952- It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the (different ends of the) earth were made so much close to each other that I could see its Eastern and Western (sides), and I was given both the yellow (or red) and white treasures, i.e. both gold and silver, and it was said to me that the dominion of my (Muslim nation) will reach as far as what was rolled up of it for me (to see). I asked Allah Almighty (to give me) three things: not to destroy my nation with famine all at once, not to cover them with confusion in party strife, and not to let them taste the mutual vengeance each from the other. It was said to me: "If I issue a decree, never will it be cancelled. Indeed, I've given you (the privilege that) I will not destroy your nation by wholesale famine, and I will not invest an enemy from outside with authority to ruin them all at once until they themselves destroy each other, and kill each other" Verily, if the sword is unsheathed in my nation (and they start killing one another), it will not be sheathed until the Day of Resurrection. I fear for my nation most of the misleading imams (and rulers), and the fact that some tribes of my (Muslim) nation will come to worship idols, and some others will join the pagans. (A short time) before the (establishment of the) Hour, there will appear as much as thirty liar Imposters, each of whom will allege he is a Prophet. Furthermore, a group of my (Muslim) nation will keep sticking to the truth, with which they will be helped (against their enemies), and no harm will they receive from such as differ with them until the Command of Allah Almighty (i.e. the wind by which the soul of every faithful believer remaining on the earth will be taken up) will come." Abu Al-Hasan said: When Abu Abdullah finished from relating this narration, he said: "How serious it is!"

3953- It is narrated on the authority of Zainab Bint Jahsh that The Messenger of Allah "Allah's blessing and peace be upon him" got up from sleep with his face red (on account of anger) and said: "There is no god but Allah!; there is a destruction in store for Arabia because of turmoil which is at hand, the barrier of Gog and Magog has opened so much." He made a sign of ten with the help of his hand (in order to indicate the width of the gap) I said: "O Messenger of Allah! Would we be perished in spite of the fact that there would be good people amongst us?" He said: "Of course, but only when the evil predominates."

3952 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ. حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ؛ أَنَّهُ حَدَّثَهُمْ عَنْ أَبِي قِلاَبَةَ الْجَرْمِيِّ، عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**زُوِيَتْ لِيَ الأَرْضُ حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا. وَأُعْطِيتُ الْكَنْزَيْنِ: الأَصْفَرَ (أَوِ الأَحْمَرَ) وَالأَبْيَضَ** (يَعْنِي الذَّهَبَ وَالْفِضَّةَ) **وَقِيلَ لِي: إِنَّ مُلْكَكَ إِلَى حَيْثُ زُوِيَ لَكَ. وَإِنِّي سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ ثَلاَثاً: أَنْ لاَ يُسَلِّطَ عَلَى أُمَّتِي جُوعاً فَيُهْلِكَهُمْ بِهِ عَامَّةً. وَأَنْ لاَ يَلْبِسَهُمْ شِيَعاً وَيُذِيقَ بَعْضَهُمْ بَأْسَ بَعْضٍ. وَإِنَّهُ قِيلَ لِي: إِذَا قَضَيْتُ قَضَاءً، فَلاَ مَرَدَّ لَهُ. وَإِنِّي لَنْ أُسَلِّطَ عَلَى أُمَّتِكَ جُوعاً فَيُهْلِكَهُمْ فِيهِ. وَلَنْ أَجْمَعَ عَلَيْهِمْ مَنْ بَيْنَ أَقْطَارِهَا، حَتَّى يُفْنِيَ بَعْضُهُمْ بَعْضاً، وَيَقْتُلَ بَعْضُهُمْ بَعْضاً. وَإِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي، فَلَنْ يُرْفَعَ عَنْهُمْ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّ مِمَّا أَتَخَوَّفُ عَلَى أُمَّتِي أَئِمَّةً مُضِلِّينَ. وَسَتَعْبُدُ قَبَائِلُ مِنْ أُمَّتِي الأَوْثَانَ. وَسَتَلْحَقُ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ. وَإِنَّ بَيْنَ يَدَيِ السَّاعَةِ دَجَّالِينَ كَذَّابِينَ. قَرِيباً مِنْ ثَلاَثِينَ. كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ. وَلَنْ تَزَالَ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ، عَزَّ وَجَلَّ**».

قَالَ أَبُو الْحَسَنِ: لَمَّا فَرَغَ أَبُو عَبْدِ اللَّهِ مِنْ هٰذَا الْحَدِيثِ، قَالَ: مَا أَهْوَلَهُ!!

3953 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ؛ أَنَّهَا قَالَتِ: اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، مِنْ نَوْمِهِ، وَهُوَ مُحْمَرٌّ وَجْهُهُ، وَهُوَ يَقُولُ: «**لاَ إِلٰهَ إِلاَّ اللَّهُ. وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ**» وَعَقَدَ بِيَدَيْهِ عَشَرَةً.

قَالَتْ زَيْنَبُ، قُلْتُ: يَا رَسُولَ اللَّهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «**إِذَا كَثُرَ الْخَبَثُ**».

3954- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be afflictions (so much successively) that morning will enter upon one while being a believer; and it will not after evening (of the same day) that he will renegade to infidelity, barring such as Allah will give life by virtue of religious knowledge."

3955- It is narrated on the authority of Hudhaifah: Once We were sitting with Umar and he said: "Who amongst you remembers the statement of Allah's Apostle "Allah's blessing and peace be upon him" about the afflictions?" I said: "I know it as The Prophet "Allah's blessing and peace be upon him" had said it." Umar said: "No doubt you are bold." I said: "The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasts, charity and by enjoining (what is good) and forbidding (what is evil)." Umar said: "I did not mean that. But I asked about that affliction which will spread like the waves of the sea." I said: "O commander of the faithful believers! You need not be afraid of it, as there is a closed door between you and it." Umar asked: "Will it be broken or opened?" I replied: "It will be broken." Umar said: Then it will never be closed again."" The sub-narrator added: "we asked Hudhaifah whether Umar knew that door. He replied: "He knew it as well as one knows that there will be night before the tomorrow morning. I related to him a narration that was free from any misunderstanding." The sub-narrator said: we felt shy to ask Hudhaifah about the door. So, we urged Masruq to ask him. Hudhaifah said: "The door was Umar himself."

3956- It is narrated on the authority of Abd Ar-Rahman Ibn Abd Rabb Al-Ka'bah: I entered the mosque when Abdullah Ibn Amr Ibn Al-As was sitting in the shade of the Ka'bah and the people had gathered around him. I betook myself to them and sat near him. Then, Abdullah said: I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" on a journey. We halted at a certain place. Some of us began to put up their tents, others began to compete with one another in archery, and others began to graze their animals, when a proclaimer of The Messenger of Allah "Allah's blessing and peace be upon him" announced that the people should gather for congregational prayer, so we gathered around The Messenger of Allah "Allah's blessing and peace be upon him". He said: "It was the duty of every Prophet before me to guide his followers to whatever good for them he knew and warn them against whatever evil for them he knew. Verily, this nation of yours has its days of peace and (security) in the beginning of its life, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you, when there will be trials one

3954 ـ حدّثنا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْوَلِيدِ بْنِ سُلَيْمَانَ بْنِ أَبِي السَّائِبِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَتَكُونُ فِتَنٌ. يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِناً وَيُمْسِي كَافِراً. إِلاَّ مَنْ أَحْيَاهُ اللَّهُ بِالْعِلْمِ**».

3955 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبِي، عَنِ الأَعْمَشِ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ؛ قَالَ: كُنَّا جُلُوساً عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: فَقُلْتُ: أَنَا. قَالَ: إِنَّكَ لَجَرِيءٌ. قَالَ: كَيْفَ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «**فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلاَةُ وَالصِّيَامُ وَالصَّدَقَةُ. وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ**». فَقَالَ عُمَرُ: لَيْسَ هٰذَا أُرِيدُ. إِنَّمَا أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. فَقَالَ: مَا لَكَ وَلَهَا؟ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا بَاباً مُغْلَقاً. قَالَ: فَيُكْسَرُ الْبَابُ أَوْ يُفْتَحُ؟ قَالَ: لاَ. بَلْ يُكْسَرُ. قَالَ: ذٰاكَ أَجْدَرُ أَنْ لاَ يُغْلَقَ.

قُلْنَا لِحُذَيْفَةَ: أَكَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ؟ قَالَ: نَعَمْ. كَمَا يَعْلَمُ أَنَّ دُونَ غَدٍ اللَّيْلَةَ. إِنِّي حَدَّثْتُهُ حَدِيثاً لَيْسَ بِالأَغَالِيطِ.

فَهِبْنَا أَنْ نَسْأَلَهُ: مَنِ الْبَابُ؟ فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ. فَسَأَلَهُ. فَقَالَ: عُمَرُ.

3956 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَعَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ وَوَكِيعٌ عَنِ الأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ؛ قَالَ: انْتَهَيْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ. وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ. فَسَمِعْتُهُ يَقُولُ: بَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. إِذْ نَزَلَ مَنْزِلاً. فَمِنَّا مَنْ يَضْرِبُ خِبَاءَهُ. وَمِنَّا مَنْ يَنْتَضِلُ. وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ. إِذْ نَادَىٰ مُنَادِيهِ. الصَّلاَةُ جَامِعَةٌ. فَاجْتَمَعْنَا. فَقَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَنَا، فَقَالَ: «**إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلاَّ كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى مَا يَعْلَمُهُ خَيْراً لَهُمْ. وَيُنْذِرَهُمْ مَا يَعْلَمُهُ شَرًّا لَهُمْ. وَإِنَّ أُمَّتَكُمْ هٰذِهِ، جُعِلَتْ عَافِيَتُهَا فِي أَوَّلِهَا. وَإِنَّ آخِرَهُمْ يُصِيبُهُمْ بَلاَءٌ وَأُمُورٌ تُنْكِرُونَهَا. ثُمَّ تَجِيءُ فِتَنٌ يُرَقِّقُ بَعْضُهَا بَعْضاً. فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي.**

after the other, each (being more tremendous that it is) making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When it would be over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end. Whoever wishes to be moved from the fire and be admitted to the Garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a ruler should give him the pledge of his hand and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward (in order to claim to be ruler) disputing his (the former's) authority, they (the Muslims) should behead the latter." I came close to him (Abdullah Ibn Amr) and said to him: I beseech you by Allah, did you hear it from The Messenger of Allah "Allah's blessing and peace be upon him"? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind kept it.

[10] The Involvement In The Great Affliction

3957- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "How would you be at a time, which is about to come, when the people will be sifted (with the result that the best of them will be taken away), and there will remain only the dregs (and the worst) of them, whose pledges and trusts will be wasted, and they then will become at odds as such" and he intertwined his fingers. They said: "Then, how would we do O Messenger of Allah when such (a time) will be?" he said: "Act upon (the truth) that you approve, and leave (the innovations and heresies) that you disapprove; and further, stick to those near to you (in kinship and service), and leave the affairs of the lowly among you."

3958- It is narrated on the authority of Abu Dharr that once, the Messenger of Allah "Allah's blessing and peace be upon him" asked: "O Abu Dharr! Tell me, if the people came to suffer from a severe (epidemic leading to) death, to the extent that one's house would become like the grave, what should you do?" he said: "(I will be) as Allah and His Messenger will guide me (or Allah and His Messenger know better)." He said: "You should keep patient." He further said: "O Abu Dharr! Tell me, if the people were befallen by a great hunger, so much that if you come to your mosque, you would not be able to return to your home, and you would become too weak to get up from your bed and go to your mosque, what would you do?" he said: "Allah and His Messenger know better (or I will do as Allah and His Messenger will guide me)." He said: "Then, you should

ثُمَّ تَنكَشِفُ. ثُمَّ تَجِيءُ فِتْنَةٌ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي. ثُمَّ تَنكَشِفُ. فَمَنْ سَرَّهُ أَنْ يُزَحْزَحَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ، فَلْتُدْرِكْهُ مَوْتَتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ. وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يَأْتُوا إِلَيْهِ. وَمَنْ بَايَعَ إِمَاماً فَأَعْطَاهُ صَفْقَةَ يَمِينِهِ، وَثَمَرَةَ قَلْبِهِ، فَلْيُطِعْهُ مَا اسْتَطَاعَ. فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ، فَاضْرِبُوا عُنُقَ الآخَرِ».

قَالَ: فَأَدْخَلْتُ رَأْسِي مِنْ بَيْنِ النَّاسِ، فَقُلْتُ: أَنْشُدُكَ اللَّهَ أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَأَشَارَ بِيَدِهِ إِلَى أُذُنَيْهِ، فَقَالَ: سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي.

10 ـ بابُ التَّثَبُّتِ في الفِتْنَةِ

3957 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي، عَنْ عُمَارَةَ بْنِ حَزْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كَيْفَ بِكُمْ وَبِزَمَانٍ يُوشِكُ أَنْ يَأْتِيَ، يُغَرْبَلُ النَّاسُ فِيهِ غَرْبَلَةً، وَتَبْقَىٰ حُثَالَةٌ مِنَ النَّاسِ، قَدْ مَرِجَتْ عُهُودُهُمْ وَأَمَانَاتُهُمْ، فَاخْتَلَفُوا، وَكَانُوا هٰكَذَا؟**» (وَشَبَّكَ بَيْنَ أَصَابِعِهِ) قَالُوا: كَيْفَ بِنَا يَا رَسُولَ اللَّهِ إِذَا كَانَ ذٰلِكَ؟ قَالَ: «**تَأْخُذُونَ بِمَا تَعْرِفُونَ. وَتَدَعُونَ مَا تُنْكِرُونَ. وَتُقْبِلُونَ عَلَى خَاصَّتِكُمْ. وَتَذَرُونَ أَمْرَ عَوَامِّكُمْ**».

3958 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنِ الْمُشَعَّثِ بْنِ طَرِيفٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كَيْفَ أَنْتَ، يَا أَبَا ذَرٍّ وَمَوْتاً يُصِيبُ النَّاسَ حَتَّى يُقَوَّمَ الْبَيْتُ بِالْوَصِيفِ؟**» (يَعْنِي الْقَبْرَ) قُلْتُ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ (أَوْ قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ) قَالَ: «**تَصَبَّرْ**» قَالَ: «**كَيْفَ أَنْتَ وَجُوعاً يُصِيبُ النَّاسَ حَتَّى تَأْتِيَ مَسْجِدَكَ فَلاَ تَسْتَطِيعُ أَنْ تَرْجِعَ إِلَى فِرَاشِكَ. وَلاَ تَسْتَطِيعُ أَنْ تَقُومَ مِنْ فِرَاشِكَ إِلَى مَسْجِدِكَ؟**» قَالَ، قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ (أَوْ مَا خَارَ اللَّهُ لِي وَرَسُولُهُ) قَالَ: «**عَلَيْكَ بِالْعِفَّةِ**» ثُمَّ

abstain (from begging others)." Then, he said: "O Abu Dharr! Tell me, if the people went on (affliction and tumult and) killing one another so much to the extent that the black rocky land (a place in Medina whose rocks are as black as oil) would be covered with blood (of the multitudes of the killed persons), what should you do?" he said: "I will do as Allah and His Messenger will guide me." He said: "You should join those to whom you belong." He said: "Should I not carry my sword and fight such as does so?" he said: "Then, you would share with them whatever (sins and errors) they would be in. but, enter your home (and close the gate upon you)." I said: "O Messenger of Allah! If my house is intruded (what should I do?)" He said: "If you fear the glitter of the sword might frighten you, put the end of your upper garment over your face, until the one (who intends to kill you) will draw upon himself your sin as well as his, and thus become from amongst the denizens of the fire (of Hell)."

3959- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the (establishment of the) Hour, there will be (a great amount of) tumult." I asked: "O Messenger of Allah! What is tumult?" he said: "It is the widespread killing (of one another)." One of the people said: "O Messenger of Allah! Now, we kill such and such a great number from amongst the pagans every year." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not mean the killing of the pagans, but that's you would kill one another so much extensively that one might kill his neighbour, cousin and even the nearest of kin." One of the people said: "O Messenger of Allah! Shall we have our minds sound on those days?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sound minds of the majority of the people of that time will be taken away, and replaced by people scattered about like dust, having no sound minds." Al-Ash'ari said: "By Allah! I think this (time) will come upon you and me. By Allah! Both you and I will have no way to flee from it if it comes upon us as far as what our Prophet "Allah's blessing and peace be upon him" commended us to do is concerned, but to come out of it in the same way as we will enter into it."

3960- It is narrated on the authority of Udaisah Bint Uhban that she said: When Ali Ibn Abu Talib came here to Basra, he visited my father and said to him: "O Abu Muslim! Should you not support me against those people (who are opposing me)?" he said: "Yes." He called a slave-girl of him and ordered her to bring out his sword. She brought it out, and he unsheathed as little as a span of it, and behold! It was made of wood! Then he said: No doubt, my bosom friend, and your paternal cousin (the Messenger of Allah

قَالَ: «**كَيْفَ أَنْتَ وَقَتْلاً يُصِيبُ النَّاسَ حَتَّى تُغْرَقَ حِجَارَةُ الزَّيْتِ بِالدَّمِ؟**» قُلْتُ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ. قَالَ: «**الْحَق بِمَنْ أَنْتَ مِنْهُ**» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ أَفَلاَ آخُذُ بِسَيْفِي فَأَضْرِبُ بِهِ مَنْ فَعَلَ ذٰلِكَ؟ قَالَ: «**شَارَكْتَ الْقَوْمَ إِذاً. وَلٰكِنِ ادْخُلْ بَيْتَكَ**» قُلْتُ: يَا رَسُولَ اللَّهِ فَإِنْ دُخِلَ بَيْتِي؟ قَالَ: «**إِنْ خَشِيتَ أَنْ يَبْهَرَكَ شُعَاعُ السَّيْفِ، فَأَلْقِ طَرَفَ رِدَائِكَ عَلَى وَجْهِكَ. فَيَبُوءَ بِإِثْمِهِ وَإِثْمِكَ، فَيَكُونَ مِنْ أَصْحَابِ النَّارِ**».

3959 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ. حَدَّثَنَا أَسِيدُ بْنُ الْمُتَشَمِّسِ، قَالَ: حَدَّثَنَا أَبُو مُوسٰى. حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: «**إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَهَرْجاً**» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ مَا الْهَرْجُ؟ قَالَ: «**الْقَتْلُ**» فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ إِنَّا نَقْتُلُ الآنَ فِي الْعَامِ الْوَاحِدِ، مِنَ الْمُشْرِكِينَ كَذَا وَكَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ بِقَتْلِ الْمُشْرِكِينَ. وَلٰكِنْ يَقْتُلُ بَعْضُكُمْ بَعْضاً، حَتَّى يَقْتُلَ الرَّجُلُ جَارَهُ وَابْنَ عَمِّهِ وَذَا قَرَابَتِهِ**» فَقَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللَّهِ وَمَعَنَا عُقُولُنَا، ذٰلِكَ الْيَوْمَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ. تُنْزَعُ عُقُولُ أَكْثَرِ ذٰلِكَ الزَّمَانِ. وَيَخْلُفُ لَهُ هَبَاءٌ مِنَ النَّاسِ لاَ عُقُولَ لَهُمْ**».

ثُمَّ قَالَ الأَشْعَرِيُّ: وَايْمُ اللَّهِ إِنِّي لأَظُنُّهَا مُدْرِكَتِي وَإِيَّاكُمْ. وَايْمُ اللَّهِ مَا لِي وَلَكُمْ مِنْهَا مَخْرَجٌ، إِنْ أَدْرَكَتْنَا فِيمَا عَهِدَ إِلَيْنَا نَبِيُّنَا ﷺ، إِلاَّ أَنْ نَخْرُجَ كَمَا دَخَلْنَا فِيهَا.

3960 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسٰى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدٍ، مُؤَذِّنُ مَسْجِدِ حُرْدَانَ؛ قَالَ: حَدَّثَتْنِي عُدَيْسَةُ بِنْتُ أُهْبَانَ؛ قَالَتْ: لَمَّا جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ هٰهُنَا، الْبَصْرَةَ، دَخَلَ عَلَى أَبِي. فَقَالَ: يَا أَبَا مُسْلِمٍ أَلاَ تُعِينُنِي عَلَى هٰؤُلاَءِ الْقَوْمِ؟ قَالَ: بَلٰى. قَالَ: فَدَعَا جَارِيَةً لَهُ. فَقَالَ: يَا جَارِيَةُ أَخْرِجِي سَيْفِي. قَالَ: فَأَخْرَجَتْهُ. فَسَلَّ مِنْهُ قَدْرَ شِبْرٍ، فَإِذَا هُوَ خَشَبٌ. فَقَالَ: إِنَّ خَلِيلِي وَابْنَ

"Allah's blessing and peace be upon him") commanded me to take a wooden sword when there would come the (time of the) affliction between the Muslims. So, if you like, I could set out with you." On that he said to him: "I'm not in need of you nor am I of your sword."

3961- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the (establishment of the) Hour, there will be afflictions, (as grievous) as the parts of the dark night, in which a man becomes a believer in the morning, and it is not after the evening enters upon him that he renegades to infidelity; and as evening enters upon him while being an infidel, it is not after morning enters upon him that he becomes a believer. The sitting one in those (afflictions) is much better than the standing one; and the standing one is much better than the walking one; and the waking one is much better than the running one. So, you should break your bows, cut the strings of your (arrows), and strike (nothing but) stones with your swords; and if anyone of you is attacked, let him be like the better one of both sons of Adam (i.e. who let his brother kill him in order to draw upon himself the sin of his crime)."

3962- It is narrated on the authority of Abu Burdah that he said: I came to visit Muhammad Ibn Maslamah who said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be affliction, dispute and difference (among the Muslims). If it so happens, go with your sword to (the mountain of) Uhud, therewith to strike it until it (the sword) it is broken, and then sit in your house until a wrong hand will come (to kill you) or death will take you away." However, it really happened, and I did the same as the Messenger of Allah "Allah's blessing and peace be upon him" had said.

[11] When Two Muslims Fight With Their Swords

3963- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No two Muslims fight with their sword but that both the killer and the killed one will be admitted to the fire (of Hell)."

3964- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two Muslims face one another with their swords, both the killer and the killed one will be admitted to the fire (of Hell)." They said: "O Messenger of Allah! This killer (deserves such a destiny): what is the matter with the killed one?" He said: "No doubt, he has the intention to kill the other."

عَمِّكَ ﷺ عَهِدَ إِلَيَّ، إِذَا كَانَتِ الْفِتْنَةُ بَيْنَ الْمُسْلِمِينَ، فَأَتَّخِذْ سَيْفاً مِنْ خَشَبٍ. فَإِنْ شِئْتَ خَرَجْتُ مَعَكَ. قَالَ: لاَ حَاجَةَ لِي فِيكَ، وَلاَ فِي سَيْفِكَ.

3961 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَرْوَانَ، عَنْ هُذَيْلِ بْنِ شُرَحْبِيلَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتَناً كَقِطَعِ اللَّيْلِ الْمُظْلِمِ. يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِناً، وَيُمْسِي كَافِراً. وَيُمْسِي مُؤْمِناً وَيُصْبِحُ كَافِراً. الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ. وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي. وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي. فَكَسِّرُوا قِسِيَّكُمْ، وَقَطِّعُوا أَوْتَارَكُمْ، وَاضْرِبُوا بِسُيُوفِكُمُ الْحِجَارَةَ. فَإِنْ دُخِلَ عَلَى أَحَدِكُمْ. فَلْيَكُنْ كَخَيْرِ ابْنَيْ آدَمَ**».

3962 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ (أَوْ عَلِيِّ بْنِ زَيْدِ بْنِ جَدْعَانَ. شَكَّ أَبُو بَكْرٍ)، عَنْ أَبِي بُرْدَةَ؛ قَالَ: دَخَلْتُ عَلَى مُحَمَّدِ بْنِ مَسْلَمَةَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّهَا سَتَكُونُ فِتْنَةٌ وَفُرْقَةٌ وَاخْتِلاَفٌ. فَإِذَا كَانَ كَذٰلِكَ، فَأْتِ بِسَيْفِكَ أُحُداً، فَاضْرِبْهُ حَتَّى يَنْقَطِعَ. ثُمَّ اجْلِسْ فِي بَيْتِكَ حَتَّى تَأْتِيَكَ يَدٌ خَاطِئَةٌ، أَوْ مَنِيَّةٌ قَاضِيَةٌ**».

فَقَدْ وَقَعَتْ. وَفَعَلْتُ مَا قَالَ رَسُولُ اللَّهِ ﷺ.

11 ـ بابٌ «إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا»

3963 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مُبَارَكُ بْنُ سُحَيْمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**مَا مِنْ مُسْلِمَيْنِ الْتَقَيَا بِأَسْيَافِهِمَا، إِلاَّ كَانَ الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ**».

3964 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَسَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ**» قَالُوا: يَا رَسُولَ اللَّهِ هٰذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «**إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ**».

3965- It is narrated on the authority of Abu Bakrah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If two Muslims carry the arms against one another they will come to be just at the verge of (entering the fire of) Hell; and if anyone of them kills the other, both will be admitted to it."

3966- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as has the worst position in the Sight of Allah amongst the people is him, who wastes (the good of) his hereafter by (taking) the world of another (i.e. by killing him with no just cause)."

[12] Stopping The Tongue (From Speaking Provocatively) During The Affliction

3967- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be affliction; and it will (extend to) comprehend all of the Arabs: its killed ones will be admitted to the fire (of Hell), during which the effect of the tongue (characteristic of provocative speech) is much stronger than the sword."

3968- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the afflictions, during which the effect of the tongue is (as strong) as that of the sword."

3969- It is narrated on the authority of Alqamah Ibn Waqqas that an honourable man came upon him, to whom he said: You are of such kinship as gives you a right (upon me to advise you): I've seen you visiting those chiefs and speak in their presence with what Allah wills you to speak. I heard Bilal Ibn Al-Harith Al-Muzani, the companion of the Messenger of Allah "Allah's blessing and peace be upon him", having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone of you might say a statement on account of which Allah's Good Pleasure is acquired, even though he does not think how far it would reach, by which Allah Almighty will keep writing His Good Pleasure for him until the Day of Judgement; and anyone of you might say a statement, which draws Allah's Anger upon him, even though he does not think how far it would reach, by which Allah Almighty will keep writing His Anger for him until the Day he will meet Him." Alqamah further said to him: So, consider, mercy be upon you, what you say, and with which you speak. Perhaps,

3965 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**إِذَا الْمُسْلِمَانِ، حَمَلَ أَحَدُهُمَا عَلَى أَخِيهِ السِّلاَحَ، فَهُمَا عَلَى جُرُفِ جَهَنَّمَ. فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ، دَخَلاَهَا جَمِيعاً**».

3966 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ الْحَكَمِ السَّدُوسِيِّ. حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ عَنْ أَبِي أُمَامَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مِنْ شَرِّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ، يَوْمَ الْقِيَامَةِ، عَبْدٌ أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ**».

12 ـ بابُ كَفِّ اللِّسَانِ في الفِتْنَةِ

3967 ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ زِيَادٍ سَيْمِينْ كُوش، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَكُونُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ. قَتْلاَهَا فِي النَّارِ. اللِّسَانُ فِيهَا أَشَدُّ مِنْ وَقْعِ السَّيْفِ**».

3968 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ الْحٰرِثِ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِيَّاكُمْ وَالْفِتَنَ. فَإِنَّ اللِّسَانَ فِيهَا مِثْلُ وَقْعِ السَّيْفِ**».

3969 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو. حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَلْقَمَةَ بْنِ وَقَّاصٍ؛ قَالَ: مَرَّ بِهِ رَجُلٌ لَهُ شَرَفٌ. فَقَالَ لَهُ عَلْقَمَةُ: إِنَّ لَكَ رَحِماً. وَإِنَّ لَكَ حَقًّا. وَإِنِّي رَأَيْتُكَ تَدْخُلُ عَلَى هٰؤُلاَءِ الأُمَرَاءِ. وَتَتَكَلَّمُ عِنْدَهُمْ بِمَا شَاءَ اللَّهُ أَنْ تَتَكَلَّمَ بِهِ. وَإِنِّي سَمِعْتُ بِلاَلَ بْنَ الْحٰرِثِ الْمُزَنِيَّ، صَاحِبَ رَسُولِ اللَّهِ ﷺ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ. مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ. فَيَكْتُبُ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللَّهِ. مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ. فَيَكْتُبُ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بِهَا سُخْطَهُ إِلَى يَوْمِ يَلْقَاهُ**».

قَالَ عَلْقَمَةُ: فَانْظُرْ، وَيْحَكَ مَاذَا تَقُولُ، وَمَاذَا تَكَلَّمُ بِهِ. فَرُبَّ كَلاَمٍ، (قَدْ) مَنَعَنِي أَنْ أَتَكَلَّمَ بِهِ، مَا سَمِعْتُ مِنْ بِلاَلِ بْنِ الْحٰرِثِ.

there are statements which I refrained from saying on account of what I heard from Bilal Ibn Al-Harith.

3970- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might say a statement which draws Allah's Anger upon him, seeing no harm in it, by which he will keep falling in the fire of Hell for seventy autumns."

3971- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and His Messenger, let him say what is good or (at least) let him keep silent."

3972- It is narrated on the authority of Sufyan Ibn Abdullah Ath-Thaqafi that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a thing by which I should hold fast." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "My Lord is Allah"; and then be straight (on the religion)." I asked: "O Messenger of Allah! Which thing do you fear for me most?" the Messenger of Allah "Allah's blessing and peace be upon him" beckoned to his tongue and said: "It is that (which I fear for you most)."

3973- It is narrated on the authority of on the authority of Mu'adh Ibn Jabal that he said: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on journey. One morning, I became close to him while we were proceeding, whereupon I said to him: "O Prophet of Allah! Tell me of a deed which causes me to be admitted to the Garden, and keep me far from the fire." On that he said: "No doubt, you've asked about a serious matter, which is easy but upon him for whom Allah has made it easy. It is to worship Allah Alone, and not join anything (in worship) with Him, to establish the regular prayers, to give the regular charity, to observe fasts during the month of Ramadan, and to offer Hajj to the House." Then, he said: "Should I not guide you to the gates of good? To be sure, fast is (to protect one from the fire as is) a shield (from swords), and the charity plots out the sin in the same way as the water extinguishes the fire, and (so does) a man's prayer in the middle of the night." Then, he recited: "Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." Then, he said: "Should I not tell you of the head of the matter (of religion), its pillar and the peak of its hump?" I said: "Yes, O Messenger of Allah." He said: "(The head of the matter is Islam; its pillar is the prayer; and the peak of its hump is) the fight in the Cause of Allah."

3970 ـ **حدّثنا** أَبُو يُوسُفَ الصَّيْدَلاَنِيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللَّهِ. لاَ يَرَى بِهَا بَأْساً. فَيَهْوِي بِهَا فِي نَارِ جَهَنَّمَ سَبْعِينَ خَرِيفاً**».

3971 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْراً، أَوْ لِيَسْكُتْ**».

3972 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَاعِزٍ الْعَامِرِيِّ؛ أَنَّ سُفْيَانَ بْنَ عَبْدِ اللَّهِ الثَّقَفِيَّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ: قَالَ: «**قُلْ: رَبِّيَ اللَّهُ، ثُمَّ اسْتَقِمْ**» قُلْتُ: يَا رَسُولَ اللَّهِ مَا أَكْثَرُ مَا تَخَافُ عَلَيَّ؟ فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِلِسَانِ نَفْسِهِ، ثُمَّ قَالَ: «**هٰذَا**».

3973 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ أَبِي النُّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَأَصْبَحْتُ يَوْماً قَرِيباً مِنْهُ، وَنَحْنُ نَسِيرُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ. قَالَ: «**لَقَدْ سَأَلْتَ عَظِيماً. وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ**». ثُمَّ قَالَ: «**أَلاَ أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ. وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ، كَمَا يُطْفِىءُ النَّارَ الْمَاءُ، وَصَلاَةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ**». ثُمَّ قَرَأَ: ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾ [السجدة: 16] حَتَّى بَلَغَ: ﴿جَزَآءَۢ بِمَا كَانُواْ يَعْمَلُونَ﴾ [السجدة: 17]. ثُمَّ قَالَ: «**أَلاَ أُخْبِرُكَ بِرَأْسِ الأَمْرِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ؟ الْجِهَادُ**». ثُمَّ قَالَ: «**أَلاَ أُخْبِرُكَ بِمِلاَكِ ذٰلِكَ كُلِّهِ؟**» قُلْتُ: بَلَىٰ. فَأَخَذَ

He further said: "Should I not inform you of what combines all of that?" I said: "Yes, O Prophet of Allah!" he pointed to his tongue and then said: "Stop that (from speaking what is evil and vain)." I said: "O Messenger of Allah! Shall we be reckoned for whatever we speak?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let your mother be bereaved of you O Mu'adh! Is there anything to throw people (prone) on their faces (or their nostrils) into the fire more than the evil of their tongues?"

3974- It is narrated on the authority of Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All of what mankind speaks is against not in favour of him, except in case he enjoins good, forbids evil, and celebrates (the Praises of) Allah Almighty."

3975- It is narrated on the authority of Abu Ash-Sha'tha' that he said: It was said to Ibn Umar: "We might come to visit our chiefs, and say something; and when we come out, we might say what is different (i.e. in opposition to that)." On that he said: "We considered that as hypocrisy during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"."

3976- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of one's good (faith in) Islam to leave that to which he has nothing to do."

[13] What About Seclusion

3977- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best life of people is that of a man, who always sticks to the rein of his horse (i.e. on the alert of) fighting in the Cause of Allah: every time he hears a voice (prompting him to go forth) he soon will run riding it, seeking for death (in Allah's Way); or that of a man living in a cave of one of those mountain tops, or in the middle of one of those valleys, establishing the regular prayers, practicing the obligatory charity, and worshipping his Lord until death comes to him, and he is always in good among the people."

3978- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Which is the best among the people?" he said: "A man who fights in the Cause of Allah with his own soul and property." He asked: "Then, who is next?" he said: "Then, a man who lives in one of

بِلِسَانِهِ فَقَالَ: «**تَكُفُّ عَلَيْكَ هٰذَا**» قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ قَالَ: «**ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ هَلْ يَكُبُّ النَّاسَ، عَلَى وُجُوهِهِمْ فِي النَّارِ، إِلاَّ حَصَائِدُ أَلْسِنَتِهِمْ؟؟**».

3974 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ الْمَكِّيُّ؛ قَالَ: سَمِعْتُ سَعِيدَ بْنَ حَسَّانَ الْمَخْزُومِيَّ؛ قَالَ: حَدَّثَتْنِي أُمُّ صَالِحٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كَلاَمُ ابْنِ آدَمَ عَلَيْهِ، لاَ لَهُ. إِلاَّ الأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ، وَذِكْرَ اللَّهِ عَزَّ وَجَلَّ**».

3975 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي، يَعْلَىٰ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الشَّعْثَاءِ؛ قَالَ: قِيلَ لابْنِ عُمَرَ: إِنَّا نَدْخُلُ عَلَى أُمَرَائِنَا فَنَقُولُ الْقَوْلَ. فَإِذَا خَرَجْنَا، قُلْنَا غَيْرَهُ. قَالَ: كُنَّا نَعُدُّ ذٰلِكَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، النِّفَاقَ.

3976 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَيْوَئِيلَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مِنْ حُسْنِ إِسْلاَمِ الْمَرْءِ تَرْكُهُ مَا لاَ يَعْنِيهِ**».

13 ـ بابُ العُزْلَةِ

3977 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. أَخْبَرَنِي أَبِي عَنْ بَعَجَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَدْرٍ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**خَيْرُ مَعَايِشِ النَّاسِ لَهُمْ، رَجُلٌ مُمْسِكٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ. وَيَطِيرُ عَلَى مَتْنِهِ. كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طَارَ عَلَيْهِ إِلَيْهَا. يَبْتَغِي الْمَوْتَ أَوِ الْقَتْلَ، مَظَانَّهُ. وَرَجُلٌ فِي غُنَيْمَةٍ، فِي رَأْسِ شَعَفَةٍ مِنْ هٰذِهِ الشِّعَافِ، أَوْ بَطْنِ وَادٍ مِنْ هٰذِهِ الأَوْدِيَةِ. يُقِيمُ الصَّلاَةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ. لَيْسَ مِنَ النَّاسِ إِلاَّ فِي خَيْرٍ**».

3978 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا الزُّبَيْدِيُّ. حَدَّثَنِي الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «**رَجُلٌ مُجَاهِدٌ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ**» قَالَ: ثُمَّ مَنْ؟ قَالَ: «**ثُمَّ امْرُؤٌ فِي شِعْبٍ مِنَ الشِّعَابِ، يَعْبُدُ اللَّهَ عَزَّ وَجَلَّ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ**».

those mountain paths, worships Allah Almighty, and relieves the people of his evil."

3979- It is narrated on the authority of Hudhaifah Ibn Al-Yaman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it by them." I said: "O Allah's Apostle! Describe those people to us." He said: "They will belong to us and speak our language." I asked: "What will you order me to do if such a thing takes place in my life?" He said: "Adhere to the group of Muslims and their Chief; and if there is neither group (of Muslims) nor chief, keep away from all those different sects, even if you have to bite (Eat) the root of a tree, till you meet Allah while you are still in that state."

3980- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "A time will come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall so as to flee with his religion from afflictions."

3981- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be afflictions, at the gate of which there will be such as invite to the fire (of Hell): so, to die while biting the trunk of a tree is much better for you than to follow anyone of them."

3982- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful believer is never stung twice from the same hole."

3983- It is narrated on the authority of Salim from Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful believer is never stung twice from the same hole."

[14] Refraining From What Is Suspicious

3984- It is narrated on the authority of An-Nu'man Ibn Bashir that he said while being on the pulpit, and he beckoned with his finger to his ear: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Both legal and illegal things are obvious, and in between them there are doubtful matters, of which lots of people have no knowledge. So whoever forsakes those doubtful things (lest he may commit a sin), definitely keeps his religion and honour blameless; and whoever indulges in these suspicious things bravely, is about to fall in what is clearly illegal, like the shepherd, who grazes (his animals) around the protected

3979 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ. حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللّٰهِ. حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ؛ أَنَّهُ سَمِعَ حُذَيْفَةَ بْنَ الْيَمَانِ يَقُولُ: قَالَ رَسُولُ اللّٰهِ ﷺ: «**يَكُونُ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ. مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا**» قُلْتُ: يَا رَسُولَ اللّٰهِ صِفْهُمْ لَنَا. قَالَ: «**هُمْ قَوْمٌ مِنْ جِلْدَتِنَا، يَتَكَلَّمُونَ بِأَلْسِنَتِنَا**» قُلْتُ: فَمَا تَأْمُرُنِي، إِنْ أَدْرَكَنِي ذٰلِكَ؟ قَالَ: «**فَالْزَمْ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ. فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ، فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا. وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ كَذٰلِكَ**».

3980 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمٰنِ الأَنْصَارِيِّ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ: رَسُولُ اللّٰهِ ﷺ: «**يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ، وَمَوَاقِعَ الْقَطْرِ. يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ**».

3981 ـ **حدّثنا** مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ. حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ. حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ قُرْطٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ؛ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «**تَكُونُ فِتَنٌ. عَلَى أَبْوَابِهَا دُعَاةٌ إِلَى النَّارِ. فَأَنْ تَمُوتَ وَأَنْتَ عَاضٌّ عَلَى جِذْلِ شَجَرَةٍ، خَيْرٌ لَكَ مِنْ أَنْ تَتْبَعَ أَحَداً مِنْهُمْ**».

3982 ـ **حدّثنا** مُحَمَّدُ بْنُ الْحٰرِثِ الْمِصْرِيُّ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ. حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللّٰهِ ﷺ، قَالَ: «**لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ**».

3983 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ. حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «**لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ**».

14 ـ بابُ الوُقُوفِ عِنْدَ الشُّبُهَاتِ

3984 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ؛ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ عَلَى الْمِنْبَرِ، وَأَهْوَى بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «**الْحَلاَلُ بَيِّنٌ، وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لاَ يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ. فَمَنِ اتَّقَىٰ الشُّبُهَاتِ، اسْتَبْرَأَ لِدِينِهِ**

zone, and he is about to pasture them in it. Verily, every king has a protected zone, and the protected zone of Allah is His taboos. Verily, in the body there is a (piece of) flesh, and if it becomes good, the whole body will become good, and if it becomes corrupt, the whole body will become corrupt. Verily, that (piece of flesh) is the heart."

3985- It is narrated on the authority of Ma'qil Ibn Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, worshipping (Allah) during (the days of) afflictions and widespread tumult is equal (in reward) to a migration to me."

[15] Islam Has Begun As A Stranger

3986- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam has started as a stranger and it will return to be as a stranger (as it started in view of the scarcity of such as act upon it): so, blessed be such strangers (in the sight of the people as act upon it)."

3987- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam started as strange (matter) and it will return to be as strange (as it started in view of the scarcity of such as act upon it): so, blessed be such strangers (in the sight of the people as act upon it)."

3988- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam started as strange (matter) and it will return to be as strange (as it started in view of the scarcity of such as act upon it): so, blessed be such strangers (in the sight of the people as act upon it)." It was said: "Who are those strangers?" he said: "Those are such as taken out of their homeland (in order to establish the ceremonies of Islam, and give life to its ways)."

[16] What About Such As For Whom Safety From Afflictions Is Expected

3989- It is narrated on the authority of Umar Ibn Al-Khattab that one day, he came out and went to the mosque of the Messenger of Allah "Allah's blessing and peace be upon him", and found Mu'adh Ibn Jabal sitting near the grave of the Messenger of Allah "Allah's blessing and peace be upon him"; and he was weeping. He asked him: "What causes you to weep?" he said: "I'm weeping because of a thing I heard from the Messenger of Allah "Allah's blessing and peace be upon him". I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, even a simple (kind of) showing off is (a sort of) ascribing

وَعِرْضِهِ. وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي الْحَرَامِ. كَالرَّاعِي حَوْلَ الْحِمَىٰ، يُوشِكُ أَنْ يَرْتَعَ فِيهِ. أَلاَ، وَإِنَّ لِكُلِّ مَلِكٍ حِمَىٰ. أَلاَ، وَإِنَّ حِمَىٰ اللَّهِ مَحَارِمُهُ. أَلاَ، وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلُحَتْ صَلُحَ الْجَسَدُ كُلُّهُ. وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلاَ، وَهِيَ الْقَلْبُ».

3985 ـ حدّثنا حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْمُعَلَّىٰ بْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْعِبَادَةُ فِي الْهَرْجِ، كَهِجْرَةٍ إِلَيَّ**».

15 ـ بابُ «بَدَأَ الإِسْلامُ غَرِيباً»

3986 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، وَسُوَيْدُ بْنُ سَعِيدٍ؛ قَالُوا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ. حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَدَأَ الإِسْلاَمُ غَرِيباً، وَسَيَعُودُ غَرِيباً. فَطُوبَىٰ لِلْغُرَبَاءِ**».

3987 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا عَمْرُو بْنُ الْحٰرِثِ وَابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِنَّ الإِسْلاَمَ بَدَأَ غَرِيباً، وَسَيَعُودُ غَرِيباً. فَطُوبَىٰ لِلْغُرَبَاءِ**».

3988 ـ حدّثنا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الإِسْلاَمَ بَدَأَ غَرِيباً، وَسَيَعُودُ غَرِيباً. فَطُوبَىٰ لِلْغُرَبَاءِ**».

قَالَ: قِيلَ: وَمَنِ الْغُرَبَاءُ؟ قَالَ: النُّزَّاعُ مِنَ الْقَبَائِلِ.

16 ـ بابُ مَنْ تُرْجَى لَهُ السَّلامَةُ مِنَ الفِتَنِ

3989 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ عِيسَىٰ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ أَنَّهُ خَرَجَ يَوْماً إِلَى مَسْجِدِ رَسُولِ اللَّهِ ﷺ، فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ قَاعِداً عِنْدَ قَبْرِ النَّبِيِّ ﷺ يَبْكِي. فَقَالَ: مَا يُبْكِيكَ؟ قَالَ: يُبْكِينِي شَيْءٌ سَمِعْتُهُ مِنْ

things to Allah (in worship); and whoever takes an enemy one of Allah's devotees has, indeed, waged war against Allah. Verily, Allah loves the pious, righteous, and hidden (from the eyes of the people): if they are absent, none will miss them, and if they are present, they will not be invited (to the important events), nor will they be recognized: their hearts are (as bright as) lamps of guidance; and they come out of every dark land."

3990- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (faithful believers among the) people are like one hundred camels, (all of which are weak that) you could hardly find a riding one in them."

[17] The Division Of Nations

3991- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Jews have divided into seventy-one parties; and my (Muslim) nation will divide into seventy-three parties."

3992- It is narrated on the authority of Awf Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Jews have divided into seventy-one parties, only one of which will be admitted to the Garden, and the remaining seventy to the fire of Hell; and the Christians have divided into seventy-two parties, seventy-one of which will be admitted to the fire of Hell, and the remaining one to the Garden. By Him, in Whose Hand is the Soul of Muhammad, my nation will divide into seventy-three parties, only one of which will be admitted to the Garden, and the remaining seventy-two to the fire of Hell." It was said: "Who are those (that belong to this secure nation)?" he said: "Those are the group (of Muslims)."

3993- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The children of Israel have divided into seventy-one parties; and my nation will be divided into seventy-two parties, all of whom will be admitted to the fire of Hell barring one, i.e. that of the group (of Muslims)."

3994- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Surely, you will follow the tradition of those who were before you, arm by arm, cubit by cubit and span by span, to the extent that even if they enter into the hole of a mastigure, you will also enter into it." They asked: "O Messenger of Allah! (Do you mean) the Jews and Christians?" he said: "Who else then?"

رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ يَسِيرَ الرِّيَاءِ شِرْكٌ. وَإِنَّ مَنْ عَادَىٰ لِلَّهِ وَلِيًّا، فَقَدْ بَارَزَ اللَّهَ بِالْمُحَارَبَةِ. إِنَّ اللَّهَ يُحِبُّ الأَبْرَارَ الأَتْقِيَاءَ الأَخْفِيَاءَ، الَّذِينَ، إِذَا غَابُوا، لَمْ يُفْتَقَدُوا. وَإِنْ حَضَرُوا، لَمْ يُدْعَوْا وَلَمْ يُعْرَفُوا. قُلُوبُهُمْ مَصَابِيحُ الْهُدَىٰ. يَخْرُجُونَ مِنْ كُلِّ غَبْرَاءَ مُظْلِمَةٍ**».

3990 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**النَّاسُ كَإِبِلٍ مِائَةٍ. لاَ تَكَادُ تَجِدُ فِيهَا رَاحِلَةً**».

17 ـ بابُ افْتِرَاقِ الأُمَمِ

3991 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَىٰ وَسَبْعِينَ فِرْقَةً. وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً**».

3992 ـ حدّثنا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا عَبَّادُ بْنُ يُوسُفَ. حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عَوْفِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَىٰ وَسَبْعِينَ فِرْقَةً. فَوَاحِدَةٌ فِي الْجَنَّةِ، وَسَبْعُونَ فِي النَّارِ. وَافْتَرَقَتِ النَّصَارَىٰ عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. فَإِحْدَىٰ وَسَبْعُونَ فِي النَّارِ، وَوَاحِدَةٌ فِي الْجَنَّةِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً. وَاحِدَةٌ فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ**» قِيلَ: يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ: «**الْجَمَاعَةُ**».

3993 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا أَبُو عَمْرٍو. حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى إِحْدَىٰ وَسَبْعِينَ فِرْقَةً. وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. كُلُّهَا فِي النَّارِ، إِلاَّ وَاحِدَةً. وَهِيَ الْجَمَاعَةُ**».

3994 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَتَتَّبِعُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ، بَاعاً بِبَاعٍ، وَذِرَاعاً بِذِرَاعٍ، وَشِبْراً بِشِبْرٍ. حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ، لَدَخَلْتُمْ فِيهِ**» قَالُوا: يَا رَسُولَ! اللَّهِ الْيَهُودُ وَالنَّصَارَىٰ؟ قَالَ: «**فَمَنْ إِذاً؟**».

[18] The Affliction Caused By The Property

3995- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" got up and addressed the people saying: "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." A man got up saying: "O Allah's Apostle! Can the good bring about evil?" The Prophet "Allah's blessing and peace be upon him" kept silent and then he asked: "what did you say?" he said: "I asked: "Can the good bring about evil?"" he said: "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both of its flanks are full (and it becomes satisfied). Then it stands in the sun, defecates, and urinates. So, whoever takes property legally will be blessed in it; and whoever takes property illegally, his example is like the example of such as eats but is never satisfied."

3996- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the treasures of the Persians and the Romans are opened for you, which kind of people will you be?" Abd Ar-Rahman Ibn Awf said: "We will say as Allah has commanded us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Or something else: You will compete with one another, envy one another, desert one another, and hate one another, or something like that. Then, you will go to the houses of the Emigrants, and make some of them over others."

3997- It is narrated on the authority of Amr Ibn Awf Al-Ansari, who was an ally of Banu Amir Ibn Lu'ai and one of those who had taken part in (the holy battle of) Badr that the Messenger of Allah "Allah's blessing and peace be upon him" sent Abu Ubaidah Ibn Al-Jarrah to Bahrain to collect the Jizyah. The Messenger of Allah "Allah's blessing and peace be upon him" established peace with the people of Bahrain and appointed Al-Ala' Ibn Al-Hadrami as their governor. When Abu Ubaidah came from Bahrain with the money, the Ansar heard of Abu Ubaidah's arrival which coincided with the time of the morning prayer with The Prophet "Allah's blessing and peace be upon him". When The Messenger of Allah "Allah's blessing and peace be upon him" led them in the morning prayer and finished, the Ansar approached him, and he looked at them and smiled on seeing them and said: "I feel that you heard that Abu Ubaidah had brought something from Bahrain!" They said: "Yes, O Allah's Apostle!" He said: "Rejoice and hope

18 ـ بابُ فِتْنَةِ المَالِ

3995 ـ **حدّثنا** عِيسٰى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ، فَقَالَ: «**لاَ. وَاللَّهِ مَا أَخْشَىٰ عَلَيْكُمْ، أَيُّهَا النَّاسُ إِلاَّ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا**» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ رَسُولُ اللَّهِ ﷺ سَاعَةً، ثُمَّ قَالَ: «**كَيفَ قُلْتَ؟**» قَالَ: قُلْتُ: وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْخَيْرَ لاَ يَأْتِي إِلاَّ بِخَيْرٍ. أَوَ خَيْرٌ هُوَ؟ إِنَّ كُلَّ مَا يُنْبِتُ الرَّبِيعُ يَقْتُلُ حَبَطاً أَوْ يُلِمُّ. إِلاَّ آكِلَةَ الْخَضِرِ. أَكَلَتْ، حَتَّى إِذَا امْتَلأَتْ (امْتَدَّتْ) خَاصِرَتَاهَا، اسْتَقْبَلَتِ الشَّمْسَ، فَثَلَطَتْ وَبَالَتْ ثُمَّ اجْتَرَّتْ، فَعَادَتْ، فَأَكَلَتْ. فَمَنْ يَأْخُذْ مَالاً بِحَقِّهِ، يُبَارَكْ لَهُ. وَمَنْ يَأْخُذْ مَالاً بِغَيْرِ حَقِّهِ، فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلاَ يَشْبَعُ**».

3996 ـ **حدّثنا** عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ. أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا عَمْرُو بْنُ الْحٰرِثِ؛ أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ؛ أَنَّ يَزِيدَ بْنَ رَبَاحٍ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**إِذَا فُتِحَتْ عَلَيْكُمْ خَزَائِنُ فَارِسَ وَالرُّومِ، أَيُّ قَوْمٍ أَنْتُمْ؟**» قَالَ: عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: نَقُولُ كَمَا أَمَرَنَا اللَّهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «**أَوْ غَيْرَ ذٰلِكَ. تَتَنَافَسُونَ، ثُمَّ تَتَحَاسَدُونَ، ثُمَّ تَتَدَابَرُونَ، ثُمَّ تَتَبَاغَضُونَ. أَوْ نَحْوَ ذٰلِكَ. ثُمَّ تَنْطَلِقُونَ فِي مَسَاكِينِ الْمُهَاجِرِينَ، فَتَجْعَلُونَ بَعْضَهُمْ عَلَى رِقَابِ بَعْضٍ**».

3997 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ الْمِصْرِيُّ. أَخْبَرَنِي ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ عَنْ عَمْرِو بْنِ عَوْفٍ، وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، إِلَى الْبَحْرَيْنِ، يَأْتِي بِجِزْيَتِهَا. وَكَانَ النَّبِيُّ ﷺ، هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ. فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ. فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ. فَوَافَوْا صَلاَةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ، انْصَرَفَ. فَتَعَرَّضُوا لَهُ. فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ، حِينَ رَآهُمْ. ثُمَّ قَالَ: «**أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟**» قَالُوا: أَجَلْ. يَا رَسُولَ اللَّهِ! قَالَ: «**أَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ. فَوَاللَّهِ مَا**

for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

[19] The Affliction Caused By Women

3998- It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I leave after me no affliction more harmful to men than women."

3999- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No morning comes but that two angels call: "Woe to men from women; and woe to women from men!""

4000- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" got up and addressed us saying: "No doubt, the world is green and sweet, and Allah has made you as vicegerents in it, and He is seeing what you will do: so, protect yourselves against (the evil delights of) world and safeguard yourselves from (the evil of the temptation of) women."

4001- It is narrated on the authority of A'ishah that she said: While the Messenger of Allah "Allah's blessing and peace be upon him" was sitting in the mosque, a woman from (the tribe of) Muzainah entered, and she was (dragging her garment on the ground by way of) strutting about in her adornment in the mosque. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Forbid your women to wear (clothes decorated with) adornment and strut about in the mosques, for the children of Israel received no curse before their women had worn adornment and strutted about in the places of worship."

4002- It is narrated on the authority of Abu Hurairah that he met a woman scented with perfume, and she intended to go to the mosque. He asked her: "O slave-girl of (Allah) Compeller! Where do you intend to go?" she said: "The mosque." he asked: "Have you applied perfume to your body for that?" she answered in the affirmative, thereupon he said: Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If any woman applies perfume to her body and then comes out to the mosque, no prayer will be accepted from her until she takes bath (and removes from her body the traces of perfume)."

4003- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O

الفَقْرَ أَخْشَىٰ عَلَيْكُمْ. وَلٰكِنِّي أَخْشَىٰ عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ. فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا. فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ».

19 ـ بابُ فِتْنَةِ النِّسَاءِ

3998 ـ حدّثنا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ. ح وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَدَعُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ، مِنَ النِّسَاءِ**».

3999 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ خَارِجَةَ بْنِ مُصْعَبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ صَبَاحٍ إِلاَّ وَمَلَكَانِ يُنَادِيَانِ: وَيْلٌ لِلرِّجَالِ مِنَ النِّسَاءِ. وَوَيْلٌ لِلنِّسَاءِ مِنَ الرِّجَالِ**».

4000 ـ حدّثنا عِمْرَانُ بْنُ مُوسَىٰ اللَّيْثِيُّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ خَطِيباً. فَكَانَ فِيمَا قَالَ: «**إِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ. وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَنَاظِرٌ كَيْفَ تَعْمَلُونَ. أَلاَ، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ**».

4001 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ عَنْ مُوسَىٰ بْنِ عُبَيْدَةَ، عَنْ دَاوُدَ بْنِ مُدْرِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ، إِذْ دَخَلَتِ امْرَأَةٌ مِنْ مُزَيْنَةَ تَرْفُلُ فِي زِينَةٍ لَهَا فِي الْمَسْجِدِ. فَقَالَ النَّبِيُّ ﷺ: «**يَا أَيُّهَا النَّاسُ انْهَوْا نِسَاءَكُمْ عَنْ لُبْسِ الزِّينَةِ وَالتَّبَخْتُرِ فِي الْمَسْجِدِ. فَإِنَّ بَنِي إِسْرَائِيلَ لَمْ يُلْعَنُوا، حَتَّى لَبِسَ نِسَاؤُهُمُ الزِّينَةَ، وَتَبَخْتَرْنَ فِي الْمَسَاجِدِ**».

4002 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ، عَنْ مَوْلَىٰ أَبِي رُهْمٍ (وَاسْمُهُ عُبَيْدٌ) أَنَّ أَبَا هُرَيْرَةَ لَقِيَ امْرَأَةً مُتَطَيِّبَةً، تُرِيدُ الْمَسْجِدَ. فَقَالَ: يَا أَمَةَ الْجَبَّارِ أَيْنَ تُرِيدِينَ؟ قَالَتِ: الْمَسْجِدَ. قَالَ: وَلَهُ تَطَيَّبْتِ؟ قَالَتْ: نَعَمْ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَيُّمَا امْرَأَةٍ تَطَيَّبَتْ، ثُمَّ خَرَجَتْ إِلَى الْمَسْجِدِ، لَمْ تُقْبَلْ لَهَا صَلاَةٌ، حَتَّى تَغْتَسِلَ**».

4003 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**يَا مَعْشَرَ**

community of women! Give alms, and ask for Allah's forgiveness for you so much, for I have seen that the majority of the dwellers of Hell-Fire were (from amongst) you (women)." A wise lady asked: "O Allah's Apostle! What is the reason for it?" He replied: "You curse frequently, and are ungrateful to your husbands. I have not seen anyone, more deficient in brains and religion than you, who can lead a cautious wise man astray". She asked: "What is deficient in our brains and religion, O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "As for the deficiency of brains, it is that the two women's witness is considered to be equal only to one man's witness; and that is the women's deficiency of brains. As for the deficiency of religion, the menstruating woman would spend many nights without offering even a single prayer, and she would not fast for many days in (the month of) Ramadan; and that is the shortage of religion."

[20] Enjoining What Is Good And Forbidding What Is Evil

4004- It is narrated on the authority of A'ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Enjoin what is right and forbid what is evil before (the time will come when) you will invite (people to do good) even though your invitation will receive no answer."

4005- It is narrated on the authority of Qais Ibn Abu Hazim that he said: Abu Bakr got up (and delivered a sermon in which) he praised Allah and lauded Him. Then he said: "O people! You recite the following Holy Verse: "O you who believe! guard your own souls: if you follow (right) guidance, no hurt can come to you from those who stray" (Al-Ma'idah 105); and we heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When (it is time that even though) the people see what is evil, they will not change it, Allah Almighty then will be about to comprehend them with His punishment."" Abu Usamah said: I also heard the Messenger of Allah "Allah's blessing and peace be upon him" having said (the same).

4006- It is narrated on the authority of Abu Ubaidah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the children of Israel fell into committing sins, one might see his brother having committed a sin, from which he would forbid him (even though he did not desist). Then, on the coming day, such (sin) as he saw him doing would not prevent him from sharing food and drink with him, and even sitting with him, until Allah made their hearts fall in dispute with one another. In connection with them the Qur'an was revealed: "Curses were pronounced on those among the Children of Israel who rejected Faith, on

النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ مِنْ الاِسْتِغْفَارِ. فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقَالَتِ امْرَأَةٌ مِنْهُنَّ، جَزْلَةٌ: وَمَا لَنَا، يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ؟ قَالَ: «**تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ. مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ**». قَالَتْ: يَا رَسُولَ اللَّهِ وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «**أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ. فَهٰذَا مِنْ نُقْصَانِ الْعَقْلِ. وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي. وَتُفْطِرُ فِي رَمَضَانَ. فَهٰذَا مِنْ نُقْصَانِ الدِّينِ**».

20 ـ بابُ الأَمْرِ بالمَعْرُوفِ والنَّهْيِ عَنِ المُنْكَرِ

4004 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ عُمَرَ بْنِ عُثْمَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ عُثْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مُرُوا بِالْمَعْرُوفِ، وَانْهَوْا عَنِ الْمُنْكَرِ، قَبْلَ أَنْ تَدْعُوا فَلاَ يُسْتَجَابَ لَكُمْ**».

4005 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ؛ قَالَ: قَامَ أَبُو بَكْرٍ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَأُونَ هٰذِهِ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ﴾ [المائدة: 105] وَإِنَّا سَمِعْنَا رَسُولَ اللَّهِ ﷺ، يَقُولُ: «**إِنَّ النَّاسَ، إِذَا رَأَوُا الْمُنْكَرَ لاَ يُغَيِّرُونَهُ، أَوْشَكَ أَنْ يَعُمَّهُمُ اللَّهُ بِعِقَابِهِ**».

قَالَ أَبُو أُسَامَةَ، مَرَّةً أُخْرَى: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

4006 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ بَنِي إِسْرَائِيلَ، لَمَّا وَقَعَ فِيهِمُ النَّقْصُ، كَانَ الرَّجُلُ يَرَىٰ أَخَاهُ عَلَى الذَّنْبِ، فَيَنْهَاهُ عَنْهُ. فَإِذَا كَانَ الْغَدُ، لَمْ يَمْنَعْهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَخَلِيطَهُ. فَضَرَبَ اللَّهُ قُلُوبَ**

the tongue of David and of Jesus the son of Mary: because they disobeyed and transgressed...Had only they believed in Allah, in the Prophet, and in what has been revealed to him, never would they have taken them for friends and protectors, but most of them are indeed rebellious wrongdoers." (Al-Ma'idah 78 :81) The Messenger of Allah "Allah's blessing and peace be upon him" was reclining (against something when he said it) then, he sat and said: "No, by Him, in Whose Hand my soul is! (You should keep enjoining what is right and forbidding what is evil) until you force those (who do evil) to (return to) the truth."

(...) The same is narrated on the authority of Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

4007- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech, in which he said: "Behold! Let not one's fear of men prevent him from telling the truth once he knows it." Then, Abu Sa'id wept and said: "By Allah! We have seen things and we feared (to tell the truth in regard to them)."

4008- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you put himself to shame!" they asked: "O Messenger of Allah! How does anyone of us put himself to shame?" he said: "It is to see a thing, which Allah Almighty disapproves, even though he says nothing in connection with it. On the Day of Judgement, Allah will ask him: "What prevented you from saying such and such in connection with that matter?" he will reply: "I feared the people." On that He will say: "I had more right upon you to fear."

4009- It is narrated on the authority of Ubaidullah Ibn Jarir from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no people, among whom the acts of disobedience are done, and even though they are much stronger than such as do that, they never change it, but that Allah will comprehend them with punishment."

4010- It is narrated on the authority of Jabir that he said: When the Emigrants (who went to Abyssinia by the way) of the sea returned to the Messenger of Allah "Allah's blessing and peace be upon him" he said to them: "Would you not tell me of the wonderful things you've seen in the territory of Abyssinia?" Some young men of them said: "Yes, O Messenger of Allah! While we were sitting, an old lady belonging to them came upon us, and she was carrying a bucket of water on her head. She passed by a

بَعْضِهِمْ بِبَعْضٍ. وَنَزَلَ فِيهِمُ الْقُرْآنُ. فَقَالَ: ﴿لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ﴾ [المائدة: 78] **حَتَّى بَلَغَ:** ﴿وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ﴾» [المائدة: 81].

قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ مُتَّكِئاً. فَجَلَسَ وَقَالَ: «**لاَ. حَتَّى تَأْخُذُوا عَلَى يَدَيِ الظَّالِمِ، فَتَأْطِرُوهُ عَلَى الْحَقِّ أَطْراً**».

حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ، أَمْلاَهُ عَلَيَّ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْوَضَّاحِ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

4007 ـ حدّثنا عِمْرَانُ بْنُ مُوسَىٰ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جَدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، قَامَ خَطِيباً. فَكَانَ فِيمَا قَالَ: «**أَلاَ، لاَ يَمْنَعَنَّ رَجُلاً، هَيْبَةُ النَّاسِ، أَنْ يَقُولَ بِحَقٍّ، إِذَا عَلِمَهُ**».

قَالَ: فَبَكَىٰ أَبُو سَعِيدٍ، وَقَالَ: قَدْ وَاللَّهِ رَأَيْنَا أَشْيَاءَ، فَهِبْنَا.

4008 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَحْقِرْ أَحَدُكُمْ نَفْسَهُ**» قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ يَحْقِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: «**يَرَىٰ أَمْراً، لِلَّهِ عَلَيْهِ فِيهِ مَقَالٌ، ثُمَّ لاَ يَقُولُ فِيهِ. فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ، لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَنْ تَقُولَ فِي كَذَا وَكَذَا؟ فَيَقُولُ: خَشْيَةُ النَّاسِ. فَيَقُولُ: فَإِيَّايَ، كُنْتَ أَحَقَّ أَنْ تَخْشَىٰ**».

4009 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُبَيْدِ اللَّهِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي، هُمْ أَعَزُّ مِنْهُمْ وَأَمْنَعُ، لاَ يُغَيِّرُونَ، إِلاَّ عَمَّهُمُ اللَّهُ بِعِقَابٍ**».

4010 ـ حدّثنا سَعِيدُ بْنُ سُوَيْدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: لَمَّا رَجَعَتْ إِلَى رَسُولِ اللَّهِ ﷺ مُهَاجِرَةُ الْبَحْرِ، قَالَ: «**أَلاَ تُحَدِّثُونِي بِأَعَاجِيبِ مَا رَأَيْتُمْ بِأَرْضِ الْحَبَشَةِ؟**» قَالَ فِتْيَةٌ مِنْهُمْ: بَلَىٰ. يَا رَسُولَ اللَّهِ بَيْنَا نَحْنُ جُلُوسٌ، مَرَّتْ بِنَا عَجُوزٌ مِنْ عَجَائِزِ رَهَابِينِهِمْ

young man of them, who placed one of his hand between her shoulders, and then he pushed her, thereupon she fell down on her knees, with her bucket broken. When she stood up she turned to him and said: "You will know, O treacherous one, when Allah will place the Throne (on the Day of Judgement), and gather both the foremost and the last (of His creatures), and the hands and legs (of the people) will speak with what they earned (in the world), you will know by then what He will decide pertaining to you and me in the future." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "She has told the truth! She has told the truth! How should Allah purify a people (of their sins and mistakes), since the right of the weak among them is not taken from the strong among them?"

4011- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (deed of) Jihad is a word of justice to be said in the presence of an unfair one having authority (over others)."

4012- It is narrated on the authority of Abu Umamah that once, a man appeared to the Messenger of Allah "Allah's blessing and peace be upon him" at the first Jamrah, and asked him: "O Messenger of Allah! Which deed of Jihad is best?" he kept silent (and gave no reply). When he threw the second Jamrah, the man asked him, but he kept silent (and gave no reply). When he finished from throwing the Jamrah of Aqabah, and put his feet in the stirrup, he said: "Where is the asker?" the man said: "Here I'm O Messenger of Allah!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is a word of truth to be said in the presence of an unfair one having authority (over the people)."

4013- It is narrated on the authority of Tariq Ibn Shihab that he said: It was Marwan (Ibn Al-Hakam) who brought the pulpit on the day of Id, and started with delivering the sermon before the prayer. A man stood up and said: "O Marwan! You've deviated from the right way (of the Prophet and his companions): you've brought out the pulpit, which was not to be brought out (on such a day), and you have started with delivering the speech before the prayer, and it was the habit (of the Prophet) not to start with it." Abu Sa'id said: "This man has done whatever (duty) is incumbent upon him. I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Whoever amongst you sees something abominable and he is able to set it right with his hand let him do that with his hand; and if he has no enough power to do that, let him do it with his tongue; and if he has no enough power to do it with his tongue, then let him (deny it) from his heart, and that is the least degree of faith."

تَحْمِلُ عَلَى رَأْسِهَا قُلَّةً مِنْ مَاءٍ. فَمَرَّتْ بِفَتًى مِنْهُمْ. فَجَعَلَ إِحْدَىٰ يَدَيْهِ بَيْنَ كَتِفَيْهَا، ثُمَّ دَفَعَهَا. فَخَرَّتْ عَلَى رُكْبَتَيْهَا. فَانْكَسَرَتْ قُلَّتُهَا. فَلَمَّا ارْتَفَعَتِ، الْتَفَتَتْ إِلَيْهِ فَقَالَتْ: سَوْفَ تَعْلَمُ، يَا غُدَرُ إِذَا وَضَعَ اللَّهُ الْكُرْسِيَّ، وَجَمَعَ الأَوَّلِينَ وَالآخِرِينَ، وَتَكَلَّمَتِ الأَيْدِي وَالأَرْجُلُ بِمَا كَانُوا يَكْسِبُونَ، فَسَوْفَ تَعْلَمُ كَيْفَ أَمْرِي وَأَمْرُكَ، عِنْدَهُ غَداً.

قَالَ: يَقُولُ رَسُولُ اللَّهِ ﷺ: «**صَدَقَتْ. صَدَقَتْ. كَيْفَ يُقَدِّسُ اللَّهُ أُمَّةً لاَ يُؤْخَذُ لِضَعِيفِهِمْ مِنْ شَدِيدِهِمْ؟**».

4011 ـ حدّثنا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُصْعَبٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالاَ: حَدَّثَنَا إِسْرَائِيلُ. أَنْبَأَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَفْضَلُ الْجِهَادِ، كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ**».

4012 ـ حدّثنا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: عَرَضَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ عِنْدَ الْجَمْرَةِ الأُولَى. فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الْجِهَادِ أَفْضَلُ؟ فَسَكَتَ عَنْهُ. فَلَمَّا رَأَىٰ الْجَمْرَةَ الثَّانِيَةَ سَأَلَهُ. فَسَكَتَ عَنْهُ. فَلَمَّا رَمَى جَمْرَةَ الْعَقَبَةِ، وَضَعَ رِجْلَهُ فِي الْغَرْزِ لِيَرْكَبَ. قَالَ: «**أَيْنَ السَّائِلُ؟**» قَالَ: أَنَا. يَا رَسُولَ اللَّهِ! قَالَ: «**كَلِمَةُ حَقٍّ عِنْدَ ذِي سُلْطَانٍ جَائِرٍ**».

4013 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: أَخْرَجَ مَرْوَانُ الْمِنْبَرَ فِي يَوْمِ عِيدٍ. فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ. فَقَالَ رَجُلٌ: يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ: أَخْرَجْتَ الْمِنْبَرَ فِي هٰذَا الْيَوْمِ، وَلَمْ يَكُنْ يُخْرَجُ. وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ، وَلَمْ يَكُنْ يُبْدَأُ بِهَا. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَىٰ مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ رَأَىٰ مِنْكُمْ مُنْكَراً. فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ، فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ، فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ، فَبِقَلْبِهِ. وَذٰلِكَ أَضْعَفُ الإِيمَانِ**».

[21] Allah's Saying: "O You Who Believe! Guard Your Own Souls"

4014- It is narrated on the authority of Abu Umayyah Ash-Sha'bani that he said: I went to Abu Tha'labah Al-Khushni and said to him: "How do you do concerning that Holy Verse?" he said: "Which Holy Verse do you mean?" I said: "O you who believe! guard your own souls: if you follow (right) guidance, no hurt can come to you from those who stray." (Al-Ma'idah 105) he said: "No doubt, you've asked one who is well-acquainted with it. I asked the Messenger of Allah "Allah's blessing and peace be upon him" about it, and he said: "You should enjoin what is right among yourselves and forbid what is evil among yourselves, until when you see people adhering to niggardliness, sticking to their own lusts, favouring (the delights and pleasures of) this world, with everyone admiring his individual opinion (even though it might be wrong), and you see you have no power to forbid that, stick to your own self, for indeed, behind you there will come days of patience; and to hold fast by patience on them will be (as difficult) as to grasp pieces of fire, and such as does deeds on them will have the reward of as much as fifty ones who do the like of his deeds (at another time)."

4015- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! When should the matter of enjoining what is right and forbidding what is evil be left?" he said: "When there will appear among you the same as appeared among the nations before you." It was said to him: "O Messenger of Allah! What did appear among the nations before us?" he said: "The matter of ruling and authority will end up to the youngest among you, the adultery will be committed by the old ones among you, and the (religious) knowledge will be with the wicked evil persons among you."

4016- It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not befitting for a faithful believer to put himself to humiliation." They asked: "How does he put himself to humiliation O Messenger of Allah?" he said: "By laying upon himself as much trials as what is beyond his capacity."

4017- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "On the Day of Judgement, Allah will ask the servant, until He will say to him: "What prevented you to reject what is evil?" if Allah dictates the argument to a servant, he will come to say: "O Lord! I've expected for Your (Mercy and Generosity) and (at the same time) I was afraid of the people."

21 ـ بابُ قَوْلِهِ تَعالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ﴾

4014 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنِي عُتْبَةُ بْنُ أَبِي حَكِيمٍ. حَدَّثَنِي عَمِّي عَنْ عَمْرِو بْنِ جَارِيَةَ، عَنْ أَبِي أُمَيَّةَ الشَّعْبَانِيِّ؛ قَالَ: أَتَيْتُ أَبَا ثَعْلَبَةَ الْخشَنِيَّ قَالَ، قُلْتُ: كَيْفَ تَصْنَعُ فِي هٰذِهِ الآيَةِ؟ قَالَ: أَيَّةُ آيَةٍ؟ قُلْتُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ﴾ [المائدة: 105] قَالَ: سَأَلْتَ عَنْهَا خَبِيراً. سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «**بَلِ ائْتَمِرُوا بِالْمَعْرُوفِ، وَتَنَاهَوْا عَنِ الْمُنْكَرِ. حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعاً. وَهَوًى مُتَّبَعاً. وَدُنْيَا مُؤْثَرَةً. وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ. وَرَأَيْتَ أَمْراً لاَ يَدَانِ لَكَ بِهِ، فَعَلَيْكَ خُوَيْصَّةَ نَفْسِكَ. فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ. الصَّبْرُ فِيهِنَّ عَلَى مِثْلِ قَبْضٍ عَلَى الْجَمْرِ. لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلاً يَعْمَلُونَ بِمِثْلِ عَمَلِهِ**».

4015 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا زَيْدُ بْنُ يَحْيَىٰ بْنِ عُبَيْدٍ الْخُزَاعِيُّ. حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ. حَدَّثَنَا أَبُو مُعَيْدٍ حَفْصُ بْنُ غَيْلاَنَ الرُّعَيْنِيُّ عَنْ مَكْحُولٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ مَتَى نَتْرُكُ الأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ؟ قَالَ: «**إِذَا ظَهَرَ فِيكُمْ مَا ظَهَرَ فِي الأُمَمِ قَبْلَكُمْ**» قُلْنَا: يَا رَسُولَ اللَّهِ وَمَا ظَهَرَ فِي الأُمَمِ قَبْلَنَا؟ قَالَ: «**الْمُلْكُ فِي صِغَارِكُمْ. وَالْفَاحِشَةُ فِي كِبَارِكُمْ. وَالْعِلْمُ فِي رُذَالَتِكُمْ**».

قَالَ زَيْدٌ: تَفْسِيرُ مَعْنَىٰ قَوْلِ النَّبِيِّ ﷺ: «**وَالْعِلْمُ فِي رُذَالَتِكُمْ**» إِذَا كَانَ الْعِلْمُ فِي الْفُسَّاقِ.

4016 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدُبٍ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ**» قَالُوا: وَكَيْفَ يُذِلُّ نَفْسَهُ؟ قَالَ: «**يَتَعَرَّضُ، مِنَ الْبَلاَءِ، لِمَا لاَ يُطِيقُهُ**».

4017 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ، أَبُو طُوَالَةَ. حَدَّثَنَا نَهَارٌ الْعَبْدِيُّ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ اللَّهَ لَيَسْأَلُ الْعَبْدَ يَوْمَ الْقِيَامَةِ. حَتَّى يَقُولَ: مَا مَنَعَكَ، إِذْ رَأَيْتَ الْمُنْكَرَ، أَنْ تُنْكِرَهُ؟ فَإِذَا لَقَّنَ اللَّهُ عَبْداً حُجَّتَهُ، قَالَ: يَا رَبِّ رَجَوْتُكَ، وَفَرِقْتُ مِنَ النَّاسِ**».

[22] What About Punishment

4018- It is narrated on the authority of Abu Musa that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited: "Such is the chastisement of your Lord when he chastises communities in the midst of their wrong: grievous, indeed, and severe is his chastisement." (Hud 102)

4019- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us and said: "O community of Emigrants! You should be careful of the following five things, if you are put to trial concerning them, and I seek refuge with Allah that you should catch up with them: the adultery never appears among a people who practice it publicly but that there will become widespread among them the plague and such ailments as never have gone away with the going of their ancestors; and they never make their weights and measures less than what is due but that they will be seized with famine years, shortage of provisions, and the oppression of rulers; and they never withhold the obligatory charity due upon their property but that rain will be forbidden from coming to them from the sky, and had it not been for the (existence of the) animals, they would have received no rain at all; and they never break the covenant of Allah and the covenant of His Messenger but that an enemy from outside will be invested by Allah Almighty with authority over them, to take some of what is in their possession; and their rulers never judge in accordance with the (laws and principles of) Allah's Book, and take from what has been revealed by Allah but that Allah will make their destruction by their mutual vengeance each from the other."

4020- It is narrated on the authority of Abu Malik Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some people of my nation will drink wine, giving it a name other than its real one, in whose presence the musical instruments will be played: Allah Almighty will cause the earth to swallow them up, and He further will transform them into apes and swine."

4021- It is narrated on the authority of Al-Bara Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "They will receive the Curse of Allah and the curse of such as send their curses." He further said: "Those are the beasts of the earth."

4022- It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

22 ـ بابُ العُقُوبَاتِ

4018 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ يُمْلِي لِلظَّالِمِ. فَإِذَا أَخَذَهُ، لَمْ يُفْلِتْهُ**» ثُمَّ قَرَأَ: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ﴾ [هود: 102].

4019 ـ حدّثنا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ. حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ، أَبُو أَيُّوبَ، عَنِ ابْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «**يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتُلِيتُمْ بِهِنَّ، وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ: لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ، حَتَّى يُعْلِنُوا بِهَا، إِلاَّ فَشَا فِيهِمُ الطَّاعُونُ وَالأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلاَفِهِمُ الَّذِينَ مَضَوْا. وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ، إِلاَّ أُخِذُوا بِالسِّنِينَ وَشِدَّةِ الْمَؤُونَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ. وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ، إِلاَّ مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْلاَ الْبَهَائِمُ لَمْ يُمْطَرُوا. وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ، إِلاَّ سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ، فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ. وَمَا لَمْ تَحْكُمْ أَئِمَّتُهُمْ بِكِتَابِ اللَّهِ، وَيَتَخَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ، إِلاَّ جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ**».

4020 ـ حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا مَعْنُ بْنُ عِيسَى عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ حَاتِمِ بْنِ حُرَيْثٍ، عَنْ مَالِكِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ الأَشْعَرِيِّ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيَشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ. يُسَمُّونَهَا بِغَيْرِ اسْمِهَا. يُعْزَفُ عَلَى رُؤُسِهِمْ بِالْمَعَازِفِ وَالْمُغَنِّيَاتِ، يَخْسِفُ اللَّهُ بِهِمُ الأَرْضَ. وَيَجْعَلُ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ**».

4021 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنْ لَيْثٍ، عَنِ الْمِنْهَالِ، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللاَّعِنُونَ**» قَالَ: «**دَوَابُّ الأَرْضِ**».

4022 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَزِيدُ فِي الْعُمْرِ إِلاَّ الْبِرُّ. وَلاَ يَرُدُّ الْقَدَرَ إِلاَّ الدُّعَاءُ. وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ**».

"Nothing barring kindness and dutifulness could make life longer; and nothing barring the invocation could repel the Divine Decree; and one might be forbidden sustenance on account of committing a sin."

[23] Keeping Patient On The Trial

4023- It is narrated on the authority of Sa'd Ibn Abu Waqqas that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Who amongst the people has the power to receive the most grievous distress?" he said: "The Prophets, and then such as next (of strength and patience). A servant is put to trial according to (the strength of) his religion: the more he is strong in religion, the more the trial he receives is grave; and if he is weak in his religion, he will be put to trial in accordance with (the degree of weakness of) his religion; and the trial never leaves a servant until he lets him walk on the earth, free from mistakes (and sins)."

4024- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I visited the Messenger of Allah "Allah's blessing and peace be upon him" and he was suffering from fever. I put my hand on his body, and felt its heat in between my hands over the quilt. I said: "O Messenger of Allah! How severe it is upon you!" on that he said: "We (Prophets) have our distresses multiplied for us, as well as our reward will be multiplied." I asked: "O Messenger of Allah! Which amongst the people has the power to receive the most grievous distress?" he said: "The Prophets." I said: "Who is next?" he said: "The righteous men: anyone of them would be put to trial on account of poverty so much that he had nothing (to wear) but his mantle; and anyone of them would rejoice at (his being put to) trial, in the same way as anyone of you rejoices at (his being given to) prosperity."

4025- It is narrated on the authority of Abdullah that he said: It seems as if I was looking at the face of the Messenger of Allah "Allah's blessing and peace be upon him", while he was relating (the story of) one of the Prophets, when his people struck him and he was wiping the blood of his face, saying: "O Lord! Forgive for my nation for they know not."

4026- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: " We are more apt to be in doubt than Abraham when he said: "my Lord! Show me how you give life to the dead. He said: do you not then believe? He said: yea! But to satisfy my own understanding." (Al-Baqarah 260) May Allah send His Mercy on Lut! He wished to have a powerful support. If I were to stay in

23 ـ بابُ الصَّبْرِ على البَلاءِ

4023 ـ حدّثنا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، وَيَحْيَىٰ بْنُ دُرُسْتَ، قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلاَءً؟ قَالَ: «**الأَنْبِيَاءُ، ثُمَّ الأَمْثَلُ فَالأَمْثَلُ. يُبْتَلَىٰ الْعَبْدُ عَلَى حَسَبِ دِينِهِ. فَإِنْ كَانَ فِي دِينِهِ صُلْباً اشْتَدَّ بَلاَؤُهُ. وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ. فَمَا يَبْرَحُ الْبَلاَءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الأَرْضِ، وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ**».

4024 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ، وَهُوَ يُوعَكُ. فَوَضَعْتُ يَدِي عَلَيْهِ. فَوَجَدْتُ حَرَّهُ بَيْنَ يَدَيَّ، فَوْقَ اللِّحَافِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا أَشَدَّهَا عَلَيْكَ قَالَ: «**إِنَّا كَذٰلِكَ. يُضَعَّفُ لَنَا الْبَلاَءُ وَيُضَعَّفُ لَنَا الأَجْرُ**» قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلاَءً؟ قَالَ: «**الأَنْبِيَاءُ**» قُلْتُ: يَا رَسُولَ اللَّهِ ثُمَّ مَنْ؟ قَالَ: «**ثُمَّ الصَّالِحُونَ. إِنْ كَانَ أَحَدُهُمْ لَيُبْتَلَىٰ بِالْفَقْرِ. حَتَّى مَا يَجِدُ أَحَدُهُمْ إِلاَّ الْعَبَاءَةَ يُحَوِّيهَا. وَإِنْ كَانَ أَحَدُهُمْ لَيَفْرَحُ بِالْبَلاَءِ كَمَا يَفْرَحُ أَحَدُكُمْ بِالرَّخَاءِ**».

4025 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ. ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ.

4026 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ، وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰۖ قَالَ أَوَلَمْ تُؤْمِنۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِيۖ﴾** [البقرة: 260] **وَيَرْحَمُ اللَّهُ لُوطاً، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ، لأَجَبْتُ الدَّاعِيَ**».

prison for such a long time as Joseph did I would have accepted the offer (of freedom without insisting on having my guiltless case declared)."

4027- It is narrated on the authority of Anas Ibn Malik that he said: When it was the day of (the holy battle of) Uhud, the canine tooth of the Messenger of Allah "Allah's blessing and peace be upon him" was broken, and his head was wounded, and the blood was flowing on his face. He started wiping the blood off his face and saying: "How should a people prosper, who caused the face of their Prophet to bleed, even though he calls them to (have faith in) Allah?" on that occasion Allah revealed: "Not for you, (but for Allah), is the decision: whether He turn in Mercy to them, or punish them; for they are indeed wrong-doers." (Al Imran 128)

4028- It is narrated on the authority of Anas that he said: One day, Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him", and he was sitting in a state of sadness, and the blood was flowing on him since some of the inhabitants struck him. He asked him: {"What is wrong with you?" he said: "So and so did such and such (a thing) with me." He said to him: "Do you like that I should show to you a sign (so that it might relieve you)?" he answered in the affirmative. He looked at a tree from behind the valley, and then said to him: "Invite this tree." He invited it, and it came walking until it stood in front of him. He said to him: "Tell it to return." He told it to return and it did accordingly. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is sufficient for me."

4029- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Count for me everyone that has embraced Islam." We said: "O Messenger of Allah! Do you fear for us, even though we are as much as six hundred to seven hundred?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "You do not know, perhaps you might be put to trial." However, we were put to such a trial that anyone of us was not able to offer prayer but in secrecy.

4030- It is narrated on the authority of Ubai Ibn Ka'b that on the Night Journey, the Messenger of Allah "Allah's blessing and peace be upon him" detected a good smell, thereupon he said: "O Gabriel! What is that good smell?" he said: "This is the smell of the grave of the combing woman, her two children and husband." The story was that Al-Khadir was one of the honourable men among the children of Israel, and he used to come upon a monk in his monastery. The monk used to see him, to instruct him in Islam.

4027 ـ **حدّثنا** نَصْرُ بْنُ عَلِيِّ الْجَهْضَمِيُّ. وَمُحَمَّدُ بْنُ الْمُثَنَّى؛ قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ، كُسِرَتْ رَبَاعِيَةُ رَسُولِ اللَّهِ ﷺ، وَشُجَّ. فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ. وَجَعَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «**كَيْفَ يُفْلِحُ قَوْمٌ خَضَبُوا وَجْهَ نَبِيِّهِمْ بِالدَّمِ، وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟**» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ [آل عمران: 128].

4028 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسٍ؛ قَالَ: جَاءَ جِبْرِيلُ، عَلَيْهِ السَّلاَمُ، ذَاتَ يَوْمٍ، إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ جَالِسٌ حَزِينٌ. قَدْ خُضِبَ بِالدِّمَاءِ. قَدْ ضَرَبَهُ بَعْضُ أَهْلِ مَكَّةَ. فَقَالَ: مَا لَكَ؟ فَقَالَ: «**فَعَلَ بِي هٰؤُلاَءِ، وَفَعَلُوا**» قَالَ: أَتُحِبُّ أَنْ أُرِيَكَ آيَةً؟ قَالَ: «**نَعَمْ. أَرِنِي**» فَنَظَرَ إِلَى شَجَرَةٍ مِنْ وَرَاءِ الْوَادِي. قَالَ: ادْعُ تِلْكَ الشَّجَرَةَ. فَدَعَاهَا. فَجَاءَتْ تَمْشِي حَتَّى قَامَتْ بَيْنَ يَدَيْهِ. قَالَ: قُلْ لَهَا فَلْتَرْجِعْ. فَقَالَ لَهَا. فَرَجَعَتْ، حَتَّى عَادَتْ إِلَى مَكَانِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**حَسْبِي**».

4029 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَحْصُوا لِي كُلَّ مَنْ تَلَفَّظَ بِالإِسْلاَمِ**» قُلْنَا: يَا رَسُولَ اللَّهِ أَتَخَافُ عَلَيْنَا، وَنَحْنُ مَا بَيْنَ السِّتِّمِائَةِ إِلَى السَّبْعِمِائَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّكُمْ لاَ تَدْرُونَ. لَعَلَّكُمْ أَنْ تُبْتَلَوا**».

قَالَ: فَابْتُلِينَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا مَا يُصَلِّي إِلاَّ سِرًّا.

4030 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ لَيْلَةَ أُسْرِيَ بِهِ، وَجَدَ رِيحاً طَيِّبَةً. فَقَالَ: «**يَا جِبْرِيلُ مَا هٰذِهِ الرِّيحُ الطَّيِّبَةُ؟ قَالَ: هٰذِهِ رِيحُ قَبْرِ الْمَاشِطَةِ وَابْنَيْهَا وَزَوْجِهَا. قَالَ: وَكَانَ بَدْءُ ذٰلِكَ أَنَّ الْخَضِرَ كَانَ مِنْ**

When Al-Khadir attained the age of puberty, his father married him to a woman, whom Al-Khadir instructed (in religion), and took from her the pledge that she should not inform anyone of his state; and since he used not to approach women, he divorced her; and his father married him to another woman, whom he instructed (in religion), and took from her the pledge that she should not inform anyone of his state. One of those (two women) concealed (his state), and the other announced it publicly. The result was that he ran in flight until he came to an island in the middle of the sea, where two men engaged in cutting (and selling the bundles of) fire came to him: one of them concealed his state, and the other announced it publicly, saying: "I've seen Al-Khadir." It was said to him: "Who has seen him with you?" he said: "So and so." When he was asked, he concealed (that he had seen him). According to their religion, whoever told a lie should be killed. Then, the man who concealed (his state) got married to the concealing woman. While she was combing the hair of the daughter of Pharaoh, the comb fell down from her hand, and she said: "Let Pharaoh be given to perdition!" she told her father; and the combing woman had two children in addition to her husband. They were brought, and both the woman and her husband were seduced pressingly to leave their religion; but they refused. On that he said: "I'm going to kill you." They said: "It is out of your kindness to us that you should gather us in one house, if you have the desire to kill us." He did accordingly. When the Prophet "Allah's blessing and peace be upon him" was taken on the Night Journey, he detected a good smell, about which he asked Gabriel, and he told him of its reality.

4031- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The reward (one will receive) will be as great as the distress and trial to which he is put; and verily, if Allah loves a people, He will put them to trial (in order to examine their constant patience): whoever is pleased will acquire the good pleasure (of Allah), and whoever becomes angry will incur upon himself the anger (of Allah)."

4032- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer who mixes with the people and keeps patient against their harm is much better than the believer who does not mix with the people, nor does he keep patient against their harm."

4033- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There

أَشْرَافِ بَنِي إِسْرَائِيلَ. وَكَانَ مَمَرُّهُ بِرَاهِبٍ فِي صَوْمَعَتِهِ. فَيَطَّلِعُ عَلَيْهِ الرَّاهِبُ. فَيُعَلِّمُهُ الإِسْلاَمَ. فَلَمَّا بَلَغَ الْخَضِرُ، زَوَّجَهُ أَبُوهُ امْرَأَةً. فَعَلَّمَهَا الْخَضِرُ. وَأَخَذَ عَلَيْهَا أَنْ لاَ تُعْلِمَهُ أَحداً. وَكَانَ لاَ يَقْرَبُ النِّسَاءَ. فَطَلَّقَهَا. ثُمَّ زَوَّجَهُ أَبُوهُ أُخْرَىٰ. فَعَلَّمَهَا وَأَخَذَ عَلَيْهَا أَنْ لاَ تُعْلِمَهُ أَحداً. فَكَتَمَتْ إِحْدَاهُمَا وَأَفْشَتْ عَلَيْهِ الأُخْرَىٰ. فَانْطَلَقَ هَارِباً. حَتَّى أَتَىٰ جَزِيرَةً فِي الْبَحْرِ، فَأَقْبَلَ رَجُلاَنِ يَحْتَطِبَانِ. فَرَأَيَاهُ. فَكَتَمَ أَحَدُهُمَا وَأَفْشَىٰ الآخَرُ، وَقَالَ: قَدْ رَأَيْتُ الْخَضِرَ. فَقِيلَ: وَمَنْ رَآهُ مَعَكَ؟ قَالَ: فُلاَنٌ. فَسُئِلَ فَكَتَمَ. وَكَانَ فِي دِينِهِمْ أَنَّ مَنْ كَذَبَ قُتِلَ. قَالَ: فَتَزَوَّجَ الْمَرْأَةَ الْكَاتِمَةَ. فَبَيْنَمَا هِيَ تَمْشُطُ ابْنَةَ فِرْعَوْنَ، إِذْ سَقَطَ الْمُشْطُ. فَقَالَتْ: تَعِسَ فِرْعَوْنُ فَأَخْبَرَتْ أَبَاهَا. وَكَانَ لِلْمَرْأَةِ ابْنَانِ وَزَوْجٌ. فَأَرْسَلَ إِلَيْهِمْ. فَرَاوَدَ الْمَرْأَةَ وَزَوْجَهَا أَنْ يَرْجِعَا عَنْ دِينِهِمَا. فَأَبَيَا. فَقَالَ: إِنِّي قَاتِلُكُمَا. فَقَالاَ: إِحْسَاناً مِنْكَ إِلَيْنَا، إِنْ قَتَلْتَنَا، أَنْ تَجْعَلَنَا فِي بَيْتٍ. فَفَعَلَ». فَلَمَّا أُسْرِيَ بِالنَّبِيِّ ﷺ، وَجَدَ رِيحاً طَيِّبَةً. فَسَأَلَ جِبْرِيلَ، فَأَخْبَرَهُ.

4031 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «عِظَمُ الْجَزَاءِ مَعَ عِظَمِ الْبَلاَءِ. وَإِنَّ اللَّهَ، إِذَا أَحَبَّ قَوْماً ابْتَلاَهُمْ. فَمَنْ رَضِيَ، فَلَهُ الرِّضَا. وَمَنْ سَخِطَ، فَلَهُ السُّخْطُ».

4032 ـ حدّثنا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ صَالِحٍ. حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنِ الأَعْمَشِ، عَنْ يَحْيَىٰ بْنِ وَثَّابٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلَى أَذَاهُمْ، أَعْظَمُ أَجراً مِنَ الْمُؤْمِنِ الَّذِي لاَ يُخَالِطُ النَّاسَ، وَلاَ يَصْبِرُ عَلَى أَذَاهُمْ».

4033 ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلاَثٌ. مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الإِيمَانِ» وَقَالَ بُنْدَارٌ: «حَلاَوَةَ الإِيمَانِ: مَنْ كَانَ يُحِبُّ الْمَرْءَ، لاَ يُحِبُّهُ إِلاَّ لِلَّهِ. وَمَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا. وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ، بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ».

are three characteristics, and whoever has them, will feel the taste (or the sweetness) of faith: he, who loves a person, and he does not love him but for the sake of Allah; he, to whom Allah and His Messenger are much dearer than anyone else; and he, for whom it is better to be thrown into the fire than to renegade to infidelity after Allah had rescued him from it."

4034- It is narrated on the authority of Abu Ad-Darda' that he said: My bosom friend (the Messenger of Allah "Allah's blessing and peace be upon him") recommended me: "not to associate anything with Allah (in worship) even though your body is cut off and burnt; not to leave an obligatory written prayer intentionally, and whoever leaves it intentionally, then, the covenant (of the Muslims) will become free from him; and not to drink wine, since it is the key of every kind of evil."

[24] The Severity Of Time

4035- It is narrated on the authority of Mu'awiyah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Nothing remains out of this world (to come) but trials and afflictions."

4036- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will come upon the people many deceptive years, during which the liar will be trusted and the truthful will be belied; the betrayer will be made trustworthy, and the trustworthy will be accused of treachery; and the slightest among the people will speak (in the serious matters of the people)."

4037- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my soul! The world will not go away until a man will come upon the grave of another, on which he will roll his body and say: "Would that I was in the place of the man of that grave!" however, it is not the religion which will cause him to do that so much as it is the trial and distress (to which he will be put)."

4038- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the best ones of you will be chosen from amongst you in the same way as good dates are chosen from amongst the bad ones; and the best among you will go away, while the worst among you will survive: by then, (it is better for) you to die if you could!"

4034 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، قَالاَ: حَدَّثَنَا رَاشِدٌ أَبُو مُحَمَّدٍ الْحِمَّانِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: أَوْصَانِي خَلِيلِي ﷺ، أَنْ: «**لاَ تُشْرِكْ بِاللَّهِ شَيْئاً، وَإِنْ قُطِّعْتَ وَحُرِّقْتَ. وَلاَ تَتْرُكْ صَلاَةً مَكْتُوبَةً، مُتَعَمِّداً. فَمَنْ تَرَكَهَا، مُتَعَمِّداً، فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ. وَلاَ تَشْرَبِ الْخَمْرَ، فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ**».

24 ـ بابُ شِدَّةِ الزَّمَانِ

4035 ـ **حدّثنا** غِيَاثُ بْنُ جَعْفَرٍ الرَّحَبِيُّ. أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. سَمِعْتُ ابْنَ جَابِرٍ يَقُولُ: قَالَ: سَمِعْتُ أَبَا عَبْدِ رَبِّهِ يَقُولُ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**لَمْ يَبْقَ مِنَ الدُّنْيَا إِلاَّ بَلاَءٌ وَفِتْنَةٌ**».

4036 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ قُدَامَةَ الْجُمَحِيُّ عَنْ إِسْحَاقَ بْنِ أَبِي الْفُرَاتِ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَّاعَاتٌ. يُصَدَّقُ فِيهَا الْكَاذِبُ وَيُكَذَّبُ فِيهَا الصَّادِقُ. وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الأَمِينُ. وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ**» ـ قِيلَ: وَمَا الرُّوَيْبِضَةُ؟ قَالَ: «**الرَّجُلُ التَّافِهُ**» ـ «**فِي أَمْرِ الْعَامَّةِ**».

4037 ـ **حدّثنا** وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ إِسْمَاعِيلَ الأَسْلَمِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**وَالَّذِي نَفْسِي بِيَدِهِ لاَ تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ، فَيَتَمَرَّغَ عَلَيْهِ، وَيَقُولَ: يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هٰذَا الْقَبْرِ. وَلَيْسَ بِهِ الدِّينُ. إِلاَّ الْبَلاَءُ**».

4038 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي حُمَيْدٍ، يَعْنِي مَوْلَىٰ مُسَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَتُنْتَقَوُنَّ كَمَا يُنْتَقَىٰ التَّمْرُ مِنْ أَغْفَالِهِ. فَلَيَذْهَبَنَّ خِيَارُكُمْ، وَلَيَبْقَيَنَّ شِرَارُكُمْ. فَمُوتُوا إِنِ اسْتَطَعْتُمْ**».

4039- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The matter (of sticking to the principles of the religion) will become but much harder, the world will become but more inclined to go away (with its pleasures and delights), and the people will become but more niggardly; and the Hour (of Judgement) will not be established but on the worst of people; and the rightly-guided one is expected but to be Jesus, son of Mary."

[25] The Portents Of The Hour (Of Judgement)

4040- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been sent and the Hour (of Judgement) is (as close in time) as those fingers." He then gathered both his fingers.

4041- It is narrated on the authority of Hudhaifah Ibn Asid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" looked at us from an upper room while we were discussing the matter of the Hour (of Judgement), thereupon he said: "The Hour will not be established until ten portents will appear: the Dajjal, the smoke, and the rising of the sun from its setting place."

4042- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" during the holy battle of Tabuk, and he was sitting in a leather tent, and I sat near the tent. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Come in O Awf!" I asked: "With the whole of my body O Messenger of Allah?" he said: "With the whole of your body." Then, he said: "O Awf! Retain in memory (from me) six portents to happen before the coming of the Hour (of Judgement), one of which will be my death." At that time, I was seriously grief-stricken; and he resumed: "Say this is one, followed by the conquest of Jerusalem; then an epidemic will appear among you, with which Allah Almighty will cause your offspring and (many of) you to become martyrs, and purify your deeds; then you will have property so much abundant that even though one might be given one hundred Dinars, he will become angry (regarding it as very insignificant); then an affliction will befall you, and there will be no house of a Muslim but that it will enter into it; and then there will be an armistice between you and Banu Al-Asfar (i.e. the Romans) who will prove treacherous and come towards you in eighty flags, under each of which there will be twelve thousand (fighters)."

4039 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ. حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدٍ الْجَنَدِيُّ عَنْ أَبَانَ بْنِ صَالِحٍ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَزْدَادُ الأَمْرُ إِلاَّ شِدَّةً. وَلاَ الدُّنْيَا إِلاَّ إِدْبَاراً. وَلاَ النَّاسُ إِلاَّ شُحًّا. وَلاَ تَقُومُ السَّاعَةُ إِلاَّ عَلَى شِرَارِ النَّاسِ. وَلاَ الْمَهْدِيُّ إِلاَّ عِيسَىٰ ابْنُ مَرْيَمَ**».

25 ـ بابُ أَشْرَاطِ السَّاعَةِ

4040 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ، وَأَبُو هِشَامٍ الرِّفَاعِيُّ، مُحَمَّدُ بْنُ يَزِيدَ، قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ. حَدَّثَنَا أَبُو حَصِينٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بُعِثْتُ أَنَا وَالسَّاعَةُ، كَهَاتَيْنِ**» وَجَمَعَ بَيْنَ إِصْبَعَيْهِ.

4041 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ؛ قَالَ: اطَّلَعَ عَلَيْنَا النَّبِيُّ ﷺ مِنْ غُرْفَةٍ، وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ. فَقَالَ: «**لاَ تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: الدَّجَّالُ، وَالدُّخَانُ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا**».

4042 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ. حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ. حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ. حَدَّثَنِي عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ فِي غَزْوَةِ تَبُوكَ، وَهُوَ فِي خِبَاءٍ مِنْ أَدَمٍ. فَجَلَسْتُ بِفِنَاءِ الْخِبَاءِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**ادْخُلْ يَا عَوْفُ**» فَقُلْتُ: بِكُلِّي؟ يَا رَسُولَ اللَّهِ قَالَ: «**بِكُلِّكَ**» ثُمَّ قَالَ: «**يَا عَوْفُ احْفَظْ خِلاَلاً سِتًّا بَيْنَ يَدَيِ السَّاعَةِ: إِحْدَاهُنَّ مَوْتِي**» قَالَ: فَوَجَمْتُ عِنْدَهَا وَجْمَةً شَدِيدَةً. فَقَالَ: «**قُلْ: إِحْدَى. ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ. ثُمَّ دَاءٌ يَظْهَرُ فِيكُمْ يَسْتَشْهِدُ اللَّهُ بِهِ ذَرَارِيَّكُمْ وَأَنْفُسَكُمْ، وَيُزَكِّي بِهِ أَعْمَالَكُمْ. ثُمَّ تَكُونُ الأَمْوَالُ فِيكُمْ. حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ، فَيَظَلَّ سَاخِطاً. وَفِتْنَةٌ تَكُونُ بَيْنَكُمْ. لاَ يَبْقَى بَيْتُ مُسْلِمٍ إِلاَّ دَخَلَتْهُ. ثُمَّ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ هُدْنَةٌ. فَيَغْدِرُونَ بِكُمْ. فَيَسِيرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَايَةٍ. تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفاً**».

4043- It is narrated on the authority of Hudhaifah Ibn Al-Yaman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established until you kill your ruler, kill each other with your swords, and the worst among you will inherit (the pleasures and delights of) your world."

4044- It is narrated on the authority of Abu Hurairah that he said: One day the Messenger of Allah "Allah's blessing and peace be upon him" was sitting among the people when a man came to him and asked him about the Hour (of Judgement). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who is asked about it has no better knowledge than the questioner. But, let me tell you of its portents: when a slave-girl gives birth to her owner, this is one of its portents. When the barefooted naked persons become the chief of the people, this is one of its portents. When the shepherds of sheep compete in (constructing the huge and) long buildings, this is one of its portents. (The Hour) is one of the five (unseen events) which no one knows but Allah". Then he (The Messenger of Allah "Allah's blessing and peace be upon him") recited (Allah's saying): "Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)". (Luqman 34)

4045- It is narrated on the authority of Anas Ibn Malik that he said: Should I not relate to you a narration I heard from the Messenger of Allah "Allah's blessing and peace be upon him", which none after me will relate to you? I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "From among the portents of the Hour are that: Religious knowledge will be taken away for the ignorance to prevail; adultery will become widespread; wine will be drunk; and women will increase and men will decrease in number so much that for each fifty women there will be only one man."

4046- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established until the Euphrates will uncover a mountain of gold, on account of which people will be engaged in fight, with the result that nine will be killed from every ten (of them)."

4047- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established until the property will become abundant,

4043 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ. حَدَّثَنَا عَمْرٌو، مَوْلَى الْمُطَّلِبِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ الأَنْصَارِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَقُومُ السَّاعَةُ حَتَّى تَقْتُلُوا إِمَامَكُمْ، وَتَجْتَلِدُوا بِأَسْيَافِكُمْ. وَيَرِثُ دُنْيَاكُمْ شِرَارُكُمْ**».

4044 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَوْماً بَارِزاً لِلنَّاسِ. فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ؟ فَقَالَ: «**مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. وَلٰكِنْ سَأُخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الأَمَةُ رَبَّتَهَا، فَذٰاكَ مِنْ أَشْرَاطِهَا. وَإِذَا كَانَتِ الْحُفَاةُ الْعُرَاةُ رُؤُوسَ النَّاسِ، فَذٰاكَ مِنْ أَشْرَاطِهَا. وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُنْيَانِ، فَذٰاكَ مِنْ أَشْرَاطِهَا. فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ**» فَتَلاَ رَسُولُ اللَّهِ ﷺ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾ [لقمان: 34] الآيَةَ.

4045 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَلاَ أُحَدِّثُكُمْ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لاَ يُحَدِّثُكُمْ بِهِ أَحَدٌ بَعْدِي. سَمِعْتُهُ مِنْهُ: «**إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَفْشُوَ الزِّنَا، وَيُشْرَبَ الْخَمْرُ، وَيَذْهَبَ الرِّجَالُ، وَيَبْقَى النِّسَاءُ. حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً، قَيِّمٌ وَاحِدٌ**».

4046 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ. فَيَقْتَتِلُ النَّاسُ عَلَيْهِ. فَيُقْتَلُ، مِنْ كُلِّ عَشَرَةٍ، تِسْعَةٌ**».

4047 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تَقُومُ السَّاعَةُ حَتَّى يَفِيضَ الْمَالُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ**» قَالُوا: وَمَا الْهَرْجُ؟ يَا رَسُولَ اللَّهِ قَالَ: «**الْقَتْلُ. الْقَتْلُ. الْقَتْلُ**» ثَلاَثاً.

the affliction will appear, and there will be much tumult." They said: "O Allah's Apostle! What does tumult mean?" He said: "Killing! Killing! Killing!" (He said it) thrice.

[26] The Disappearance Of Both Qur'an And Knowledge

4048- It is narrated on the authority of Ziyad Ibn Labid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of something and said: "This will be at the time of the disappearance of knowledge." I said: "O Messenger of Allah! How shall knowledge disappear since we recite the Qur'an, teach it to our children to recite it, who will keep teaching it to their offspring to recite it to the Day of Judgement?" on that he said: "Let your mother be bereaved of you O Ziyad! I have thought you are one of such as has the best comprehension in religion in Medina. Is it not that those Jews and Christians recite both the Torah and Gospel, and do not act upon anything of what they contain?"

4049- It is narrated on the authority of Hudhaifah Ibn Al-Yaman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam will be lost in the same way as the engraving of a garment is, to the extent that it will not be known what is fasting, what is prayer, what is offering, what is charity, and it will not be acted upon (the principles of) the Book of Allah Almighty even on a single night, and No Verse will remain on the earth out of it; and there will survive groups of people, whose old men and women will say: "We have caught up with our fathers while saying this statement "There is no god (to be worshipped) but Allah", and thus we say it (as they have said it)." Silah (a sub-narrator) said to him: "What would (the statement) "There is no god (to be worshipped) but Allah" avail them since they will not know what prayer is, what fasting is, what offering is, and what charity is?" Hudhaifah turned back from him. He repeated it to him thrice, and every time Hudhaifah turned back from him, and in the third time he turned to him and said: "O Silah! It will deliver them from the fire (of Hell)!" (He said it) thrice.

4050- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the (establishment of the) Hour (of Judgement), there will come days, during which the (religious) knowledge will be taken away for ignorance to prevail, and the tumult will increase so much; and the tumult refers to the killing."

4051- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There

26 ـ بابُ ذَهَابِ القُرْآنِ والعِلْمِ

4048 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ زِيَادِ بْنِ لَبِيدٍ؛ قَالَ: ذَكَرَ النَّبِيُّ ﷺ شَيْئاً، فَقَالَ: «**ذَاكَ عِنْدَ أَوَانِ ذَهَابِ العِلْمِ**» قُلْتُ: يَا رَسُولَ اللَّهِ وَكَيْفَ يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَنُقْرِئُهُ أَبْنَاءَنَا وَيُقْرِئُهُ أَبْنَاؤُنَا أَبْنَاءَهُمْ، إِلَى يَوْمِ الْقِيَامَةِ؟ قَالَ: «**ثَكِلَتْكَ أُمُّكَ زِيَادُ! إِنْ كُنْتُ لأَرَاكَ مِنْ أَفْقَهِ رَجُلٍ بِالْمَدِينَةِ. أَوَ لَيْسَ هٰذِهِ الْيَهُودُ وَالنَّصَارَىٰ يَقْرَأُونَ التَّوْرَاةَ وَالإِنْجِيلَ، لاَ يَعْمَلُونَ بِشَيْءٍ مِمَّا فِيهِمَا؟**».

4049 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَدْرُسُ الإِسْلاَمُ كَمَا يَدْرُسُ وَشْيُ الثَّوْبِ. حَتَّى لاَ يُدْرَىٰ مَا صِيَامٌ وَلاَ صَلاَةٌ وَلاَ نُسُكٌ وَلاَ صَدَقَةٌ. وَلَيُسْرَىٰ عَلَى كِتَابِ اللَّهِ، عَزَّ وَجَلَّ، فِي لَيْلَةٍ. فَلاَ يَبْقَى فِي الأَرْضِ مِنْهُ آيَةٌ. وَتَبْقَى طَوَائِفُ مِنَ النَّاسِ، الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ. يَقُولُونَ: أَدْرَكْنَا آبَاءَنَا عَلَى هٰذِهِ الْكَلِمَةِ: لاَ إِلٰهَ إِلاَّ اللَّهُ. فَنَحْنُ نَقُولُهَا**» فَقَالَ لَهُ صِلَةُ: مَا تُغْنِي عَنْهُمْ: لاَ إِلٰهَ إِلاَّ اللَّهُ، وَهُمْ لاَ يَدْرُونَ مَا صَلاَةٌ وَلاَ صِيَامٌ وَلاَ نُسُكٌ وَلاَ صَدَقَةٌ؟ فَأَعْرَضَ عَنْهُ حُذَيْفَةُ. ثُمَّ رَدَّهَا عَلَيْهِ ثَلاَثاً. كُلَّ ذٰلِكَ يُعْرِضُ عَنْهُ حُذَيْفَةُ. ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّالِثَةِ، فَقَالَ: «**يَا صِلَةُ تُنْجِيهِمْ مِنَ النَّارِ**». ثَلاَثاً.

4050 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَكُونُ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامٌ. يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ**» وَالْهَرْجُ الْقَتْلُ.

4051 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ**

will come behind you days, during which ignorance will prevail, and (religious) knowledge will be taken away, and tumult will increase so much." They asked: "O Messenger of Allah! What is the tumult?" he said: "It is the killing."

4052- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Time will pass rapidly, the (religious) knowledge will decrease, miserliness will be planted (in the hearts of the people), many afflictions will break up, and the tumult will be widespread." They asked: "What is the tumult?" He replied: "Murdering! Murdering!"

[27] The Loss Of Honesty

4053- It is narrated on the authority of Hudhaifah: Allah's Apostle "Allah's blessing and peace be upon him" told us two narrations, one of which I have seen (happening) and I am waiting for the other. He told that honesty was preserved in the roots of the hearts of men (in the beginning). Then, The Holy Qur'an was revealed, and we learnt it (honesty) from the Qur'an, and then we learnt it from the (Prophets) Sunnah. He also told us about its disappearance, saying: "A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling a faint mark. He then will sleep again whereupon the remainder of the honesty will also be taken away (from his heart) with its trace resembling a blister, as if you rolled down an ember on your foot, and it was vesicle; and in fact, you would see it as swelling, though it does not contain anything." Hudhaifah then picked up a pebble, which he rolled down over his leg. He told (that the Prophet resumed): "Then, the people will come to deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is such-and-such a person who is honest. Though a man will be admired for his intelligence, good manners and strength, he, in fact, will not have belief equal to a mustard seed in his heart." The narrator added: "There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian or a Jew, his Muslim ruler would prevent him from cheating. But today I cannot deal but with so-and-so and so-and-so."

4054- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah wants to ruin a servant, He will deprive him of shyness; and once He deprives him of shyness, you will not see him but vile and hateful (in the sight of others);

مِنْ وَرَائِكُمْ أَيَّاماً. يَنْزِلُ فِيهَا الْجَهْلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، وَيَكْثُرُ فِيهَا الْهَرْجُ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ».

4052 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ: «يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعِلْمُ، وَيُلْقَىٰ الشُّحُّ، وَتَظْهَرُ الْفِتَنُ، وَيَكْثُرُ الْهَرْجُ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ».

27 ـ بابُ ذَهَابِ الأَمَانَةِ

4053 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ؛ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ: قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ. حَدَّثَنَا: «أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ» (قَالَ الطَّنَافِسِيُّ: يَعْنِي وَسْطَ قُلُوبِ الرِّجَالِ).

وَنَزَلَ الْقُرْآنُ. فَعَلِمْنَا مِنَ الْقُرْآنِ وَعَلِمْنَا مِنَ السُّنَّةِ.

ثُمَّ حَدَّثَنَا عَنْ رَفْعِهَا فَقَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ، فَتُرْفَعُ الأَمَانَةُ مِنْ قَلْبِهِ. فَيَظَلُّ أَثَرُهَا كَأَثَرِ الْوَكْتِ. ثُمَّ يَنَامُ النَّوْمَةَ، فَتُنْزَعُ الأَمَانَةُ مِنْ قَلْبِهِ. فَيَظَلُّ أَثَرُهَا كَأَثَرِ الْمَجْلِ. كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ، فَتَرَاهُ مُنْتَبِراً، وَلَيْسَ فِيهِ شَيْءٌ».

ثُمَّ أَخَذَ حُذَيْفَةُ كَفًّا مِنْ حَصًى، فَدَحْرَجَهُ عَلَى سَاقِهِ.

قَالَ: «فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ وَلاَ يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ. حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلاَنٍ رَجُلاً أَمِيناً. وَحَتَّى يُقَالُ لِلرَّجُلِ: مَا أَعْقَلَهُ وَأَجْلَدَهُ وَأَظْرَفَهُ وَمَا فِي قَلْبِهِ حَبَّةُ خَرْدَلٍ مِنْ إِيمَانٍ».

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ. وَلَسْتُ أُبَالِي أَيَّكُمْ بَايَعْتُ. لَئِنْ كَانَ مُسْلِماً لَيَرُدَّنَّهُ عَلَيَّ إِسْلاَمُهُ. وَلَئِنْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ. فَأَمَّا الْيَوْمَ، فَمَا كُنْتُ لأُبَايِعَ إِلاَّ فُلاَناً وَفُلاَناً.

4054 ـ حدّثنا مُحَمَّدُ بْنُ الْمُصَفَّىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي شَجَرَةَ كَثِيرِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ، عَزَّ وَجَلَّ، إِذَا أَرَادَ أَنْ يُهْلِكَ عَبْداً نَزَعَ مِنْهُ الْحَيَاءَ. فَإِذَا نَزَعَ مِنْهُ

and when you do not see him but vile and hateful (in the sight of others) the honesty has then been taken away from him; and once honesty is taken away from him, you will not see him but treacherous, famous for his betrayal; and when you do not see him but treacherous, famous for his betrayal, the mercy has then been taken away from him; and once the mercy is taken away from him, you will not see him but despised and cursed (by others); and when you do not see him but despised and cursed (by others), the faith in Islam has then been taken away from him."

[28] What About Signs

4055- It is narrated on the authority of Hudhaifah Ibn Asid Abu Sarihah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" looked at us from an upper apartment while we were discussing the Last Hour. Thereupon he said: "The Hour (of Judgement) will not be established until there will be ten signs before it: the rising of the sun from its setting place, Ad-Dajjal, the smoke, the beast, the Gog and Magog, the descent of Jesus son of Mary "Peace be upon him", land-sliding in three places, one in the east, one in the west and one in Arabia at the end of which fire would come out from the bottom of Aden, and would drive people to the place of their assembly. The fire would descend along with them where they would land and where they would take rest (during midday)."

4056- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hasten to do (the good) deeds before the coming of six (portents of the Hour of Judgement): the rising of the sun from its setting place, the smoke, the land beast, the Dajjal (Imposter), the (death which is) unique to anyone of you, and (before you are occupied by) the matter of the public."

4057- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (major) signs (which portend the Hour of Judgement) will come after the (appearance of the) two hundred (lesser signs)."

4058- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My nation will be of five generations: for forty years, they will be a people famous for piety and dutifulness; then such as follow them up to one hundred and twenty years, will be a people renowned for showing mercy towards one another, and keeping good relations with one another; then such as follow them up to one hundred and sixty years, will be a people

الْحَيَاءَ، لَمْ تَلْقَهُ إِلاَّ مَقِيتاً مُمَقَّتاً. فَإِذَا لَمْ تَلْقَهُ إِلاَّ مَقِيتاً مُمَقَّتاً، نُزِعَتْ مِنْهُ الأَمَانَةُ. فَإِذَا نُزِعَتْ مِنْهُ الأَمَانَةُ، لَمْ تَلْقَهُ إِلاَّ خَائِناً مُخَوَّناً. فَإِذَا لَمْ تَلْقَهُ إِلاَّ خَائِناً مُخَوَّناً، نُزِعَتْ مِنْهُ الرَّحْمَةُ. فَإِذَا نُزِعَتْ مِنْهُ الرَّحْمَةُ، لَمْ تَلْقَهُ إِلاَّ رَجِيماً مُلَعَّناً، فَإِذَا لَمْ تَلْقَهُ إِلاَّ رَجِيماً مُلَعَّناً، نُزِعَتْ مِنْهُ رِبْقَةُ الإِسْلاَمِ».

28 ـ بابُ الآيَاتِ

4055 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ عَامِرِ بْنِ وَاثِلَةَ، أَبِي الطُّفَيْلِ الْكِنَانِيِّ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، أَبِي سَرِيحَةَ؛ قَالَ: اطَّلَعَ رَسُولُ اللَّهِ ﷺ مِنْ غُرْفَةٍ، وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ. فَقَالَ: «**لاَ تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا. وَالدَّجَّالُ. وَالدُّخَانُ. وَالدَّابَّةُ. وَيَأْجُوجُ وَمَأْجُوجُ. وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ، عَلَيْهِ السَّلاَمُ. وَثَلاَثُ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ. وَخَسْفٌ بِالْمَغْرِبِ. وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ. وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنِ أَبْيَنَ، تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ. تَبِيتُ مَعَهُمْ إِذَا بَاتُوا. وَتَقِيلُ مَعَهُمْ إِذَا قَالُوا**».

4056 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحٰرِثِ وَابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**بَادِرُوا بِالأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَدَابَّةَ الأَرْضِ، وَالدَّجَّالَ، وَخُوَيْصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ**».

4057 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا عَوْنُ بْنُ عُمَارَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّىٰ بْنِ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الآيَاتُ بَعْدَ الْمِائَتَيْنِ**».

4058 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا نُوحُ بْنُ قَيْسٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُغَفَّلٍ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**أُمَّتِي عَلَى خَمْسِ طَبَقَاتٍ: فَأَرْبَعُونَ سَنَةٍ، أَهْلُ بِرٍّ وَتَقْوَىٰ. ثُمَّ الَّذِينَ يَلُونَهُمْ إِلَى عِشْرِينَ وَمِائَةِ سَنَةٍ، أَهْلُ تَرَاحُمٍ وَتَوَاصُلٍ. ثُمَّ الَّذِينَ يَلُونَهُمْ، إِلَى سِتِّينَ وَمِائَةِ سَنَةٍ، أَهْلُ تَدَابُرٍ وَتَقَاطُعٍ. ثُمَّ الْهَرْجُ الْهَرْجُ. النَّجَا النَّجَا**».

well-known for showing desertion to one another, and severing relations with one another; and then there will prevail the tumult, the tumult. So, seek for safety and shelter!"

(...) It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My nation will be of five generations, (the life of) each of which is forty years: as to the generation of me and my companions, they are a people of knowledge and faith. As to the second generation, from forty to eighty (years), they will be a people famous for dutifulness and piety...and the rest is the same.

[29] The Land-Sliding

4059- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the Hour (of Judgement) there will be metamorphosis (of some of the creatures), land-sliding, and throwing (with the help of the stones)."

4060- It is narrated on the authority of Sahl Ibn Sa'd that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Towards the end of my nation, there will be land-sliding, transformation (of some of Allah's creatures), and throwing (with the help of the stones)."

4061- It is narrated on the authority of Nafi' that a man came to Ibn Umar and said: "So and So sends salutation to you." He said: "I've learnt that he had made religious innovations (which have no reference in the Qur'an and the sunnah): if he has done so, then, send no salutation from me to him. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "In my nation, or in this nation, there will be transformation (of some of Allah's creatures), land-sliding, and throwing (with the help of the stones); and those will appear in particular among the people who reject the destiny."

4062- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In my nation, there will be land-sliding, metamorphosis (of some of the creatures), and throwing (with the help of the stones)."

[30] The Army Of Al-Baida

4063- It is narrated on the authority of Abdullah Ibn Safwan that he said: Hafsah told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "An army will take its direction towards this House, with the intention to invade it; and when it will come upon the plain ground

حدّثنا نَصرُ بْنُ عَلِيٍّ. حَدَّثَنَا خَازِمٌ أَبُو مُحَمَّدٍ الْعَنَزِيُّ. حَدَّثَنَا الْمِسْوَرُ بْنُ الْحَسَنِ عَنْ أَبِي مَعْنٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أُمَّتِي عَلَى خَمْسِ طَبَقَاتٍ: كُلُّ طَبَقَةٍ أَرْبَعُونَ عَاماً. فَأَمَّا طَبَقَتِي وَطَبَقَةُ أَصْحَابِي، فَأَهْلُ عِلْمٍ وَإِيمَانٍ. وَأَمَّا الطَّبَقَةُ الثَّانِيَةُ، مَا بَيْنَ الأَرْبَعِينَ إِلَى الثَّمَانِينَ، فَأَهْلُ بِرٍّ وَتَقْوَىٰ**». ثُمَّ ذَكَرَ نَحْوَهُ.

29 ـ بابُ الخُسُوفِ

4059 ـ **حدّثنا** نَصرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا بَشِيرُ بْنُ سُلَيْمَانَ عَنْ سَيَّارٍ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**بَيْنَ يَدَيِ السَّاعَةِ مَسْخٌ وَخَسْفٌ وَقَذْفٌ**».

4060 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**يَكُونُ فِي آخِرِ أُمَّتِي خَسْفٌ وَمَسْخٌ وَقَذْفٌ**».

4061 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ. حَدَّثَنَا أَبُو صَخْرٍ عَنْ نَافِعٍ؛ أَنَّ رَجُلاً أَتَىٰ ابْنَ عُمَرَ فَقَالَ: إِنَّ فُلاَناً يُقْرِئُكَ السَّلاَمَ. قَالَ: إِنَّهُ بَلَغَنِي أَنَّهُ قَدْ أَحْدَثَ. فَإِنْ كَانَ قَدْ أَحْدَثَ، فَلاَ تُقْرِئْهُ مِنِّي السَّلاَمَ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**يَكُونُ فِي أُمَّتِي (أَوْ فِي هٰذِهِ الأُمَّةِ) مَسْخٌ وَخَسْفٌ وَقَذْفٌ**» وَذٰلِكَ فِي أَهْلِ الْقَدَرِ.

4062 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَمُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَكُونُ فِي أُمَّتِي خَسْفٌ وَمَسْخٌ وَقَذْفٌ**».

30 ـ بابُ جَيْشِ البَيْدَاءِ

4063 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أُمَيَّةَ بْنِ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ صَفْوَانَ يَقُولُ: أَخْبَرَتْنِي حَفْصَةُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَيَؤُمَّنَّ هٰذَا الْبَيْتَ جَيْشٌ يَغْزُونَهُ. حَتَّى إِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ، خُسِفَ بِأَوْسَطِهِمْ. وَيَتَنَادَىٰ أَوَّلُهُمْ آخِرَهُمْ. فَيُخْسَفُ بِهِمْ. فَلاَ يَبْقَىٰ مِنْهُمْ إِلاَّ الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ**».

(between Mecca and Medina), the earth will be made to swallow up the middle portion of it; and the first of the army will call the last of it, and then the earth will be made to swallow them up, and none will remain out of them barring such as tells of their destiny." When the army of Al-Hajjaj came, we thought it was the same (of which the narration told, and when it was evident it was not the same) a man said: "I bear witness that you have not told lie about Hafsah, and that Hafsah has not told lie about the Messenger of Allah "Allah's blessing and peace be upon him"."

4064- It is narrated on the authority of Safiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will not desist from (attempts to) invade this House, until an army will come to invade it; and when its members will reach Al-Baida or the plain ground, the earth will be made to swallow up the first and the last portions of it, and the middle portion will not be saved." I said: "But, if there are among those (of the army) such as forced to do so under compulsion (what will their destiny be?)" on that he said: "Allah will raise them in accordance with what they conceal in themselves."

4065- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the army which the earth will be made to swallow up, thereupon she said: "O Messenger of Allah! Perhaps from amongst its members, there might be such as forced to come under compulsion." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, they will be raised according to their real intentions."

[31] The Land Beast

4066- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The land beast will come having the ring of Solomon Ibn David and the stick of Moses Ibn Imran "Peace be upon both": it will make bright the face of the faithful believer with the stick, and strike the nose of the non-believer with the ring; and the inhabitants of the different dwelling places will gather (and call each other): this will say: "O faithful believer!" and that will say: "O non-believer!"

(...) The same is narrated on the authority of Hammad Ibn Salamah, through another chain of transmission.

4067- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" went with me to a place in the desert, near Mecca, and behold! It

فَلَمَّا جَاءَ جَيْشُ الْحَجَّاجِ، ظَنَنَّا أَنَّهُمْ هُمْ. فَقَالَ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَى حَفْصَةَ، وَأَنَّ حَفْصَةَ لَمْ تَكْذِبْ عَلَى النَّبِيِّ ﷺ.

4064 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ. حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي إِدْرِيسَ الْمُرْهِبِيِّ، عَنْ مُسْلِمِ بْنِ صَفْوَانَ، عَنْ صَفِيَّةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَنْتَهِي النَّاسُ عَنْ غَزْوِ هٰذَا الْبَيْتِ، حَتَّى يَغْزُوَ جَيْشٌ. حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ (أَوْ بَيْدَاءَ مِنَ الأَرْضِ) خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ. وَلَمْ يَنْجُ أَوْسَطُهُمْ**».

قُلْتُ: فَإِنْ كَانَ فِيهِمْ مَنْ يُكْرَهُ؟ قَالَ: «**يَبْعَثُهُمُ اللَّهُ عَلَى مَا فِي أَنْفُسِهِمْ**».

4065 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَنَصْرُ بْنُ عَلِيٍّ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: ذَكَرَ النَّبِيُّ ﷺ الْجَيْشَ الَّذِي يُخْسَفُ بِهِمْ. فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ لَعَلَّ فِيهِمُ الْمُكْرَهُ؟ قَالَ: «**إِنَّهُمْ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ**».

31 ـ بابُ دَابَّةِ الأَرْضِ

4066 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**تَخْرُجُ الدَّابَّةُ وَمَعَهَا خَاتَمُ سُلَيْمَانَ بْنِ دَاوُدَ، وَعَصَا مُوسَى بْنِ عِمْرَانَ، عَلَيْهِمَا السَّلاَمُ. فَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا. وَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، حَتَّى أَنَّ أَهْلَ الْحِوَاءِ لَيَجْتَمِعُونَ. فَيَقُولُ هٰذَا: يَا مُؤْمِنُ وَيَقُولُ هٰذَا: يَا كَافِرُ**».

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَاهُ إِبْرَاهِيمُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُوسَىٰ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. فَذَكَرَ نَحْوَهُ. وَقَالَ فِيهِ مَرَّةً: «**فَيَقُولُ هٰذَا: يَا مُؤْمِنُ وَهٰذَا: يَا كَافِرُ!**».

4067 ـ حدّثنا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ عَمْرٍو، زُنَيْجٌ. حَدَّثَنَا أَبُو تُمَيْلَةَ. حَدَّثَنَا خَالِدُ بْنُ عُبَيْدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ؛ قَالَ: ذَهَبَ بِي رَسُولُ اللَّهِ ﷺ إِلَى مَوْضِعٍ بِالْبَادِيَةِ، قَرِيبٍ مِنْ مَكَّةَ. فَإِذَا أَرْضٌ يَابِسَةٌ، حَوْلَهَا رَمْلٌ. فَقَالَ رَسُولُ

was a solid ground surrounded by sand. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The beast will come out from this place." Behold! It was (as little as) span in span. Ibn Buraidah said: Many years later, I offered Hajj, and my father showed us a stick belonging to him, and behold! It was this stick of mine as such and as such!

[32] The Rising Of The Sun From Its Setting Place

4068- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Hour (of Judgement) will not be established until the sun will rise from its setting place; and once it rises and the people see it, all on it (the earth) will then come to believe; and this will be at the time it will be of no profit to a soul to believe, when it has not believed earlier."

4069- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first sign (which portends the Hour of Judgement) to appear will be the rising of the sun from its setting place, followed by the coming out of the beast to the people in the forenoon." Abdullah said: Whichever of them will come first, the other will be close to it (in time). Abdullah further said: I do not think but that (the first is) the rising of the sun from its setting place.

4070- It is narrated on the authority of Safwan Ibn Assal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From the direction of the setting place of the sun, there is an opened gate, as large as (a distance to be covered in) seventy years; and that gate will be kept open for repentance until the sun will rise from its direction: when it will rise from its direction, it will be of no profit to a soul to believe, when it has not believed earlier, or earned good in its faith."

[33] The Affliction Of The Dajjal; The Coming Out Of Jesus; And The Appearance Of The Gog And Magog

4071- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Dajjal is blind in his left eye, hairy, and he will have both garden and fire, even though his fire is garden, and his garden is fire."

4072- It is narrated on the authority of Abu Bakr As-Siddiq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" told us that the Dajjal will come out from a territory in the East called Khurasan, followed by people, whose faces will be like leather shields.

اللَّهِ ﷺ: «**تَخْرُجُ الدَّابَّةُ مِنْ هٰذَا الْمَوْضِعِ**». فَإِذَا فِتْرٌ فِي شِبْرٍ.

قَالَ ابْنُ بُرَيْدَةَ: فَحَجَجْتُ بَعْدَ ذٰلِكَ بِسِنِينَ. فَأَرَانَا عَصاً لَهُ. فَإِذَا هُوَ بِعَصَايَ هٰذِهِ. هٰكَذَا وَهٰكَذَا.

32 ـ بابُ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا

4068 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا. فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ، آمَنَ مَنْ عَلَيْهَا. فَذٰلِكَ حِينَ لاَ يَنْفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ**».

4069 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَوَّلُ الآيَاتِ خُرُوجاً، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا. وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ، ضُحًى**».

قَالَ عَبْدُ اللَّهِ: فَأَيَّتُهُمَا مَا خَرَجَتْ قَبْلَ الأُخْرَىٰ، فَالأُخْرَىٰ مِنْهَا قَرِيبٌ.

قَالَ عَبْدُ اللَّهِ: وَلاَ أَظُنُّهَا إِلاَّ طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا.

4070 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسٰى، عَنْ إِسْرَائِيلَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنْ قِبَلِ مَغْرِبِ الشَّمْسِ بَاباً مَفْتُوحاً. عَرْضُهُ سَبْعُونَ سَنَةً. فَلاَ يَزَالُ ذٰلِكَ الْبَابُ مَفْتُوحاً لِلتَّوْبَةِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ نَحْوِهِ. فَإِذَا طَلَعَتْ مِنْ نَحْوِهِ، لَمْ يَنْفَعْ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً**».

33 ـ بابُ فِتْنَةِ الدَّجَّالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ وَمَأْجُوجَ

4071 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الدَّجَّالُ أَعْوَرُ عَيْنِ الْيُسْرَىٰ. جُفَالُ الشَّعَرِ. مَعَهُ جَنَّةٌ وَنَارٌ. فَنَارُهُ جَنَّةٌ، وَجَنَّتُهُ نَارٌ**».

4072 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ، عَنِ الْمُغِيرَةِ بْنِ سُبَيْعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ؛ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: «**أَنَّ الدَّجَّالَ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ، يُقَالُ لَهَا خُرَاسَانُ. يَتْبَعُهُ أَقْوَامٌ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ**».

4073- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: None has ever asked the Messenger of Allah "Allah's blessing and peace be upon him" about the Dajjal more than I've asked him (or none has ever been more pressing in asking him than me, according to the narration of Ibn Numair). He said to me: "Why do you ask about him (so much pressingly)?" I said: "Because they say he will have both food and drink." On that he said: "He is more insignificant in the Sight of Allah than that."

4074- It is narrated on the authority of Fatimah Bint Qais that she said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer and then ascended the pulpit, and before that, he never ascended the pulpit but on Fridays. The people were severely astonished: some of them were sitting and others standing, thereupon he beckoned to them to sit down, and said: "By Allah! I've never stood in this position of mine for a matter which might be of benefit for you, nor for desire or fear of something, but Tamim Ad-Dari came to me, and conveyed to me a news item, which prevented me from taking my siesta because of happiness and pleasure; and I loved to publicize the happiness of your Prophet among you. Behold! A paternal cousin of Tamim Ad-Dari told me that the wind caused them to take refuge to an island which they did not know, and they kept sitting in the boats belonging to the ship. When they came out they found a black female, of long eyelashes, to whom they said: "Who are you?" she said: "I'm a reconnoiterer." They asked her to tell them, and she said: "I'm not going to tell you anything, nor am I going to ask you about anything, but, look at this church: there is a man, who has a desire to know from you and tell you (if you so like)." They entered into him and behold! They saw a very old man in heavy bonds, and he was in a state of deep sad and pain. He asked them: "From where are you?" they said: "From Sham." He said: "What about the Arabs?" they said: "We belong to the Arabs: about which do you ask?" he said: "What about that man (i.e. the Prophet) who appeared among them?" They said: "Good: his people opposed him, and Allah made him victorious over them; and now, they unanimously agree on one thing: their god is one, and they belong to the same religion (of Islam)." He asked: "What about the spring of Zughar?" They said: "Good: they water their plants from it, and they further drink from it." He asked: "What about the date-palms in the area between Amman and Bisan?" they said: "They produce their fruits regularly every year." He further asked: "What about the lake of Tabariyya?" they said: "The water flows heavily from both its sides on account of its abundance." On that he took three breaths, and said: "If I could manage to set free from this bonds of mine, I will never let a territory but that I will trample with my feet, except for Taibah (i.e.

4073 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ، عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ (وَقَالَ ابْنُ نُمَيْرٍ: أَشَدَّ سُؤَالاً مِنِّي). فَقَالَ لِي: «**مَا تَسْأَلُ عَنْهُ؟**» قُلْتُ: إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ الطَّعَامَ وَالشَّرَابَ. قَالَ: «**هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذٰلِكَ**».

4074 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ قَالَتْ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ. وَصَعِدَ الْمِنْبَرَ. وَكَانَ لاَ يَصْعَدُ عَلَيْهِ، قَبْلَ ذٰلِكَ، إِلاَّ يَوْمَ الْجُمُعَةِ. فَاشْتَدَّ ذٰلِكَ عَلَى النَّاسِ. فَمِنْ بَيْنِ قَائِمٍ وَجَالِسٍ. فَأَشَارَ إِلَيْهِمْ بِيَدِهِ أَنِ: «**اقْعُدُوا! فَإِنِّي، وَاللَّهِ مَا قُمْتُ مَقَامِي هٰذَا لأَمْرٍ يَنْفَعُكُمْ، لِرَغْبَةٍ وَلاَ لِرَهْبَةٍ. وَلٰكِنَّ تَمِيماً الدَّارِيَّ أَتَانِي فَأَخْبَرَنِي خَبَراً مَنَعَنِي الْقَيْلُولَةَ، مِنَ الْفَرَحِ وَقُرَّةِ الْعَيْنِ. فَأَحْبَبْتُ أَنْ أَنْشُرَ عَلَيْكُمْ فَرَحَ نَبِيِّكُمْ. أَلاَ إِنَّ ابْنَ عَمٍّ لِتَمِيمٍ الدَّارِيِّ أَخْبَرَنِي أَنَّ الرِّيحَ أَلْجَأَتْهُمْ إِلَى جَزِيرَةٍ لاَ يَعْرِفُونَهَا. فَقَعَدُوا فِي قَوَارِبِ السَّفِينَةِ. فَخَرَجُوا فِيهَا. فَإِذَا هُمْ بِشَيْءٍ أَهْدَبَ، أَسْوَدَ. قَالُوا لَهُ: مَا أَنْتَ؟ قَالَ: أَنَا الْجَسَّاسَةُ. قَالُوا: أَخْبِرِينَا. قَالَتْ: مَا أَنَا بِمُخْبِرَتِكُمْ شَيْئاً. وَلاَ سَائِلَتِكُمْ. وَلٰكِنْ هٰذَا الدَّيْرُ، قَدْ رَمَقْتُمُوهُ. فَأْتُوهُ. فَإِنَّ فِيهِ رَجُلاً بِالأَشْوَاقِ إِلَى أَنْ تُخْبِرُوهُ وَيُخْبِرَكُمْ. فَأَتَوْهُ فَدَخَلُوا عَلَيْهِ. فَإِذَا هُمْ بِشَيْخٍ مُوثَقٍ، شَدِيدِ الْوَثَاقِ. يُظْهِرُ الْحُزْنَ. شَدِيدِ التَّشَكِّي. فَقَالَ لَهُمْ: مِنْ أَيْنَ؟ قَالُوا: مِنَ الشَّامِ. قَالَ: مَا فَعَلَتِ الْعَرَبُ؟ قَالُوا: نَحْنُ قَوْمٌ مِنَ الْعَرَبِ. عَمَّ تَسْأَلُ؟ قَالَ: مَا فَعَلَ هٰذَا الرَّجُلُ الَّذِي خَرَجَ فِيكُمْ؟ قَالُوا: خَيْراً. نَاوَىٰ قَوْماً. فَأَظْهَرَهُ اللَّهُ عَلَيْهِمْ. فَأَمْرُهُمُ، الْيَوْمَ، جَمِيعٌ: إِلٰهُهُمْ وَاحِدٌ، وَدِينُهُمْ وَاحِدٌ. قَالَ: مَا فَعَلَتْ عَيْنُ زُغَرَ؟ قَالُوا: خَيْراً. يَسْقُونَ مِنْهَا زُرُوعَهُمْ. وَيَسْتَقُونَ مِنْهَا لِسَقْيِهِمْ. قَالَ: فَمَا فَعَلَ نَخْلُ بَيْنَ عَمَّانَ وَبَيْسَانَ؟ قَالُوا: يُطْعِمُ ثَمَرَهُ كُلَّ عَامٍ. قَالَ: فَمَا فَعَلَتْ بُحَيْرَةُ الطَّبَرِيَّةِ؟ قَالُوا: تَدَفَّقُ جَنَبَاتُهَا مِنْ كَثْرَةِ الْمَاءِ. قَالَ: فَزَفَرَ ثَلاَثَ زَفَرَاتٍ، ثُمَّ قَالَ: لَوِ انْفَلَتُّ مِنْ وَثَاقِي هٰذَا، لَمْ أَدَعْ أَرْضاً إِلاَّ وَطِئْتُهَا بِرِجْلَيَّ هَاتَيْنِ. إِلاَّ طَيْبَةَ. لَيْسَ لِي عَلَيْهَا سَبِيلٌ**». قَالَ النَّبِيُّ ﷺ: «**إِلَى هٰذَا يَنْتَهِي فَرَحِي. هٰذِهِ طَيْبَةُ. وَالَّذِي نَفْسِي بِيَدِهِ مَا فِيهَا طَرِيقٌ ضَيِّقٌ وَلاَ وَاسِعٌ، وَلاَ سَهْلٌ وَلاَ جَبَلٌ، إِلاَّ وَعَلَيْهِ مَلَكٌ شَاهِرٌ سَيْفَهُ إِلَى يَوْمِ الْقِيَامَةِ**».

Medina), on which I have no way." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the reason for my happiness: this is Taibah! By Him in Whose hand is my soul, there is no street in it, however narrow or broad, nor valley nor mountain but that on it there is an angel stretching his weapon (to safeguard it) to the Day of Judgement."

4075- It is narrated on the authority of An-Nawwas Ibn Sam'an that The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of Ad-Dajjal one day in the morning. He sometimes described him to be insignificant and sometimes described (his turmoil as) very significant and we felt as if he were in the cluster of the date-palm trees. When we went to him (the Prophet) in the evening and he read (the signs of fear) in our faces, he said: "What is the matter with you?" We said: "O Messenger of Allah, you made a mention of Ad-Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date palm trees." Thereupon he said: "I harbor fear in regard to you in so many other things besides Ad-Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah will take care of every Muslim on my behalf (and safeguard him against his evil). He (Ad-Dajjal) would be a young man with twisted, contracted hair, and a bulging out eye. I compare him to Abd Al-Uzza Ibn Qatan. He who amongst you would survive to see him should recite over him the opening verses of the Surah of the Cave. He would appear on the way between Syria and Iraq and would spread mischief right and left. O servants of Allah! adhere (to the path of Truth)." We said: "O Messenger of Allah, how long would he stay on the earth?" He said: "For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days." We said: "O Messenger of Allah, would one day's prayers suffice for that day which would be as long as one year?" Thereupon he said: "No, but you should estimate its time (and then observe prayer)." We said: "O Messenger of Allah, how fast would he walk upon the earth?" Thereupon he said: "Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would cause crops to grow. Then in the evening, their posturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them, with the result

4075 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ. حَدَّثَنِي أَبِي؛ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلاَبِيَّ يَقُولُ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَّالَ، الْغَدَاةَ، فَخَفَضَ فِيهِ وَرَفَعَ. حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَى رَسُولِ اللَّهِ ﷺ، عَرَفَ ذٰلِكَ فِينَا. فَقَالَ: «**مَا شَأْنُكُمْ؟**» فَقُلْنَا: يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَّالَ الْغَدَاةَ. فَخَفَضْتَ فِيهِ ثُمَّ رَفَعْتَ. حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ. قَالَ: «**غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ: إِنْ يَخْرُجْ، وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ. وَإِنْ يَخْرُجْ، وَلَسْتُ فِيكُمْ، فَامْرُؤٌ حَجِيجُ نَفْسِهِ. وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌّ قَطَطٌ. عَيْنُهُ قَائِمَةٌ. كَأَنِّي أُشَبِّهُهُ بِعَبْدِ الْعُزَّىٰ بْنِ قَطَنٍ. فَمَنْ رَآهُ مِنْكُمْ، فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ. إِنَّهُ يَخْرُجُ مِنْ حَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ. فَعَاثَ يَمِيناً، وَعَاثَ شِمَالاً. يَا عِبَادَ اللَّهِ اثْبُتُوا**». قُلْنَا: يَا رَسُولَ اللَّهِ وَمَا لُبْثُهُ فِي الأَرْضِ؟ قَالَ: «**أَرْبَعُونَ يَوْماً. يَوْمٌ كَسَنَةٍ. وَيَوْمٌ كَشَهْرٍ. وَيَوْمٌ كَجُمُعَةٍ. وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ**» قُلْنَا: يَا رَسُولَ اللَّهِ فَذٰلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ، تَكْفِينَا فِيهِ صَلاَةُ يَوْمٍ؟ قَالَ: «**فَاقْدُرُوا لَهُ قَدْرَهُ**». قَالَ، قُلْنَا: فَمَا إِسْرَاعُهُ فِي الأَرْضِ؟ قَالَ: «**كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ**». قَالَ: «**فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُؤْمِنُونَ بِهِ. فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرُ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. وَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرًى وَأَسْبَغَهُ ضُرُوعاً وَأَمَدَّهُ خَوَاصِرَ. ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ.**

that they would suffer from drought and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness). At this very time, Allah would send Christ, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his palms on the wings of two Angels. When he would lower his head, it would dribble with beads of water, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odor of his breath would die and his breath would reach as far as he would be able to see. He would then search for him (Ad-Dajjal) until he would catch hold of him at the gate of Ludd and kill him.

Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: "I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur." Then Allah would send Gog and Magog and they would swarm down from every hill. The first of them would come upon the lake of Tabariyya and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred Dinars and The Messenger of Allah "Allah's blessing and peace be upon him", Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack the necks of gog and magog) and in the morning they would perish like one single person. The Messenger of Allah "Allah's blessing and peace be upon him", Jesus, and his companions would then come down to the earth and they would not find in the earth as little space as even a single span not filled with their putrefaction and stench. The Messenger of Allah "Allah's blessing and peace be upon him", Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where Allah wills. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep

فَيَنْصَرِفُ عَنْهُمْ. فَيُصْبِحُونَ مُمْحِلِينَ. مَا بِأَيْدِيهِمْ شَيْءٌ. ثُمَّ يَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ. فَيَنْطَلِقُ. فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ. ثُمَّ يَدْعُو رَجُلاً مُمْتَلِئاً شَبَاباً، فَيَضْرِبُهُ بِالسَّيْفِ ضَرْبَةً، فَيَقْطَعُهُ جِزْلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيُقْبِلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ. فَبَيْنَمَا هُمْ كَذٰلِكَ، إِذْ بَعَثَ اللَّهُ عِيسَىٰ ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ، شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعاً كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ. وَإِذَا رَفَعَهُ يَنْحَدِرُ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، وَلاَ يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلاَّ مَاتَ. وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ. فَيَنْطَلِقُ حَتَّى يُدْرِكَهُ عِنْدَ بَابِ لُدٍ، فَيَقْتُلُهُ. ثُمَّ يَأْتِي نَبِيُّ اللَّهِ عِيسَىٰ قَوْماً قَدْ عَصَمَهُمُ اللَّهُ. فَيَمْسَحُ وُجُوهَهُمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ. فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ أَوْحَىٰ اللَّهُ إِلَيْهِ: يَا عِيسَىٰ إِنِّي قَدْ أَخْرَجْتُ عِبَاداً لِي. لاَ يَدَانِ لأَحَدٍ بِقِتَالِهِمْ. وَأَحْرِزْ عِبَادِي إِلَى الطُّورِ. وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ، وَهُمْ، كَمَا قَالَ اللَّهُ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ الطَّبَرِيَّةِ. فَيَشْرَبُونَ مَا فِيهَا. ثُمَّ يَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ فِي هٰذَا مَاءٌ، مَرَّةً. وَيَحْضُرُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ. حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لأَحَدِهِمْ خَيْراً مِنْ مِائَةِ دِينَارٍ لأَحَدِكُمُ الْيَوْمَ. فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ إِلَى اللَّهِ. فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ. فَيُصْبِحُونَ فَرْسَىٰ كَمَوْتِ نَفْسٍ وَاحِدَةٍ. وَيَهْبِطُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ فَلاَ يَجِدُونَ مَوْضِعَ شِبْرٍ إِلاَّ قَدْ مَلأَهُ زَهَمُهُمْ وَنَتْنُهُمْ وَدِمَاؤُهُمْ. فَيَرْغَبُونَ إِلَى اللَّهِ سُبْحَانَهُ. فَيُرْسِلُ عَلَيْهِمْ طَيْراً

out and it would wash away the earth until it would seem as a mirror. Then the earth would be told to bring forth its fruits and restore its blessing and, as a result thereof, a group of persons would be able to eat from a single pomegranate (in view of its hugeness), and seek shelter under its skin, and the single milch cow would give a great quantity of milk, so much enough for a whole party to drink. Similarly, the milch camel would give such (a large quantity of) milk sufficient for the whole tribe to drink and the milch sheep would give so much milk that suffices the whole family to drink. At that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked people would survive who would do grievous mischief as (grave as if they were) asses and upon whom the Last Hour would come."

4076- It is narrated on the authority of Nawwas Ibn Sam'an that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Muslims will keep kindling (their fire) from the (strings of the) bows, arrows and leather shields of the gog and magog (people) for seven years."

4077- It is narrated on the authority of Abu Umamah Al-Bahili that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us in a speech, the most part of which was about Ad-Dajjal, of whom he warned us, and he said from what he said: "Since Allah created the offspring of Adam, there has been no affliction more grievous than that of Ad-Dajjal; and Allah never sent a Prophet but that he warned his nation of Ad-Dajjal; and since I'm the Last Prophet, as well as you are the last nation, he then will inevitably come out to you: If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah will take care of every Muslim on my behalf (and safeguard him against his evil). He will come out of a territory (of land) between Sham and Iraq causing mischief on both right and left (sides of the land). O servants of Allah, be constantly firm (on your faith); and I'm going to describe him to you with such characteristics as no Prophet before me had done. At first, he will say: "I'm a Prophet"; and it is well-known that there will be no Prophet (to be sent) after me. Then, he will say: "I'm your Lord"; and of course, you will not see your Lord until you die (and be raised on the Day of Judgement). Furthermore, he is one-eyed, and verily, your Lord is not so. Between his eyes (the word) "infidel" is written, which every faithful believer could read, no matter lettered or unlettered he might be. It is out of his affliction that he will have both garden and fire, even though (one's being admitted to) his fire will (lead him to be admitted to the)

كَأَعْنَاقِ الْبُخْتِ. فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ. ثُمَّ يُرْسِلُ اللَّهُ عَلَيْهِمْ مَطَراً لاَ يُكِنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ. فَيَغْسِلُهُ حَتَّى يَتْرُكَهُ كَالزَّلَقَةِ. ثُمَّ يُقَالُ لِلأَرْضِ: أَنْبِتِي ثَمَرَتَكِ. وَرُدِّي بَرَكَتَكِ. فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ. فَتُشْبِعُهُمْ. وَيَسْتَظِلُّونَ بِقِحْفِهَا. وَيُبَارِكُ اللَّهُ فِي الرِّسْلِ حَتَّى إِنَّ اللِّقْحَةَ مِنَ الإِبِلِ تَكْفِي الْفِئَامَ مِنَ النَّاسِ. وَاللِّقْحَةَ مِنَ الْبَقَرِ تَكْفِي الْقَبِيلَةَ. وَاللِّقْحَةَ مِنَ الْغَنَمِ تَكْفِي الْفَخِذَ. فَبَيْنَمَا هُمْ كَذٰلِكَ، إِذْ بَعَثَ اللَّهُ عَلَيْهِمْ رِيحاً طَيِّبَةً. فَتَأْخُذُ تَحْتَ آبَاطِهِمْ. فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ. وَيَبْقَىٰ سَائِرُ النَّاسِ يَتَهَارَجُونَ، كَمَا تَتَهَارَجُ الْحُمُرُ. فَعَلَيْهِمْ تَقُومُ السَّاعَةُ».

4076 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا ابْنُ جَابِرٍ عَنْ يَحْيَىٰ بْنِ جَابِرٍ الطَّائِيِّ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَيُوقِدُ الْمُسْلِمُونَ، مِنْ قِسِيِّ يَأْجُوجَ وَمَأْجُوجَ وَنُشَّابِهِمْ وَأَتْرِسَتِهِمْ، سَبْعَ سِنِينَ**».

4077 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ، أَبِي رَافِعٍ، عَنْ أَبِي زُرْعَةَ الشَّيْبَانِيِّ، يَحْيَىٰ بْنِ أَبِي عَمْرٍو، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَكَانَ أَكْثَرُ خُطْبَتِهِ حَدِيثاً حَدَّثَنَاهُ عَنِ الدَّجَّالِ. وَحَذَّرَنَاهُ. فَكَانَ مِنْ قَوْلِهِ أَنْ قَالَ: «**إِنَّهُ لَمْ تَكُنْ فِتْنَةٌ فِي الأَرْضِ، مُنْذُ ذَرَأَ اللَّهُ ذُرِّيَّةَ آدَمَ، أَعْظَمَ مِنْ فِتْنَةِ الدَّجَّالِ. وَإِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلاَّ حَذَّرَ أُمَّتَهُ الدَّجَّالَ. وَأَنَا آخِرُ الأَنْبِيَاءِ. وَأَنْتُمْ آخِرُ الأُمَمِ. وَهُوَ خَارِجٌ فِيكُمْ، لاَ مَحَالَةَ. وَإِنْ يَخْرُجْ وَأَنَا بَيْنَ ظَهْرَانَيْكُمْ، فَأَنَا حَجِيجٌ لِكُلِّ مُسْلِمٍ. وَإِنْ يَخْرُجْ مِنْ بَعْدِي، فَكُلُّ امْرِىءٍ حَجِيجُ نَفْسِهِ. وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. وَإِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ. فَيَعِيثُ يَمِيناً وَيَعِيثُ شِمَالاً. يَا عِبَادَ اللَّهِ فَاثْبُتُوا. فَإِنِّي سَأَصِفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا إِيَّاهُ نَبِيٌّ قَبْلِي. إِنَّهُ يَبْدَأُ فَيَقُولُ: أَنَا نَبِيٌّ وَلاَ نَبِيَّ بَعْدِي. ثُمَّ يُثَنِّي فَيَقُولُ: أَنَا رَبُّكُمْ. وَلاَ تَرَوْنَ رَبَّكُمْ حَتَّى تَمُوتُوا. وَإِنَّهُ أَعْوَرُ. وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ. وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ. يَقْرَأُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ أَوْ غَيْرِ كَاتِبٍ. وَإِنَّ مِنْ فِتْنَتِهِ أَنَّ مَعَهُ جَنَّةً وَنَاراً. فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ. فَمَنِ ابْتُلِيَ بِنَارِهِ، فَلْيَسْتَغِثْ بِاللَّهِ وَلْيَقْرَأْ فَوَاتِحَ**

Garden, and (one's being admitted to) his garden will (lead him to be admitted to the) fire. If anyone of you is put to trial as far as his fire is concerned, let him seek for Allah's relief, and recite the opening Holy Verses of the Surah of Al-Kahf, so that it would be (a source of) peace and cold upon him just as the fire had been upon Abraham.

It is out of his affliction that he will say to a Bedouin: "Tell me: if I raise both your parents from dead, do you bear witness that I'm your Lord?" he will answer in the affirmative, thereupon two Satans will appear to him in the form of his parents, and say to him: "O son! Follow him, for he is your Lord!" it is out of his affliction that he will be given authority over a man, whom he will kill and saw with the saw into two parts, and say: "Look at this servant of mine (whom I've killed): I'm going to raise him from dead now, even though he pretends he has a Lord else other than me." Allah will raise him, and the wicked will say to him: "Who is your Lord?" he will say: "My Lord is Allah, and you are the enemy of Allah: you are Ad-Dajjal. By Allah! I have had no deeper insight of you than I have now." Abu Sa'id reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This man will be in the highest degree of the Garden among my nation." Abu Sa'id said: "By Allah! We have not thought but that man was Umar Ibn Al-Khattab until he (died and) went away."

It is out of his affliction that he will command the sky to send rain, and it will rain; and the earth to produce its yield, and it will do accordingly. It is out of his affliction that when he will come upon a district (of people) and they will give lie to him, there will be no grazing animal belonging to them but that it will be ruined; and it is out of his affliction that when he will come upon a district (of People) and they will trust him, he will command the sky to send rain, and it will rain, and the earth to produce its yield, and it will do accordingly, and in the evening, their posturing animals would come to them with their humps the highest, their udders full of the greatest quantity of milk and their flanks stretched to the utmost. There will remain no portion of the earth but that he will trample it, and have power over it, except Mecca and Medina: every time he will try to enter from one of their openings, the angels will appear to him with stretched sharp-edged swords, until he will descend at the red sandhill, near the plain ground, with the result that Medina will shake with its inhabitants thrice, and there will remain no hypocrite, be it male or female but that he will come out to him; and thus, it will remove the impurities from it in the same way as the fire removes the impurities from the iron. That day is called the Day of Salvation."

الْكَهْفِ. فَتَكُونَ عَلَيْهِ بَرْداً وَسَلاَماً. كَمَا كَانَتِ النَّارُ عَلَى إِبْرَاهِيمَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولَ، لِأَعْرَابِيٍّ: أَرَأَيْتَ إِنْ بَعَثْتُ لَكَ أَبَاكَ وَأُمَّكَ، أَتَشْهَدُ أَنِّي رَبُّكَ؟ فَيَقُولُ: نَعَمْ. فَيَتَمَثَّلُ لَهُ شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ. فَيَقُولاَنِ: يَا بُنَيَّ اتَّبِعْهُ. فَإِنَّهُ رَبُّكَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يُسَلَّطَ عَلَى نَفْسٍ وَاحِدَةٍ، فَيَقْتُلَهَا، وَيَنْشُرَهَا بِالْمِنْشَارِ، حَتَّى يُلْقَى شِقَّتَيْنِ. ثُمَّ يَقُولُ: انْظُرُوا إِلَى عَبْدِي هٰذَا. فَإِنِّي أَبْعَثُهُ الآنَ، ثُمَّ يَزْعُمُ أَنَّ لَهُ رَبًّا غَيْرِي. فَيَبْعَثُهُ اللّٰهُ. وَيَقُولُ لَهُ الْخَبِيثُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللّٰهُ، وَأَنْتَ عَدُوُّ اللّٰهِ. أَنْتَ الدَّجَّالُ. وَاللّٰهِ مَا كُنْتُ، بَعْدُ، أَشَدَّ بَصِيرَةً بِكَ مِنِّي الْيَوْمَ».

قَالَ أَبُو الْحَسَنِ الطَّنَافِسِيُّ: فَحَدَّثَنَا الْمُحَارِبِيُّ. حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ الْوَلِيدِ الْوَصَّافِيُّ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: **«ذٰلِكَ الرَّجُلُ أَرْفَعُ أُمَّتِي دَرَجَةً فِي الْجَنَّةِ».**

قَالَ: قَالَ أَبُو سَعِيدٍ: وَاللّٰهِ مَا كُنَّا نُرَىٰ ذٰلِكَ الرَّجُلَ إِلاَّ عُمَرَ بْنَ الْخَطَّابِ. حَتَّى مَضَىٰ لِسَبِيلِهِ.

قَالَ الْمُحَارِبِيُّ: ثُمَّ رَجَعْنَا إِلَى حَدِيثِ أَبِي رَافِعٍ. قَالَ: **«وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرَ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيُكَذِّبُونَهُ. فَلاَ تَبْقَى لَهُمْ سَائِمَةٌ إِلاَّ هَلَكَتْ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيُصَدِّقُونَهُ. فَيَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرَ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. حَتَّى تَرُوحَ مَوَاشِيهِمْ، مِنْ يَوْمِهِمْ ذٰلِكَ، أَسْمَنَ مَا كَانَتْ وَأَعْظَمَهُ، وَأَمَدَّهُ خَوَاصِرَ، وَأَدَرَّهُ ضُرُوعاً. وَإِنَّهُ لاَ يَبْقَىٰ شَيْءٌ مِنَ الأَرْضِ إِلاَّ وَطِئَهُ وَظَهَرَ عَلَيْهِ. إِلاَّ مَكَّةَ وَالْمَدِينَةَ. لاَ يَأْتِيهِمَا مِنْ نَقْبٍ مِنْ نِقَابِهِمَا إِلاَّ لَقِيَتْهُ الْمَلاَئِكَةُ بِالسُّيُوفِ صَلْتَةً. حَتَّى يَنْزِلَ عِنْدَ الظُّرَيْبِ الأَحْمَرِ، عِنْدَ مُنْقَطَعِ السَّبَخَةِ. فَتَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلاَثَ رَجَفَاتٍ. فَلاَ يَبْقَى مُنَافِقٌ وَلاَ مُنَافِقَةٌ إِلاَّ خَرَجَ إِلَيْهِ. فَتَنْفِي الْخَبَثَ مِنْهَا كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ. وَيُدْعَى ذٰلِكَ الْيَوْمُ يَوْمَ الْخَلاَصِ».**

Umm Sharik Bint Abu Al-Akar said: "O Messenger of Allah! Where will the Arabs be by then?" he said: "By that time, they will be few in number, and the majority of them will be in Jerusalem; and their imam (ruler) will be a good pious man. While their imam was proceeding to lead them in the Morning prayer, Jesus, son of Mary will descend upon them in the morning, thereupon the imam will retreat, to give way to Jesus to lead the prayer. But Jesus will place his hand between his shoulders and say: "Proceed on and lead the prayer, for it has been established for you (to lead)." Then, their imam will lead them in the prayer. When he will finish (from the prayer) and turn away, Jesus will order them to open the gate, and it will be opened and behold! There will come Ad-Dajjal behind it, leading seventy thousand Jews, each of whom having a sword of local making, in addition to the pallium. When Ad-Dajjal will look at him (Jesus), he will dissolve in the same way as salt dissolves in the water, and then he will run in flight. But Jesus will say: "I'm doomed to give you a strike, and you will not go before I give it to you." He will catch up with him at the eastern gate of Ludd, and kill him. Thus, the Jews will be defeated by virtue of Allah, and there will remain nothing of Allah's creation behind which a Jew might be hidden but that Allah will cause it to speak: there will be no stone, nor tree, nor wall nor beast barring (the trees of) Gharqad, which never speak but that it will say: "O Muslim servant of Allah! This is a Jew (behind me): come to kill him!""

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "(The time of) his stay (among the people) will be forty years: a year as six months, a year as only a month, and the month as short as a week; and the last of his days will be as short as a sparkle, on which the morning might come upon a man while being at the gate of Medina, and soon evening will come upon him even before he could reach its other gate." It was said: "O Messenger of Allah! How could we offer (the obligatory) prayers during those very short days?" he said: "You should estimate the (fixed times of the five obligatory) prayers as you do on those long days and then you could offer prayer."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Jesus "Peace be upon him" will act as a just ruler and a fair imam in my nation: he will break the cross, kill the swine, cancel the Jizyah and put an end to the obligatory charity, and there will be none to seek for (taking as charity) a sheep or a camel. Moreover, the whole resentment and hatred will be removed, and the aggressive tendency of such as aggressive will be taken away to the extent that a child might put his hand into the mouth of (such harmful poisonous animals as) a snake, but it will cause no

فَقَالَتْ أُمُّ شَرِيكٍ بِنْتُ أَبِي الْعَكَرِ: يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ يَوْمَئِذٍ قَلِيلٌ. وَجُلُّهُمْ بِبَيْتِ الْمَقْدِسِ. وَإِمَامُهُمْ رَجُلٌ صَالِحٌ. فَبَيْنَمَا إِمَامُهُمْ قَدْ تَقَدَّمَ يُصَلِّي بِهِمُ الصُّبْحَ، إِذْ نَزَلَ عَلَيْهِمْ عِيسَىٰ بْنُ مَرْيَمَ الصُّبْحَ. فَرَجَعَ ذٰلِكَ الإِمَامُ يَنْكُصُ، يَمْشِي الْقَهْقَرَىٰ، لِيَتَقَدَّمَ عِيسَىٰ يُصَلِّي بِالنَّاسِ. فَيَضَعُ عِيسَىٰ يَدَهُ بَيْنَ كَتِفَيْهِ ثُمَّ يَقُولُ لَهُ: تَقَدَّمْ فَصَلِّ. فَإِنَّهَا لَكَ أُقِيمَتْ. فَيُصَلِّي بِهِمْ إِمَامُهُمْ. فَإِذَا انْصَرَفَ، قَالَ عِيسَىٰ عَلَيْهِ السَّلاَمُ: افْتَحُوا الْبَابَ. فَيُفْتَحُ، وَوَرَاءَهُ الدَّجَّالُ مَعَهُ سَبْعُونَ أَلْفِ يَهُودِيٍّ. كُلُّهُمْ ذُو سَيْفٍ مُحَلًّى وَسَاجٍ. فَإِذَا نَظَرَ إِلَيْهِ الدَّجَّالُ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، وَيَنْطَلِقُ هَارِباً. وَيَقُولُ عِيسَىٰ عَلَيْهِ السَّلاَمُ: إِنَّ لِي فِيكَ ضَرْبَةً لَنْ تَسْبِقَنِي بِهَا. فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ الشَّرْقِيِّ فَيَقْتُلُهُ، فَيَهْزِمُ اللَّهُ الْيَهُودَ، فَلاَ يَبْقَى شَيْءٌ مِمَّا خَلَقَ اللَّهُ يَتَوَارَىٰ بِهِ يَهُودِيٌّ إِلاَّ أَنْطَقَ اللَّهُ ذٰلِكَ الشَّيْءَ، لاَ حَجَرَ وَلاَ شَجَرَ وَلاَ حَائِطَ وَلاَ دَابَّةَ (إِلاَّ الْغَرْقَدَةَ، فَإِنَّهَا مِنْ شَجَرِهِمْ، لاَ تَنْطِقُ) إِلاَّ قَالَ: يَا عَبْدَ اللَّهِ الْمُسْلِمَ هٰذَا يَهُودِيٌّ. فَتَعَالَ اقْتُلْهُ».

قَالَ رَسُولُ اللَّهِ ﷺ: «وَإِنَّ أَيَّامَهُ أَرْبَعُونَ سَنَةً. السَّنَةُ كَنِصْفِ السَّنَةِ. وَالسَّنَةُ كَالشَّهْرِ. وَالشَّهْرُ كَالْجُمُعَةِ. وَآخِرُ أَيَّامِهِ كَالشَّرَرَةِ. يُصْبِحُ أَحَدُكُمْ عَلَى بَابِ الْمَدِينَةِ. فَلاَ يَبْلُغُ بَابَهَا الآخَرَ حَتَّى يُمْسِيَ» فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي فِي تِلْكَ الأَيَّامِ الْقِصَارِ؟ قَالَ: «تَقْدُرُونَ فِيهَا الصَّلاَةَ كَمَا تَقْدُرُونَهَا فِي هٰذِهِ الأَيَّامِ الطِّوَالِ، ثُمَّ صَلُّوا» قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَكُونُ عِيسَىٰ ابْنُ مَرْيَمَ عَلَيْهِ السَّلاَمُ فِي أُمَّتِي حَكَماً عَدْلاً، وَإِمَاماً مُقْسِطاً. يَدُقُّ الصَّلِيبَ، وَيَذْبَحُ الْخِنْزِيرَ. وَيَضَعُ الْجِزْيَةَ. وَيَتْرُكُ الصَّدَقَةَ، فَلاَ يُسْعَىٰ عَلَى شَاةٍ وَلاَ بَعِيرٍ. وَتُرْفَعُ الشَّحْنَاءُ وَالتَّبَاغُضُ. وَتُنْزَعُ حُمَةُ كُلِّ ذَاتِ حُمَةٍ، حَتَّى يُدْخِلَ الْوَلِيدُ يَدَهُ فِي فِي الْحَيَّةِ، فَلاَ تَضُرَّهُ، وَتُفِرُّ الْوَلِيدَةُ الأَسَدَ، فَلاَ يَضُرُّهَا، وَيَكُونُ الذِّئْبُ فِي الْغَنَمِ كَأَنَّهُ كَلْبُهَا. وَتُمْلأُ الأَرْضُ مِنَ السِّلْمِ كَمَا يُمْلأُ

harm to him, and a female child might come near a lion, and it will cause no hurt to her, and a wolf might live among the sheep (in a friendly way as it is) their dog. The earth will be filled with peace and tranquility just as a vessel is filled with water. The word (of faith) will be only one, since none but Allah will be worshipped. The wars (among the people) will come to end, and the Quraish (people) will be deprived of their dominion, and the earth will come to be (as plain) as a table of silver, producing its yield regularly by Adam's pledge, to the extent that a group of people would join in a cluster of grapes, which will satisfy them, and a group of people would share in a single pomegranate of which they all will eat their fill. The ox will be sold by such and such a great deal of money, while the horse will be sold by such and such a few Dirhams." They said: "O Messenger of Allah! What will make the horse cheap as such?" he said: "It will never be ridden for war." They further said: "Then, what will make the ox so much expensive?" he said: "The whole of the earth will be ploughed (with the help of it), seeing that for three years before the appearance of Ad-Dajjal, there will be a great drought during which the people will suffer from a severe famine: in the first year, the sky will be ordered by Allah to withhold one-third its rain, and the earth one-third its yield; and in the second year, the sky will be ordered by Allah to withhold two-thirds its rain and the earth to withhold two-thirds its yield; and in the third year, the sky will be ordered by Allah to withhold its rain entirely, with no drop to be sent from it, and the earth to withhold its entire yield, with even no single green plant to be produced by it; and there will be no living animal but that it will be ruined except what Allah wills." They asked: "Then, what will sustain the people at that time?" he said: "Their testification that there is no god but Allah, their magnifying, glorifying, and praising (Allah); and this will act as food for them." Abu Abdullah (Ibn Majah) says: I heard Abu Al-Hasan At-Tanafisi having reported from Abd Ar-Rahman Al-Muharibi that he said: This narration should be given to the educator in order to teach it to the children in the nursery school.

4078- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (Of Judgement) will not be established until Jesus, son of Mary will descent (and become) a fair ruler and a just imam: he will break the cross, kill the swine, cancel the Jizyah, and (during his lifetime) the property will be so much abundant that none will accept it (as charity)."

4079- It is narrated on the authority of Abu Sa'id that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (barrier of the) gog and magog would be opened, and they would

الإِنَاءُ مِنَ الْمَاءِ، وَتَكُونُ الْكَلِمَةُ وَاحِدَةً، فَلاَ يُعْبَدُ إِلاَّ اللَّهُ. وَتَضَعُ الْحَرْبُ أَوْزَارَهَا، وَتُسْلَبُ قُرَيْشٌ مُلْكَهَا، وَتَكُونُ الأَرْضُ كَفَاثُورِ الْفِضَّةِ، تُنْبِتُ نَبَاتَهَا بِعَهْدِ آدَمَ. حَتَّى يَجْتَمِعَ النَّفَرُ عَلَى الْقِطْفِ مِنَ الْعِنَبِ فَيُشْبِعَهُمْ. وَيَجْتَمِعَ النَّفَرُ عَلَى الرُّمَّانَةِ فَتُشْبِعَهُمْ. وَيَكُونُ الثَّوْرُ بِكَذَا وَكَذَا، مِنَ الْمَالِ. وَتَكُونَ الْفَرَسُ بِالدُّرَيْهِمَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا يُرْخِصُ الْفَرَسَ؟ قَالَ: «لاَ تُرْكَبُ لِحَرْبٍ أَبَداً» قِيلَ لَهُ: فَمَا يُغْلِي الثَّوْرَ؟ قَالَ: «تُحْرَثُ الأَرْضُ كُلُّهَا. وَإِنَّ قَبْلَ خُرُوجِ الدَّجَّالِ ثَلاَثَ سَنَوَاتٍ شِدَادٍ، يُصِيبُ النَّاسَ فِيهَا جُوعٌ شَدِيدٌ. يَأْمُرُ اللَّهُ السَّمَاءَ فِي السَّنَةِ الأُولَى أَنْ تَحْبِسَ ثُلُثَ مَطَرِهَا. وَيَأْمُرُ الأَرْضَ فَتَحْبِسُ ثُلُثَ نَبَاتِهَا. ثُمَّ يَأْمُرُ السَّمَاءَ فِي الثَّانِيَةِ، فَتَحْبِسُ ثُلُثَيْ مَطَرِهَا. وَيَأْمُرُ الأَرْضَ، فَتَحْبِسُ ثُلُثَيْ نَبَاتِهَا. ثُمَّ يَأْمُرُ اللَّهُ السَّمَاءَ، فِي السَّنَةِ الثَّالِثَةِ، فَتَحْبِسُ مَطَرَهَا كُلَّهُ. فَلاَ تَقْطُرُ قَطْرَةً. وَيَأْمُرُ الأَرْضَ، فَتَحْبِسُ نَبَاتَهَا كُلَّهُ، فَلاَ تُنْبِتُ خَضْرَاءَ. فَلاَ تَبْقَى ذَاتُ ظِلْفٍ إِلاَّ هَلَكَتْ، إِلاَّ مَا شَاءَ اللَّهُ». قِيلَ: فَمَا يُعِيشُ النَّاسَ فِي ذٰلِكَ الزَّمَانِ؟ قَالَ: «التَّهْلِيلُ وَالتَّكْبِيرُ وَالتَّسْبِيحُ وَالتَّحْمِيدُ، وَيُجْرَىٰ ذٰلِكَ عَلَيْهِمْ مُجْرَىٰ الطَّعَامِ».

قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعْتُ أَبَا الْحَسَنِ الطَّنَافِسِيَّ يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ الْمُحَارِبِيَّ يَقُولُ: يَنْبَغِي أَنْ يُدْفَعَ هٰذَا الْحَدِيثُ إِلَى الْمُؤَدِّبِ، حَتَّى يُعَلِّمَهُ الصِّبْيَانَ فِي الْكِتَابِ.

4078 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ حَكَماً مُقْسِطاً، وَإِمَاماً عَدْلاً. فَيَكْسِرُ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيَفِيضُ الْمَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ».

4079 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ

come out upon the people as Allah Almighty describes them: "Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill." They then would overwhelm the people, and the Muslims would turn away from them to their cities and forts, joining their cattle and sheep to them. Those (gog and magog) would drink the whole (sweet) water of the earth, in such a way that one of them would pass by a certain river whose water he would drink entirely, leaving it dry (with no water in it at all), to the extent that if anyone comes after him upon that river, he would say: "No doubt, there was water there once upon a time." When there would be none of the people (to face them) except for those hidden inside their cities and forts, one of those (gog and magog) would say: "As to those inhabitants of the earth, we've finished from them. Let's then turn to those of the heaven!" one of them would shake his spear and then throw it up towards the sky, and it would return to him dyed with blood, by way of trial and test. Such being the case, Allah Almighty would sent unto them worms in their necks, just as larva coming out of the necks of locusts, causing them to die, with no sound to be heard of them. On the other hand, the Muslims (inside their forts and towns) would say to one another: "Is not there a man to sell his life (in the Cause of Allah and come out) so that he might detect what has happened to this enemy (of gog and magog)?" one of them would stand, expecting the reward of his deed from Allah Almighty, having the idea that he would inevitably be killed, and get out and see them dead, lying over one another. He then would cry: "O assembly of Muslims! Have the glad tidings that Allah Almighty has sufficed you against your enemy!" they would come out of their cities and forts, and release their cattle and sheep, which will have no fodder other than their meat, on which they will grow fat and huge to the best as they have never been on the plants."

4080- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The gog and magog (people) dig everyday (to a great extent in their barrier) until when they are about to see the ray of the sun, their chief say to them: "It is enough: return, and let's dig tomorrow (to complete that)." But Allah restores it (to its original state) as strong as it was (before they dig). When their term appointed comes to an end, and Allah Almighty wills to send them to the people, they will dig until when they will be about to see the sun ray their chief will say to them: "Return, and you will dig it completely tomorrow Allah Willing." Thus, they will make restriction, with the result that when they will return to it, they will find it in the very state as they have left it (on the previous day). Then, they will dig it, and come out to the

رَسُولَ اللَّهِ ﷺ قَالَ: «تُفْتَحُ يَأْجُوجُ وَمَأْجُوجُ. فَيَخْرُجُونَ كَمَا قَالَ اللَّهُ تَعَالَى: ﴿وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾ [الأنبياء: 96] فَيَعُمُّونَ الأَرْضَ. وَيَنْحَازُ مِنْهُمُ الْمُسْلِمُونَ، حَتَّى تَصِيرَ بَقِيَّةُ الْمُسْلِمِينَ فِي مَدَائِنِهِمْ وَحُصُونِهِمْ. وَيَضُمُّونَ إِلَيْهِمْ مَوَاشِيَهُمْ، حَتَّى أَنَّهُمْ لَيَمُرُّونَ بِالنَّهَرِ فَيَشْرَبُونَهُ، حَتَّى مَا يَذَرُونَ فِيهِ شَيْئاً، فَيَمُرُّ آخِرُهُمْ عَلَى أَثَرِهِمْ، فَيَقُولُ قَائِلُهُمْ: لَقَدْ كَانَ بِهٰذَا الْمَكَانِ، مَرَّةً مَاءٌ. وَيَظْهَرُونَ عَلَى الأَرْضِ. فَيَقُولُ قَائِلُهُمْ: هٰؤُلاَءِ أَهْلُ الأَرْضِ، قَدْ فَرَغْنَا مِنْهُمْ. وَلَنُنَازِلَنَّ أَهْلَ السَّمَاءِ، حَتَّى إِنَّ أَحَدَهُمْ لَيَهُزُّ حَرْبَتَهُ إِلَى السَّمَاءِ، فَتَرْجِعُ مُخَضَّبَةً بِالدَّمِ. فَيَقُولُونَ: قَدْ قَتَلْنَا أَهْلَ السَّمَاءِ. فَبَيْنَمَا هُمْ كَذٰلِكَ، إِذْ بَعَثَ اللَّهُ دَوَابَّ كَنَغَفِ الْجَرَادِ. فَتَأْخُذُ بِأَعْنَاقِهِمْ فَيَمُوتُونَ مَوْتَ الْجَرَادِ. يَرْكَبُ بَعْضُهُمْ بَعْضاً. فَيُصْبِحُ الْمُسْلِمُونَ لاَ يَسْمَعُونَ لَهُمْ حِسّاً. فَيَقُولُونَ: مَنْ رَجُلٌ يَشْرِي نَفْسَهُ، وَيَنْظُرُ مَا فَعَلُوا؟ فَيَنْزِلُ مِنْهُمْ رَجُلٌ قَدْ وَطَّنَ نَفْسَهُ عَلَى أَنْ يَقْتُلُوهُ. فَيَجِدُهُمْ مَوْتَى. فَيُنَادِيهِمْ: أَلاَ أَبْشِرُوا. فَقَدْ هَلَكَ عَدُوُّكُمْ. فَيَخْرُجُ النَّاسُ وَيَخْلُونَ سَبِيلَ مَوَاشِيهِمْ. فَمَا يَكُونُ لَهُمْ رَعْيٌ إِلاَّ لُحُومُهُمْ. فَتَشْكَرُ عَلَيْهَا، كَأَحْسَنِ مَا شَكِرَتْ مِنْ نَبَاتٍ أَصَابَتْهُ قَطُّ».

4080 ـ حدّثنا أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ. قَالَ: حَدَّثَنَا أَبُو رَافِعٍ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ يَأْجُوجَ وَمَأْجُوجَ يَحْفِرُونَ كُلَّ يَوْمٍ. حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ، قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَنَحْفِرُهُ غَداً. فَيُعِيدُهُ اللَّهُ أَشَدَّ مَا كَانَ. حَتَّى إِذَا بَلَغَتْ مُدَّتُهُمْ، وَأَرَادَ اللَّهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ، حَفَرُوا. حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ

people, and sweep away the whole water (on the earth). The people will take shelter in their forts (to protect themselves) from them. They will throw their arrows up to the sky, and they will return with the blood on them, thereupon they will say: "No doubt, we've defeated the inhabitants of the earth, and emerged victorious over the inhabitants of the sky." At that time, Allah will send worms in their napes, which will cause them to die." The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul! All the animals on the earth will grow fat and huge on their meat."

4081- It is narrated on the authority of Ibn Mas'ud that when the Messenger of Allah "Allah's blessing and peace be upon him" was made to set out on the Night Journey, he met Abraham, Moses and Jesus. They discussed the matter of the Doomed Hour, and they referred it to Abraham (to give his opinion in regard to it), thereupon he said: "I've no knowledge of it." They returned it to Moses who said: "I've no knowledge of it." They referred it to Jesus who said: "Apart from its specific time, which none except for Allah knows, it is confided to me as far as the Dajjal is concerned…" and he made a mention of the appearance of the Dajjal, and resumed: "and I will descend and kill him, and then the people will return to their homelands and families. At this time, the gog and magog (people) will have come out, swiftly swarm from every hill, and no water they will pass by but that they will use it up entirely and nothing they will come upon but that they will ruin it,. Then, the people will complain to Allah of them; and I will invoke Allah against them, with the result that they will perish and be ruined by Him, to the extent that the ground will be filled with their stinky horrible smell. They (the people) will complain to Allah of them, thereupon I will invoke Allah against them, and then, Allah will cause rain to fall and sweep their (dead) bodies throwing them into the sea. Then, the mountains will be destroyed, and the earth will be stretched and become like the plain ground. According to what Allah has confided to me, if this occurs, the Doomed Hour then will come to (happen as near in time as) the full pregnant, whose family (expect, though they) do not know at which moment it will surprise them with its delivery." Al-Awwam said: The confirmation of that is found in Allah's saying: "Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill." (Al-Anbiya 96)

[34] The Appearance Of Al-Mahdi (Rightly-Guided Ruler)

4082- It is narrated on the authority of Abdullah that he said: While we were sitting with the Messenger of Allah "Allah's blessing and peace be

الشَّمْسِ، قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا. فَسَتَحْفِرُونَهُ غَداً، إِنْ شَاءَ اللَّهُ تَعَالَى. وَاسْتَثْنَوْا. فَيَعُودُونَ إِلَيْهِ، وَهُوَ كَهَيْئَتِهِ حِينَ تَرَكُوهُ. فَيَحْفِرُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ فَيَنْشِفُونَ الْمَاءَ. وَيَتَحَصَّنُ النَّاسُ مِنْهُمْ فِي حُصُونِهِمْ. فَيَرْمُونَ بِسِهَامِهِمْ إِلَى السَّمَاءِ. فَتَرْجِعُ، عَلَيْهَا الدَّمُ الَّذِي اجْفَظَّ. فَيَقُولُونَ: قَهَرْنَا أَهْلَ الأَرْضِ، وَعَلَوْنَا أَهْلَ السَّمَاءِ. فَيَبْعَثُ اللَّهُ نَغَفاً فِي أَقْفَائِهِمْ فَيَقْتُلُهُمْ بِهَا».

قَالَ رَسُولُ اللَّهِ ﷺ: **«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ دَوَابَّ الأَرْضِ لَتَسْمَنُ وَتَشْكَرُ شَكَراً مِنْ لُحُومِهِمْ».**

4081 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ. حَدَّثَنِي جَبَلَةُ بْنُ سُحَيْمٍ عَنْ مُؤْثِرِ بْنِ عَفَازَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ، لَقِيَ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى. فَتَذَاكَرُوا السَّاعَةَ. فَبَدَأُوا بِإِبْرَاهِيمَ. فَسَأَلُوهُ عَنْهَا. فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ. ثُمَّ سَأَلُوا مُوسَى. فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ. فَرُدَّ الْحَدِيثُ إِلَى عِيسَى ابْنِ مَرْيَمَ. فَقَالَ: قَدْ عُهِدَ إِلَيَّ فِيمَا دُونَ وَجْبَتِهَا. فَأَمَّا وَجْبَتُهَا فَلاَ يَعْلَمُهَا إِلاَّ اللَّهُ. فَذَكَرَ خُرُوجَ الدَّجَّالِ. قَالَ: فَأَنْزِلُ فَأَقْتُلُهُ. فَيَرْجِعُ النَّاسُ إِلَى بِلاَدِهِمْ. فَيَسْتَقْبِلُهُمْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ. فَلاَ يَمُرُّونَ بِمَاءٍ إِلاَّ شَرِبُوهُ. وَلاَ بِشَيْءٍ إِلاَّ أَفْسَدُوهُ. فَيَجْأَرُونَ إِلَى اللَّهِ. فَأَدْعُو اللَّهَ أَنْ يُمِيتَهُمْ. فَتَنْتُنُ الأَرْضُ مِنْ رِيحِهِمْ. فَيَجْأَرُونَ إِلَى اللَّهِ. فَأَدْعُو اللَّهَ. فَيُرْسِلُ السَّمَاءَ بِالْمَاءِ. فَيَحْمِلُهُمْ فَيُلْقِيهِمْ فِي الْبَحْرِ. ثُمَّ تُنْسَفُ الْجِبَالُ وَتُمَدُّ الأَرْضُ مَدَّ الأَدِيمِ. فَعُهِدَ إِلَيَّ: مَتَىٰ كَانَ ذٰلِكَ، كَانَتِ السَّاعَةُ مِنَ النَّاسِ. كَالْحَامِلِ الَّتِي لاَ يَدْرِي أَهْلُهَا مَتَىٰ تَفْجَؤُهُمْ بِوِلاَدَتِهَا.

قَالَ الْعَوَّامُ: وَوُجِدَ تَصْدِيقُ ذٰلِكَ فِي كِتَابِ اللَّهِ تَعَالَى: ﴿حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾ [الأنبياء: 96].

34 ـ بابُ خُرُوجِ المَهْدِيِّ

4082 ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ أَقْبَلَ فِتْيَةٌ مِنْ بَنِي هَاشِمٍ. فَلَمَّا رَآهُمُ النَّبِيُّ ﷺ،

upon him", some young men belonging to the sons of Hashim came, and when the Messenger of Allah "Allah's blessing and peace be upon him" saw them, his eyes overflowed with tears, and the colour of his face changed, thereupon I said: "We still observe (the traces of sadness) that we do not like to see on your face (what is wrong with you?)" on that he said: "We are the family of a house, for whom Allah Almighty has favoured the hereafter to this world; and after me, the family of my house will be put to distress, and given to expulsion and dislodgment until some people will come from the direction of the East, having black flags, and they will ask for good (i.e. the right of ruling), which they will not be given. So, they will fight (for it), and they will be helped emerge victorious (over their enemies), and when they will be given what they have asked for (before fighting), they will not accept it until they give it (the ruling) to a man from the family of my house, who will fill it (the earth) with justice after they (the rulers from outside the family of the Prophet) had filled it with injustice. So, whoever of you catches up with that time, let him come to (help and support) them even though as crawling on the snow."

4083- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Al-Mahdi (rightly-guided ruler) will appear in my nation, (and the period of his ruling) will be at minimum of seven (years) otherwise, it will be nine. During that time, my nation will lead such a comfortable life as they have never experienced earlier: they will be given their sustenance, with nothing to save out of it. By that time, the wealth will be accumulated in heaps t the extent that if a man stands up and says: "O Mahdi! Give me!" he will say to him: "Take (as much as you like)!"

4084- It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three men, each a son of a caliph, will dispute (one another) at your dominion, which will not end up with anyone of them. Then, the black flags will rise from the direction of the East, (whose carriers) will kill you in such a way as no people have ever done earlier." Then, he (the Prophet) mentioned something which I failed to retain, after which he resumed: "If you see him (Al-Mahdi) come to give pledge to him (as your ruler) even if crawling on the snow; for he will be Allah's Vicegerent Al-Mahdi (rightly-guided ruler)."

4085- It is narrated on the authority of Ali that he said: The Prophet "Allah's blessing and peace be upon him" said: "Al-Mahdi (rightly-guided

اغْرَوْرَقَتْ عَيْنَاهُ وَتَغَيَّرَ لَوْنُهُ. قَالَ: فَقُلْتُ: مَا نَزَالُ نَرَىٰ فِي وَجْهِكَ شَيْئاً نَكْرَهُهُ. فَقَالَ: «**إِنَّا أَهْلُ بَيْتٍ اخْتَارَ اللَّهُ لَنَا الآخِرَةَ عَلَى الدُّنْيَا، وَإِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ بَعْدِي بَلاَءً وَتَشْرِيداً وَتَطْرِيداً. حَتَّى يَأْتِيَ قَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سُودٌ، فَيَسْأَلُونَ الْخَيْرَ، فَلاَ يُعْطَوْنَهُ، فَيُقَاتِلُونَ فَيُنْصَرُونَ، فَيُعْطَوْنَ مَا سَأَلُوا فَلاَ يَقْبَلُونَهُ حَتَّى يَدْفَعُوهَا إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي، فَيَمْلأُهَا قِسْطاً كَمَا مَلأُوهَا جَوْراً. فَمَنْ أَدْرَكَ ذٰلِكَ مِنْكُمْ، فَلْيَأْتِهِمْ وَلَوْ حَبْواً عَلَى الثَّلْجِ**».

4083 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعُقَيْلِيُّ. حَدَّثَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي صِدِّيقٍ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ، قَالَ: «**يَكُونُ فِي أُمَّتِي الْمَهْدِيُّ. إِنْ قُصِرَ، فَسَبْعٌ. وَإِلاَّ فَتِسْعٌ. فَتَنْعَمُ فِيهِ أُمَّتِي نَعْمَةً لَمْ يَنْعَمُوا مِثْلَهَا قَطُّ. تُؤْتَى أُكُلَهَا. وَلاَ تَدَّخِرُ مِنْهُمْ شَيْئاً. وَالْمَالُ يَوْمَئِذٍ كُدُوسٌ. فَيَقُومُ الرَّجُلُ فَيَقُولُ: يَا مَهْدِيُّ أَعْطِنِي. فَيَقُولُ: خُذْ**».

4084 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ يُوسُفَ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَقْتَتِلُ عِنْدَ كَنْزِكُمْ ثَلاَثَةٌ. كُلُّهُمُ ابْنُ خَلِيفَةٍ. ثُمَّ لاَ يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ. ثُمَّ تَطْلُعُ الرَّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ. فَيَقْتُلُونَكُمْ قَتْلاً لَمْ يُقْتَلْهُ قَوْمٌ**».

ثُمَّ ذَكَرَ شَيْئاً لاَ أَحْفَظُهُ. فَقَالَ: «**فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْ حَبْواً عَلَى الثَّلْجِ. فَإِنَّهُ خَلِيفَةُ اللَّهِ، الْمَهْدِيُّ**».

4085 ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ. حَدَّثَنَا يَاسِينُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمَهْدِيُّ مِنَّا، أَهْلَ الْبَيْتِ، يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ**».

ruler) will be from us, the family of the house (of the Prophet), whom Allah will set right (and guide him to the right path) on a night."

4086- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: While we were sitting in the house of Umm Salamah, discussing the matter of Al-Mahdi, she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Al-Mahdi (rightly-guided ruler) will be from the offspring of Fatimah (daughter of the Prophet)."

4087- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "We, the offspring of Abd Al-Muttalib will be the chiefs of the inhabitants of the Garden: I, Hamzah, Ali, Ja'far, Al-Hasan, Al-Husain and Al-Mahdi."

4088- It is narrated on the authority of Abdullah Ibn Al-Harith Ibn Jaz' Az-Zabidi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A people will come out from the direction of the East, in order to pave the way for Al-Mahdi to take power."

[35] The Great Wars

4089- It is narrated on the authority of Hassan Ibn Atiyyah that he said: Makhul and Ibn Zakariyya went to Khalid Ibn Ma'dan, and I went with them, who related to us from Jubair Ibn Nufair: Jubair said to me: Go with me to Dhu-Mikhmar, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him"! I went with him, and he asked him about the armistice thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Romans will make peace with you, and then both you and they will fight an enemy of you, and emerge victorious with the result that you will take spoils, receiving no harm. Then, you will turn away, until when you will reach a meadow covered with dust and sand, a man belonging to the people of the cross (i.e. the Christians) will raise the cross and say: "The cross has become victorious!" one from amongst the Muslims will become angry, and he will stand and break it. By that time, the Romans will prove treacherous, and they will gather for the great battle (between you and they)."

(...) The same is narrated on the authority of Hassan Ibn Atiyyah with the same chain of transmission, with the following addition: "They will gather for the great battle, and they will come under eighty flags, each containing twelve thousand (fighters)."

4086 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ. حَدَّثَنَا أَبُو الْمَلِيحِ الرَّقِّيُّ عَنْ زِيَادِ بْنِ بَيَانٍ، عَنْ عَلِيِّ بْنِ نُفَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ قَالَ: كُنَّا عِنْدَ أُمِّ سَلَمَةَ. فَتَذَاكَرْنَا الْمَهْدِيَّ. فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْمَهْدِيُّ مِنْ وَلَدِ فَاطِمَةَ**».

4087 ـ **حدّثنا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ زِيَادٍ الْيَمَامِيِّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**نَحْنُ، وَلَدَ عَبْدِ الْمُطَّلِبِ، سَادَةُ أَهْلِ الْجَنَّةِ. أَنَا وَحَمْزَةُ وَعَلِيٌّ وَجَعْفَرٌ وَالْحَسَنُ وَالْحُسَيْنُ وَالْمَهْدِيُّ**».

4088 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ الْمِصْرِيُّ، وَإِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، قَالاَ: حَدَّثَنَا أَبُو صَالِحٍ عَبْدُ الْغَفَّارِ بْنُ دَاوُدَ الْحَرَّانِيُّ. حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي زُرْعَةَ عَمْرِو بْنِ جَابِرٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ بْنِ جَزْءٍ الزَّبِيدِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَخْرُجُ نَاسٌ مِنَ الْمَشْرِقِ. فَيُوَطِّئُونَ لِلْمَهْدِيِّ**» يَعْنِي سُلْطَانَهُ.

35 ـ بابُ المَلاحِمِ

4089 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ عَنِ الأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ؛ قَالَ: مَالَ مَكْحُولٌ وَابْنُ أَبِي زَكَرِيَّا إِلَى خَالِدِ بْنِ مَعْدَانَ، وَمِلْتُ مَعَهُمَا. فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ؛ قَالَ: قَالَ لِي جُبَيْرٌ: انْطَلِقْ بِنَا إِلَى ذِي مِخْمَرٍ، وَكَانَ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ. فَانْطَلَقْتُ مَعَهُمَا. فَسَأَلَهُ عَنِ الْهُدْنَةِ. فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**سَتُصَالِحُكُمُ الرُّومُ صُلْحاً آمِناً. ثُمَّ تَغْزُونَ، أَنْتُمْ وَهُمْ، عَدُوًّا. فَتَنْتَصِرُونَ وَتَغْنَمُونَ وَتَسْلَمُونَ ثُمَّ تَنْصَرِفُونَ. حَتَّى تَنْزِلُوا بِمَرْجٍ ذِي تُلُولٍ. فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ الصَّلِيبِ الصَّلِيبَ، فَيَقُولُ: غَلَبَ الصَّلِيبُ. فَيَغْضَبُ رَجُلٌ مِنَ الْمُسْلِمِينَ. فَيَقُومُ إِلَيْهِ فَيَدُقُّهُ. فَعِنْدَ ذٰلِكَ تَغْدِرُ الرُّومُ، وَيَجْتَمِعُونَ لِلْمَلْحَمَةِ**».

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ، بِإِسْنَادِهِ، نَحْوَهُ. وَزَادَ فِيهِ: «**فَيَجْتَمِعُونَ لِلْمَلْحَمَةِ فَيَأْتُونَ حِينَئِذٍ تَحْتَ ثَمَانِينَ غَايَةً. تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفاً**».

4090- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the great wars will break up, Allah Almighty will send a group of the freed slaves, who will be the best horsemen and have the strongest weapons from amongst the Arabs, with the help of whom Allah will support the religion (of Islam)."

4091- It is narrated on the authority of Nafi' Ibn Utbah Ibn Abu Waqqas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You will fight the (inhabitants of the) Arab Peninsula, and Allah will make its conquest (at your hands); and then you will fight the Romans, and Allah will make the conquest (of their countries at your hands); and then you will fight Ad-Dajjal, and Allah will make the conquest (of the territories under his power at your hands)." Jabir added: "Ad-Dajjal will not come out before the (countries of the) Romans will have been conquered."

4092- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (period during which the) great military event, the conquest of Constantinople, and the appearance of Ad-Dajjal will happen (will be) seven months."

4093- It is narrated on the authority of Abdullah Ibn Busr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be six years between the (end of the) great military event and the conquest of Constantinople; and in the seventh year, Ad-Dajjal will come out."

4094- It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established until the nearest opening of (the state of) Muslims will be at (the place of) Bawla'." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O Ali! O Ali! O Ali!" he said: "(Here I am) let my life be sacrificed for you (O Messenger of Allah)!" he said: "You are going to fight those of Banu Al-Asfar (i.e. the Romans), and so will do those to come after you, until the best choice of Muslims, the inhabitants of Hijaz, who never fear the blame of a blamer in (the religion of) Allah, will come out and proceed on towards them. They will conquer Constantinople with the help of glorifying and magnifying (Allah), and take such spoils as they've never taken earlier, to the extent that they will make distributions with the help of the shields. Then, a comer

4090 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ عَنْ سُلَيْمَانَ بْنِ حَبِيبٍ الْمُحَارِبِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وَقَعَتِ الْمَلاَحِمُ، بَعَثَ اللَّهُ بَعْثاً مِنَ الْمَوَالِي، هُمْ أَكْرَمُ الْعَرَبِ فَرَساً وَأَجْوَدُهُ سِلاَحاً، يُؤَيِّدُ اللَّهُ بِهِمُ الدِّينَ**».

4091 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**سَتُقَاتِلُونَ جَزِيرَةَ الْعَرَبِ. فَيَفْتَحُهَا اللَّهُ. ثُمَّ تُقَاتِلُونَ الرُّومَ فَيَفْتَحُهَا اللَّهُ. ثُمَّ تُقَاتِلُونَ الدَّجَّالَ فَيَفْتَحُهَا اللَّهُ**».

قَالَ جَابِرٌ: فَمَا يَخْرُجُ الدَّجَّالُ حَتَّى تُفْتَحَ الرُّومُ.

4092 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ وَإِسْمَاعِيلُ بْنُ عَيَّاشٍ، قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مَرْيَمَ عَنِ الْوَلِيدِ بْنِ سُفْيَانَ بْنِ أَبِي مَرْيَمَ، عَنْ يَزِيدَ بْنِ قُطَيْبٍ السَّكُونِيِّ (وَقَالَ الْوَلِيدُ: يَزِيدُ بْنُ قُطْبَةَ)، عَنْ أَبِي بَحْرِيَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**الْمَلْحَمَةُ الْكُبْرَىٰ وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَّالِ، فِي سَبْعَةِ أَشْهُرٍ**».

4093 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ أَبِي بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَيْنَ الْمَلْحَمَةِ وَفَتْحِ الْمَدِينَةِ، سِتُّ سِنِينَ، وَيَخْرُجُ الدَّجَّالُ فِي السَّابِعَةِ**».

4094 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا أَبُو يَعْقُوبَ الْحُنَيْنِيُّ عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَقُومُ السَّاعَةُ حَتَّى تَكُونَ أَدْنَىٰ مَسَالِحِ الْمُسْلِمِينَ بِبَوْلاَءَ**». ثُمَّ قَالَ: «**يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ**» قَالَ: بِأَبِي وَأُمِّي قَالَ: «**إِنَّكُمْ سَتُقَاتِلُونَ بَنِي الأَصْفَرِ وَيُقَاتِلُهُمُ الَّذِينَ مِنْ بَعْدِكُمْ حَتَّى تَخْرُجَ إِلَيْهِمْ رُوقَةُ الإِسْلاَمِ، أَهْلُ الْحِجَازِ. الَّذِينَ لاَ يَخَافُونَ فِي اللَّهِ لَوْمَةَ لاَئِمٍ. فَيَفْتَتِحُونَ الْقُسْطَنْطِينِيَّةَ بِالتَّسْبِيحِ وَالتَّكْبِيرِ. فَيُصِيبُونَ غَنَائِمَ لَمْ يُصِيبُوا مِثْلَهَا. حَتَّى يَقْتَسِمُوا بِالأَتْرِسَةِ. وَيَأْتِي آتٍ فَيَقُولُ: إِنَّ الْمَسِيحَ قَدْ خَرَجَ فِي بِلاَدِكُمْ. أَلاَ وَهِيَ كِذْبَةٌ. فَالآخِذُ نَادِمٌ، وَالتَّارِكُ نَادِمٌ**».

will come and announce: "Verily, the Christ has appeared in your country!" but, behold! It will be a lie, even though, whoever adopts it will be regretful, and whoever leaves it will also be regretful."

4095- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be an armistice between you and Banu Al-Asfar (the Romans), during which they will betray you, and proceed on towards you with eighty flags, each of which containing twelve thousand (fighters)."

[36] What About The Turks

4096- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The Hour (of Judgement) will not be established before you fight a people whose sandals are made of hair; and the Hour (of Judgement) will not be established before you fight a people of small eyes."

4097- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established before you fight a people of small eyes and short noses, whose faces are (as big as the leather shields; and the Hour (of Judgement) will not be established before you fight a people whose sandals are made of hair."

4098- It is narrated on the authority of Amr Ibn Taghlib that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is one of the portents of the Hour (of Judgement) that you will fight a people whose faces are as big as the leather shields; and it is one of the portents of the Hour (of Judgement) that you will fight a people who take their sandals of hair."

4099- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established until you fight a people of small eyes and big faces, whose eyes are like those of the locusts, and whose faces are like the leather shields; and they take their sandals from hair, and they further use carriers and bind their horses to the date-palms."

4095 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ. حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ. حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ. حَدَّثَنِي عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ هُدْنَةٌ. فَيَغْدِرُونَ بِكُمْ. فَيَسِيرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَايَةً. تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفاً»**.

36 ـ بابُ التُّرْكِ

4096 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغ بِهِ النَّبِيَّ ﷺ، قَالَ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً نِعَالُهُمُ الشَّعَرُ. وَلاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً صِغَارَ الأَعْيُنِ»**.

4097 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً صِغَارَ الأَعْيُنِ، ذُلْفَ الأُنُوفِ. كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ. وَلاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً نِعَالُهُمُ الشَّعَرُ»**.

4098 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ. حَدَّثَنَا الْحَسَنُ عَنْ عَمْرِو بْنِ تَغْلِبَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْماً عِرَاضَ الْوُجُوهِ. كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ. وَإِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْماً يَنْتَعِلُونَ الشَّعَرَ»**.

4099 ـ حدّثنا الْحَسَنُ بْنُ عَرَفَةَ. حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً صِغَارَ الأَعْيُنِ، عِرَاضَ الْوُجُوهِ، كَأَنَّ أَعْيُنَهُمْ حَدَقُ الْجَرَادِ. كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ. يَنْتَعِلُونَ الشَّعَرَ وَيَتَّخِذُونَ الدَّرَقَ. يَرْبِطُونَ خَيْلَهُمْ بِالنَّخْلِ»**.

(37) THE BOOK OF ABSTINENCE

[1] Abstention From The (Pleasures And Delights Of The) World

4100- It is narrated on the authority of Abu Dharr Al-Ghifari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The abstention from the world (pleasures) is not achieved by refraining from what is lawful (for one to do), nor by leaving the wealth (whatever legal it might be); but the abstention from the world is that you should not be more confident of what is in your possession than you should be of what is with Allah Almighty, and further you should be more desirous for the reward (you might receive from) the distress that befalls you than you are in whatever (property and wealth) it might save for you (in case it does not befall you)." Abu Idris Al-Khawlani said: The like of this narrations in relation to the other narrations is like the purest kind of gold in relation to its other kinds.

4101- It is narrated on the authority of Abu Khallad, and he had the honour of companionship (with the Messenger of Allah "Allah's blessing and peace be upon him") that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you find a man given (the privilege of) abstention from the (pleasures and delights of the) world, in addition to scarcity of speech, you should approach him (in order to pay attention to what he says) for indeed wisdom appears on his (tongue)."

4102- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Guide me to a deed that, if I do it, Allah will love me, and so will do the people." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Abstain from the (pleasures and delights of this) world so that Allah would love you, and abstain from what is in the possession of the people, so that they would love you."

4103- It is narrated on the authority of Samurah Ibn Sahm that he said: I halted (to visit) Abu Hashim Ibn Utbah, and he was very old, and then Mu'awiyah came to visit him (to enquire about his health), thereupon he wept. Mu'awiyah asked him: "What causes you to weep O my maternal uncle? Is it on account of pain which you are suffering, or for the world, whose delight has gone away (and left you)?" he said: "It is not because of any of both; but Allah's Apostle "Allah's blessing and peace be upon him" advised me with something, and I liked to have followed it. He said to me: "Perhaps, a time will come upon you with property to be distributed among

37 ـ كِتَابُ الزُّهْدِ

1 ـ بابُ الزُّهْدِ في الدُّنْيَا

4100 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ الْقُرَشِيُّ. حَدَّثَنَا يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ الزَّهَادَةُ فِي الدُّنْيَا بِتَحْرِيمِ الْحَلاَلِ، وَلاَ فِي إِضَاعَةِ الْمَالِ. وَلٰكِنِ الزَّهَادَةُ فِي الدُّنْيَا أَنْ لاَ تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِنْكَ بِمَا فِي يَدِ اللَّهِ. وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ، إِذَا أُصِبْتَ بِهَا، أَرْغَبَ مِنْكَ فِيهَا، لَوْ أَنَّهَا أُبْقِيَتْ لَكَ**».

قَالَ هِشَامٌ: قَالَ أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ، يَقُولُ: مِثْلُ هٰذَا الْحَدِيثِ فِي الأَحَادِيثِ، كَمِثْلِ الإِبْرِيزِ فِي الذَّهَبِ.

4101 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْحَكَمُ بْنُ هِشَامٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي خَلاَّدٍ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا رَأَيْتُمُ الرَّجُلَ قَدْ أُعْطِيَ زُهْداً فِي الدُّنْيَا، وَقِلَّةَ مَنْطِقٍ، فَاقْتَرِبُوا مِنْهُ، فَإِنَّهُ يُلْقِي الْحِكْمَةَ**».

4102 ـ **حدّثنا** أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ. حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ. حَدَّثَنَا خَالِدُ بْنُ عَمْرٍو الْقُرَشِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: أَتَىٰ النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ، إِذَا أَنَا عَمِلْتُهُ، أَحَبَّنِيَ اللَّهُ، وَأَحَبَّنِي النَّاسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**ازْهَدْ فِي الدُّنْيَا، يُحِبَّكَ اللَّهُ. وَازْهَدْ فِيمَا فِي أَيْدِي النَّاسِ، يُحِبُّوكَ**».

4103 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ سَمُرَةَ بْنِ سَهْمٍ، رَجُلٍ مِنْ قَوْمِهِ، قَالَ: نَزَلْتُ عَلَى أَبِي هَاشِمِ بْنِ عُتْبَةَ، وَهُوَ طَعِينٌ. فَأَتَاهُ مُعَاوِيَةُ يَعُودُهُ. فَبَكَىٰ أَبُو هَاشِمٍ. فَقَالَ مُعَاوِيَةُ: مَا يُبْكِيكَ؟ أَيْ خَالِ! أَوَجَعٌ يُشْئِزُكَ، أَمْ عَلَى الدُّنْيَا، فَقَدْ ذَهَبَ صَفْوُهَا؟ قَالَ: عَلَى كُلٍّ، لاَ، وَلٰكِنْ رَسُولَ اللَّهِ ﷺ عَهِدَ إِلَيَّ عَهْداً، وَدِدْتُ أَنِّي كُنْتُ تَبِعْتُهُ. قَالَ: «**إِنَّكَ لَعَلَّكَ تُدْرِكُ أَمْوَالاً تُقْسَمُ بَيْنَ أَقْوَامٍ، وَإِنَّمَا يَكْفِيكَ، مِنْ ذٰلِكَ، خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللَّهِ**» فَأَدْرَكْتُ، فَجَمَعْتُ.

the people, and it will be sufficient for you from all of that to have a servant and a riding mountain to utilize in the Cause of Allah." However, this time has come upon me, and I gathered (property in abundance)."

4104- It is narrated on the authority of Anas that he said: Salman became fatally ill, thereupon Sa'd came to visit him (and enquire about his health), and he saw him weeping. He asked him: "What causes you to weep O my brother? Is it not that you accompanied the Messenger of Allah "Allah's blessing and peace be upon him"? Is it not that such and such? Is it not that such and such?" He replied: "I'm not weeping for anyone of the following: I'm not weeping out of my love for the world, nor for my aversion towards the hereafter. But the Messenger of Allah "Allah's blessing and peace be upon him" had advised me with something, and I do not think but that I've transgressed it." He asked him: "With which had the Messenger of Allah "Allah's blessing and peace be upon him" advised you?" he said: "He told me that it is sufficient for anyone of you to have (as property no more than) the like of a rider provision; and I do not think but that I've transgressed that. As for You O Sa'd, you should fear Allah in your judgement when you judge, in your distribution (of property) when you distribute (among the people), and in your intention when you intend (to do anything)." Thabit said: I was reported that he left over twenty Dirhams as spending which he had (when he died).

[2] The Concern Of The World (Matters)

4105- It is narrated on the authority of Abd Ar-Rahman Ibn Aban Ibn Uthman Ibn Affan from his father that he said: Zaid Ibn Thabit came out of (the house of) Marwan at noon thereupon I said (to myself): "He (Marwan) has not sent to him at that time but for something to ask him about." When I asked him he said: "He asked us about things we heard from the Messenger of Allah "Allah's blessing and peace be upon him". No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who has his main concern with the (material benefits of the) world, Allah will make dispersed all of his interests, his poverty in front of him, and he will receive nothing from the world more than what has been decreed for him; and he, who has his main concern with the hereafter, Allah will combine all of his affairs for him (into one concern), make his satisfaction (and feeling of richness) in his heart, and further the (pleasures and delights of this) world will come to him in willing submission."

4106- It is narrated on the authority of Abdullah that he said: I heard your Prophet "Allah's blessing and peace be upon him" having said: "He, who reduces all of his concerns to only one, i.e. the concern of his

4104 ـ **حدّثنا** الْحَسَنُ بْنُ أَبِي الرَّبِيعِ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ قَالَ: اشْتَكَىٰ سَلْمَانُ. فَعَادَهُ سَعْدٌ. فَرَآهُ يَبْكِي. فَقَالَ لَهُ سَعْدٌ: مَا يُبْكِيكَ؟ يَا أَخِي أَلَيْسَ قَدْ صَحِبْتَ رَسُولَ اللَّهِ ﷺ؟ أَلَيْسَ، أَلَيْسَ؟ قَالَ سَلْمَانُ: مَا أَبْكِي وَاحِدَةً مِنِ اثْنَتَيْنِ. مَا أَبْكِي ضِنًّا لِلدُّنْيَا وَلاَ كَرَاهِيَةً لِلآخِرَةِ. وَلٰكِنْ رَسُولُ اللَّهِ ﷺ عَهِدَ إِلَيَّ عَهْداً. فَمَا أُرَانِي إِلاَّ قَدْ تَعَدَّيْتُ. قَالَ: وَمَا عَهِدَ إِلَيْكَ؟ قَالَ: عَهِدَ إِلَيَّ أَنَّهُ يَكْفِي أَحَدَكُمْ مِثْلُ زَادِ الرَّاكِبِ. وَلاَ أُرَانِي إِلاَّ قَدْ تَعَدَّيْتُ. وَأَمَّا أَنْتَ، يَا سَعْدُ فَاتَّقِ اللَّهَ عِنْدَ حُكْمِكَ إِذَا حَكَمْتَ، وَعِنْدَ قَسْمِكَ إِذَا قَسَمْتَ، وَعِنْدَ هَمِّكَ إِذَا هَمَمْتَ.

قَالَ ثَابِتٌ: فَبَلَغَنِي أَنَّهُ مَا تَرَكَ إِلاَّ بِضْعَةً وَعِشْرِينَ دِرْهَماً، مِنْ نَفَقَةٍ كَانَتْ عِنْدَهُ.

2 ـ بابُ الهَمِّ بالدُّنْيَا

4105 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عُمَرَ بْنِ سُلَيْمَانَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبَانَ بْنِ عُثْمَانَ بْنِ عَفَّانَ عَنْ أَبِيهِ؛ قَالَ: خَرَجَ زَيْدُ بْنُ ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ، بِنِصْفِ النَّهَارِ. قُلْتُ: مَا بَعَثَ إِلَيْهِ، هٰذِهِ السَّاعَةَ، إِلاَّ لِشَيْءٍ سَأَلَ عَنْهُ. فَسَأَلْتُهُ، فَقَالَ: سَأَلَنَا عَنْ أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ كَانَتِ الدُّنْيَا هَمَّهُ، فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلاَّ مَا كُتِبَ لَهُ. وَمَنْ كَانَتِ الآخِرَةُ نِيَّتَهُ، جَمَعَ اللَّهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ**».

4106 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَالْحُسَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُعَاوِيَةَ النَّصْرِيِّ، عَنْ نَهْشَلٍ، عَنِ الضَّحَّاكِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ؛ قَالَ: قَالَ عَبْدُ اللَّهِ: سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «**مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِداً، هَمَّ الْمَعَادِ، كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ. وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا، لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَتِهِ هَلَكَ**».

hereafter, Allah Almighty suffices him against the concern of his world; and he, whose interests make him concerned with the different states of this world, Allah does not care in which of its valleys he would be destroyed."

4107- It is narrated on the authority of Abu Hurairah, and I do not know but that he traces it up (to the prophet) that Allah Almighty says: "O mankind! Devote yourself to My Service, so that I would fill your breast with richness, and further satisfy your poverty; and if you do not do, I will fill your breast with anxieties and further I will not satisfy your poverty."

[3] The Example Of This World

4108- It is narrated on the authority of Al-Mustawrid, the brother of Banu Fihr that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The example of this world (as far as its shortness is concerned) in relation to the hereafter is but like the example of one's dipping his finger into the river: let him see with which it will return (out of it)!"

4109- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" laid his side on a mat straw, which left its marks on his skin, thereupon I said: "Let my father and mother be sacrificed for you O Messenger of Allah! Why have you not informed us (that you intended to sleep) so that we would spread something on it for you, so that it would save your body?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I and the world could not (gather together): my state in relation to that world is like a rider who has sought shade under a tree (for a while to take rest), and then, he will go and leave it."

4110- It is narrated on the authority of Sahl Ibn Sa'd that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" when he saw a dead goat, raising its leg (because of being swollen on account of death), thereupon he said: "Do you see this (dead) goat insignificant in the sight of its owner? By Him in Whose Hand is my soul! The world is more insignificant in the Sight of Allah than this is in the sight of its owner; and had this world been equal in weight to even a mosquito's wing, surely, He would have ever given no drop out of it to an infidel."

4111- It is narrated on the authority of Al-Mustawrid Ibn Shaddad that he said: I was in the caravan with the Messenger of Allah "Allah's blessing and peace be upon him" when he came upon a dead baby goat, and it was thrown away (on the way), thereupon he said: "Do you see how insignificant this is in the sight of its owners?" it was said: "O Messenger of

4107 ـ حدّثنا نَصرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: (وَلاَ أَعْلَمُهُ إِلاَّ قَدْ رَفَعَهُ) قَالَ: «**يَقُولُ اللَّهُ سُبْحَانَهُ: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي، أَمْلأْ صَدْرَكَ غِنًى، وَأَسُدَّ فَقْرَكَ. وَإِنْ لَمْ تَفعَلْ، مَلأْتُ صَدْرَكَ شُغْلاً، وَلَمْ أَسُدَّ فَقْرَكَ**».

3 ـ بابُ مَثَلِ الدُّنْيَا

4108 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ؛ قَالَ: سَمِعْتُ الْمُسْتَوْرِدَ، أَخَا بَنِي فِهْرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مَثَلُ الدُّنْيَا فِي الآخِرَةِ إِلاَّ مَثَلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ. فَلْيَنْظُرْ بِمَ يَرْجِعُ**».

4109 ـ حدّثنا يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا الْمَسْعُودِيُّ. أَخْبَرَنِي عَمْرُو بْنُ مُرَّةَ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: اضْطَجَعَ النَّبِيُّ ﷺ عَلَى حَصِيرٍ. فَأَثَّرَ فِي جِلْدِهِ فَقُلْتُ: بِأَبِي وَأُمِّي، يَا رَسُولَ اللَّهِ لَوْ كُنْتَ آذَنْتَنَا فَفَرَشْنَا لَكَ عَلَيْهِ شَيْئاً يَقِيكَ مِنْهُ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَنَا وَالدُّنْيَا! إِنَّمَا أَنَا وَالدُّنْيَا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ. ثُمَّ رَاحَ وَتَرَكَهَا**».

4110 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ، وَإِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوا: حَدَّثَنَا أَبُو يَحْيَىٰ زَكَرِيَّا بْنُ مَنْظُورٍ. حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِذِي الْحُلَيْفَةِ. فَإِذَا هُوَ بِشَاةٍ مَيِّتَةٍ شَائِلَةٍ بِرِجْلِهَا. فَقَالَ: «**أَتُرَوْنَ هٰذِهِ هَيِّنَةً عَلَى صَاحِبِهَا؟ فَوَالَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ، مِنْ هٰذِهِ عَلَى صَاحِبِهَا. وَلَوْ كَانَتِ الدُّنْيَا تَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ، مَا سَقَىٰ كَافِراً مِنْهَا قَطْرَةً أَبَداً**».

4111 ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبِ بْنِ عَرَبِيٍّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُجَالِدِ بْنِ سَعِيدٍ الْهَمْدَانِيِّ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ الْهَمْدَانِيِّ؛ قَالَ: حَدَّثَنَا الْمُسْتَوْرِدُ بْنُ شَدَّادٍ؛ قَالَ: إِنِّي لَفِي الرَّكْبِ، مَعَ رَسُولِ اللَّهِ ﷺ إِذْ أَتَىٰ عَلَى سَخْلَةٍ مَنْبُوذَةٍ. قَالَ، فَقَالَ: «**أَتُرَوْنَ هٰذِهِ هَانَتْ عَلَى أَهْلِهَا؟**» قَالَ، قِيلَ: يَا رَسُولَ اللَّهِ مِنْ هَوَانِهَا أَلْقَوْهَا. أَوْ كَمَا قَالَ. قَالَ: «**فَوَالَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هٰذِهِ عَلَى أَهْلِهَا**».

Allah! It is on account of its insignificance (in their sight) that they have thrown it away" or they said similar words. On that he said: "By Him, in Whose Hand is my soul! The world is more insignificant in the Sight of Allah than this is in the sight of its owners."

4112- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt (all of what occupies one from Allah in) the world is cursed; and everything related to that is cursed except the celebration of (the Praises of Allah), and what is in accordance with it (as to do and enjoin what is right and refrain from and forbid what is evil), the religious scholars and learners."

4113- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the world is but a prison for the faithful believer (for whatever blessed he might be in it, the Garden will be much better for him), even though it (the world) acts as a garden for the infidel (for however miserable he might be in it, the fire will be much worse for him)."

4114- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of a part of my body and then said: "O Abdullah! Be as stranger or wayfarer in this world, and rather consider yourself as one of the inhabitants of the graves."

[4] What About Such As Looked Down Upon By The People

4115- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you of the kings of the Garden?" I said: "Yes." He said: "Such will be a weak man whose meekness is evident (by refraining from the material aspects of the world, to be devoted to the religious service), who is looked down upon by others, even though, if he takes an oath by Allah, He (Almighty) will fulfill his oath."

4116- It is narrated on the authority of Harithah Ibn Wahb that he said: The Prophet "Allah's blessing and peace be upon him" said: "Should I not tell you of the people of Paradise? Every weak and poor humble person. Should I not inform you of the people of the Hell-Fire? They are all those violent, fleshy arrogant stubborn people."

4117- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The most fitting for being one of my devotees from amongst the people is a faithful believer,

4112 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا أَبُو خُلَيْدٍ، عُتْبَةُ بْنُ حَمَّادٍ الدِّمَشْقِيُّ عَنِ ابْنِ ثَوْبَانَ، عَنْ عَطَاءِ بْنِ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمْرَةَ السَّلُولِيِّ. قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «**الدُّنيَا مَلْعُونَةٌ. مَلْعُونٌ مَا فِيهَا، إِلاَّ ذِكْرَ اللَّهِ وَمَا وَالاَهُ، أَوْ عَالِماً أَوْ مُتَعَلِّماً**».

4113 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ**».

4114 ـ **حدّثنا** يَحْيَىٰ بْنُ حَبِيبِ بْنِ عَرَبِيٍّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِبَعْضِ جَسَدِي فَقَالَ: «**يَا عَبْدَ اللَّهِ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ. أَوْ كَأَنَّكَ عَابِرُ سَبِيلٍ. وَعُدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ**».

4 ـ بابُ مَنْ لا يُؤْبَهُ لَهُ

4115 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُوَيْدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ زَيْدِ بْنِ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ أُخْبِرُكَ عَنْ مُلُوكِ الْجَنَّةِ؟**» قُلْتُ: بَلَىٰ. قَالَ: «**رَجُلٌ ضَعِيفٌ، مُسْتَضْعَفٌ، ذُو طِمْرَيْنِ، لاَ يُؤْبَهُ لَهُ، لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ**».

4116 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ مَعْبَدِ بْنِ خَالِدٍ؛ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ أُنَبِّئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ. أَلاَ أُنَبِّئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ**».

4117 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ صَدَقَةَ بْنِ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ مُرَّةَ، عَنْ أَيُّوبَ بْنِ سُلَيْمَانَ، عَنْ أَبِي أُمَامَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِنَّ أَغْبَطَ النَّاسِ، عِنْدِي، مُؤْمِنٌ خَفِيفُ الْحَاذِ. ذُو حَظٍّ مِنْ صَلاَةٍ. غَامِضٌ فِي النَّاسِ. لاَ يُؤْبَهُ لَهُ. كَانَ رِزْقُهُ كَفَافاً، وَصَبَرَ عَلَيْهِ. عَجِلَتْ مَنِيَّتُهُ، وَقَلَّ تُرَاثُهُ، وَقَلَّتْ بَوَاكِيهِ**».

who has no great portion (of dependents or property to occupy him from service), even though he has a great portion of prayer, who is anonymous among the people, looked down upon by them, whose sustenance hardly covers his minimum requirements, on which he patiently perseveres, whom death approaches so quickly (leaving no time for anyone to know about his fatal ailment), who does not leave a great heritage of significance, nor there is a lot of people to weep for him."

4118- It is narrated on the authority of Abdullah Ibn Abu Umamah Al-Harithi from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the austerity (shown in the simplicity of food and clothes) is out of faith."

4119- It is narrated on the authority of Asma' Bint Yazid that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Should I not tell you of the best among you?" they said: "Yes O Messenger of Allah!" on that he said: "The best among you are those, on seeing whom Allah Almighty is celebrated (by such as see them, because of their celebrating of the Praises, and fear of Allah so much)."

[5] The Excellence Of The Poor People

4120- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A man came upon the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "What do you say about that man?" They said: "We say what agrees with your opinion concerning him: he is one of the most honourable among the people. He is of such worthiness as if he engages a girl, his proposal of marriage should be accepted; if he intercedes for anyone, his intercession should be effective; and if he says anything, the attentions should be paid to his saying." On that the Messenger of Allah "Allah's blessing and peace be upon him" kept silent. Then, another man came upon, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "What do you say about that man?" they said: "We say, by Allah, O Messenger of Allah, that he is one of the poor people among the Muslims: he is of no such value as if he engages a girl, his proposal of marriage will be rejected; if he intercedes for anyone, his intercession will be refused; and if he says anything, no attention will be paid to his saying." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, that (latter) is better than as much (men) like this (former in the Sight of Allah) as what the earth contains."

4118 ـ حدّثنا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ. حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُمَامَةَ الْحَارِثِيِّ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْبَذَاذَةُ مِنَ الإِيمَانِ**». قَالَ: الْبَذَاذَةُ الْقَشَافَةُ. يَعْنِي التَّقَشُّفَ.

4119 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ عَنِ ابْنِ خُثَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَلاَ أُنَبِّئُكُمْ بِخِيَارِكُمْ؟**» قَالُوا: بَلَىٰ. يَا رَسُولَ اللَّهِ قَالَ: «**خِيَارُكُمُ الَّذِينَ إِذَا رُؤوا، ذُكِرَ اللَّهُ عَزَّ وَجَلَّ**».

5 ـ بابُ فَضْلِ الفُقَرَاءِ

4120 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: مَرَّ عَلَى رَسُولِ اللَّهِ ﷺ رَجُلٌ. فَقَالَ النَّبِيُّ ﷺ: «**مَا تَقُولُونَ فِي هٰذَا الرَّجُلِ؟**» قَالُوا: رَأْيَكَ فِي هٰذَا. نَقُولُ: هٰذَا مِنْ أَشْرَفِ النَّاسِ. هٰذَا حَرِيٌّ، إِنْ خَطَبَ، أَنْ يُخَطَّبَ. وَإِنْ شَفَعَ، أَنْ يُشَفَّعَ. وَإِنْ قَالَ، أَنْ يُسْمَعَ لِقَوْلِهِ. فَسَكَتَ النَّبِيُّ ﷺ. وَمَرَّ رَجُلٌ آخَرُ. فَقَالَ النَّبِيُّ ﷺ: «**مَا تَقُولُونَ فِي هٰذَا؟**» قَالُوا: نَقُولُ، وَاللَّهِ يَا رَسُولَ اللَّهِ هٰذَا مِنْ فُقَرَاءِ الْمُسْلِمِينَ. هٰذَا حَرِيٌّ، إِنْ خَطَبَ، لَمْ يُنْكَحْ، وَإِنْ شَفَعَ، لاَ يُشَفَّعْ. وَإِنْ قَالَ، لاَ يُسْمَعْ لِقَوْلِهِ. فَقَالَ النَّبِيُّ ﷺ: «**لَهٰذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هٰذَا**».

4121- It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah loves His believing poor servant, who refrains (from begging others), and who has more dependents (to sustain)."

[6] The Position Of The Poor People (In The Hereafter)

4122- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The poor people will enter the Garden half a day, which is equal to five hundred years before the wealthy rich ones."

4123- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the poor among the Emigrants will enter the Garden five hundred years before the rich among them."

4124- It is narrated on the authority of Abdullah Ibn Umar that he said: The poor among the Emigrants complained to the Messenger of Allah "Allah's blessing and peace be upon him" of whatever (property and wealth with which) Allah has favoured the rich among them, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O assembly of poor people! Should I not give you the glad tidings that the poor among the faithful believers will enter the Garden half a day, which is equal to five hundred years before the rich among them?" then, Musa (a sub-narrator) recited the following Holy Statement: "Verily a Day in the sight of your Lord is like a thousand years of your reckoning." (Al-Hajj 47)

[7] Sitting With The Poor People

4125- It is narrated on the authority of Abu Hurairah that he said: Ja'far Ibn Abu Talib used to love the indigent (among the people), with whom he used to sit and they had mutual talks; and the Messenger of Allah "Allah's blessing and peace be upon him" gave him the nickname of Abu Al-Masakin (Father of the Indigent).

4126- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: You should love the needy indigent, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in his supplication: "O Allah! Let me live as a needy indigent, and cause me to die as a needy indigent, and muster me in the company of the needy indigent people!"

4127- It is narrated on the authority of Khabbab that he said, concerning Allah's saying: "Send not away those who call on their Lord morning and evening, seeking His Face. In naught are you accountable for them, and in

4121 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ. حَدَّثَنَا حَمَّادُ بْنُ عِيسٰى. حَدَّثَنَا مُوسٰى بْنُ عُبَيْدَةَ. أَخْبَرَنِي الْقَاسِمُ بْنُ مِهْرَانَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ يُحِبُّ عَبْدَهُ الْمُؤْمِنَ، الْفَقِيرَ، الْمُتَعَفِّفَ، أَبَا الْعِيَالِ**».

6 ـ بابُ مَنْزِلَةِ الْفُقَرَاءِ

4122 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَدْخُلُ فُقَرَاءُ الْمُؤْمِنِينَ الْجَنَّةَ قَبْلَ الأَغْنِيَاءِ بِنِصْفِ يَوْمٍ. خَمْسِمِائَةِ عَامٍ**».

4123 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسٰى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ، بِمِقْدَارِ خَمْسِمِائَةِ سَنَةٍ**».

4124 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا أَبُو غَسَّانَ بَهْلُولٌ. حَدَّثَنَا مُوسٰى بْنُ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: اشْتَكَىٰ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ مَا فَضَّلَ اللَّهُ بِهِ عَلَيْهِمْ أَغْنِيَاءَهُمْ. فَقَالَ: «**يَا مَعْشَرَ الْفُقَرَاءِ أَلاَ أُبَشِّرُكُمْ أَنَّ فُقَرَاءَ الْمُؤْمِنِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ، خَمْسِمِائَةِ عَامٍ**».

ثُمَّ تَلاَ مُوسٰى هٰذِهِ الآيَةَ: ﴿وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾ [الحج: 47].

7 ـ بابُ مُجَالَسَةِ الْفُقَرَاءِ

4125 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَبُو يَحْيَىٰ. حَدَّثَنَا إِبْرَاهِيمُ، أَبُو إِسْحَاقَ الْمَخْزُومِيُّ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ جَعْفَرُ بْنُ أَبِي طَالِبٍ يُحِبُّ الْمَسَاكِينَ وَيَجْلِسُ إِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُونَهُ. وَكَانَ رَسُولُ اللَّهِ ﷺ يَكْنِيهِ: أَبَا الْمَسَاكِينِ.

4126 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ يَزِيدَ بْنِ سِنَانٍ، عَنْ أَبِي الْمُبَارَكِ، عَنْ عَطَاءٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: أَحِبُّوا الْمَسَاكِينَ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي دُعَائِهِ: «**اللَّهُمَّ أَحْيِنِي مِسْكِيناً، وَأَمِتْنِي مِسْكِيناً، وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ**».

4127 ـ **حدّثنا** أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ سَعِيدٍ الْقَطَّانِ. حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ. حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ عَنِ السُّدِّيِّ، عَنْ أَبِي سَعْدٍ

naught are they accountable for you, that you should turn them away, and thus be (one) of the unjust" (Al-An'am: 52) Both Al-Aqra' Ibn Habis At-Tamimi and Uyainah Ibn Hisn Al-Fazari came and found the Messenger of Allah "Allah's blessing and peace be upon him" sitting with Suhaib, Bilal, Ammar, Khabbab, and others from the weak (and poor) among the faithful believers. When they saw them sitting around the Messenger of Allah "Allah's blessing and peace be upon him", they looked down upon them and then they came and sat alone with him and said: "We would like that you should fix a private gathering for us, with which the Arabs come to know our superiority. Indeed, the Arab delegates always come to you, and we feel shy of the fact that the Arabs might see us sitting in the company of those (freed) slaves. So, when we come to you, drive them away from you, and when we finish (and turn away), you could sit with them if you like." He answered in the affirmative, thereupon they said to him: "Write a document for us in confirmation to that." He called for a blank document, and he called upon Ali to write that, and we were sitting in one side (of the gathering). Such being the case Gabriel "Peace be upon him" came to him and revealed to him (Allah's saying): "Send not away those who call on their Lord morning and evening, seeking His Face. In naught are you accountable for them, and in naught are they accountable for you, that you should turn them away, and thus be (one) of the unjust." (Al-An'am 52) in connection with Al-Aqra' Ibn Habis and Uyainah Ibn Hisn, He (Almighty) says: "Thus did We try some of them by comparison with others that they should say: "Is it these then that Allah has favoured from amongst us?" Does not Allah know best those who are grateful?" then He further says: "When those come to you who believe in Our Signs, say: "Peace be on you; your Lord has inscribed for Himself (the rule of) Mercy", thereupon we came so much nearer to him that we placed our knees on his. Henceforth, whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat with us and then he wanted to go, he would get up and leave us, thereupon Allah Almighty revealed: "And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, (nor devote yourself to the nobles among them) seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, (i.e. Uyainah and Al-Aqra') one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28) then, He sets forth for them the parable of two men and the parable of the life of this world. Khabbab further said: From this day forward, whenever we sat with the Messenger of Allah "Allah's blessing and peace be upon him" and then it was time for his

الأَزْدِيِّ، وَكَانَ قَارِىءَ الأَزْدِ، عَنْ أَبِي الْكَنُودِ، عَنْ خَبَّابٍ. فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ﴾ [الأنعام: 52].. إِلَى قَوْلِهِ: ﴿فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ﴾ [الأنعام: 52]، قَالَ: جَاءَ الأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ وَعُيَيْنَةُ بْنُ حِصْنٍ الْفَزَارِيُّ. فَوَجَدُوا رَسُولَ اللَّهِ ﷺ مَعَ صُهَيْبٍ وَبِلاَلٍ وَعَمَّارٍ وَخَبَّابٍ. قَاعِداً فِي نَاسٍ مِنَ الضُّعَفَاءِ مِنَ الْمُؤْمِنِينَ. فَلَمَّا رَأَوْهُمْ حَوْلَ النَّبِيِّ ﷺ حقَرُوهُمْ. فَأَتَوْهُ فَخَلَوْا بِهِ وَقَالُوا: إِنَّا نُرِيدُ أَنْ تَجْعَلَ لَنَا مِنْكَ مَجْلِساً، تَعْرِفُ لَنَا بِهِ الْعَرَبُ فَضْلَنَا. فَإِنَّ وُفُودَ الْعَرَبِ تَأْتِيكَ فَنَسْتَحْيِي أَنْ تَرَانَا الْعَرَبُ مَعَ هٰذِهِ الأَعْبُدِ. فَإِذَا نَحْنُ جِئْنَاكَ فَأَقِمْهُمْ عَنْكَ. فَإِذَا نَحْنُ فَرَغْنَا، فَاقْعُدْ مَعَهُمْ إِنْ شِئْتَ. قَالَ: «نَعَمْ» قَالُوا: فَاكْتُبْ لَنَا عَلَيْكَ كِتَاباً. قَالَ: فَدَعَا بِصَحِيفَةٍ. وَدَعَا عَلِيًّا لِيَكْتُبَ، وَنَحْنُ قُعُودٌ فِي نَاحِيَةٍ فَنَزَلَ جِبْرَائِيلُ عَلَيْهِ السَّلاَمُ فَقَالَ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ﴾ [الأنعام: 52]. ثُمَّ ذَكَرَ الأَقْرَعَ بْنَ حَابِسٍ وَعُيَيْنَةَ بْنَ حِصْنٍ فَقَالَ: ﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ﴾ [الأنعام: 53]. ثُمَّ قَالَ: ﴿وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ﴾ [الأنعام: 54].

قَالَ: فَدَنَوْنَا مِنْهُ حَتَّى وَضَعْنَا رُكَبَنَا عَلَى رُكْبَتِهِ. وَكَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ مَعَنَا. فَإِذَا أَرَادَ أَنْ يَقُومَ قَامَ وَتَرَكَنَا. فَأَنْزَلَ اللَّهُ: ﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾ [الكهف: 28] (وَلاَ تُجَالِسِ الأَشْرَافَ) ﴿تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا﴾ (يَعْنِي عُيَيْنَةَ وَالأَقْرَعَ) ﴿وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا﴾ [الكهف: 28]. (قَالَ: هَلاَكاً) قَالَ: أَمْرُ عُيَيْنَةَ وَالأَقْرَعِ. ثُمَّ ضَرَبَ لَهُمْ مَثَلَ الرَّجُلَيْنِ وَمَثَلَ الْحَيَاةِ الدُّنْيَا.

قَالَ خَبَّابٌ: فَكُنَّا نَقْعُدُ مَعَ النَّبِيِّ ﷺ. فَإِذَا بَلَغْنَا السَّاعَةَ الَّتِي يَقُومُ فِيهَا، قُمْنَا وَتَرَكْنَاهُ حَتَّى يَقُومَ.

departure, we would get up and leave him, in order to enable him to get up (and go as he liked).

4128- It is narrated on the authority of Sa'd: This Holy Verse was revealed in connection with six persons: I, Ibn Mas'ud, Suhaib, Ammar, Al-Miqdad, and Bilal. The (chiefs of the) Quraish said to the Messenger of Allah "Allah's blessing and peace be upon him": "By no means shall we be pleased to be followers of those! Send away from you!" Something of such as Allah liked entered the heart of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Allah Almighty revealed: "Send not away those who call on their Lord morning and evening, seeking His Face. In naught are you accountable for them, and in naught are they accountable for you, that you should turn them away, and thus be (one) of the unjust." (Al-An'am 52)

[7] What About Such As Collects Property In Abundance

4129- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to such as collects property in abundance except the one who gives in charity out of his property as such, as such, as such, and as such, i.e. for times, on his right, on his left, in front of him, and behind him."

4130- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as have the greatest portions of property (in the world) will be the lowest on the Day of Judgement, except him, who gives in charity out of it as such and as such, and earns it lawfully."

4131- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as have the greatest amounts of wealth (in the world) will be the lowest (in the hereafter), barring him, who gives in charity out of it as such, as such, and as such, thrice."

4132- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not like to have as much gold as (the mountain of) Uhud (for three nights) and the third night comes upon me with anything remaining in my possession out of it except for something to be assigned to fulfill the debt."

4133- It is narrated on the authority of Amr Ibn Ghailan Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Whoever has faith in me, trusts me, and knows for certain that what I have brought is the truth from You, make little his property

4128 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ؛ قَالَ: نَزَلَتْ هٰذِهِ الآيَةُ فِينَا، سِتَّةٍ: فِيَّ وَفِي ابْنِ مَسْعُودٍ وَصُهَيْبٍ وَعَمَّارٍ وَالْمِقْدَادِ وَبِلاَلٍ.

قَالَ: قَالَتْ قُرَيْشٌ لِرَسُولِ اللَّهِ ﷺ: إِنَّا لاَ نَرْضَىٰ أَنْ نَكُونَ أَتْبَاعاً لَهُمْ. فَاطْرُدْهُمْ عَنْكَ. قَالَ: فَدَخَلَ قَلْبَ رَسُولِ اللَّهِ ﷺ مِنْ ذٰلِكَ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ﴾ ... الآيَةَ.

8 ـ بابٌ في المُكْثِرِينَ

4129 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**وَيْلٌ لِلْمُكْثِرِينَ. إِلاَّ مَنْ قَالَ بِالْمَالِ هٰكَذَا وَهٰكَذَا وَهٰكَذَا وَهٰكَذَا**» أَرْبَعٌ: عَنْ يَمِينِهِ، وعَنْ شِمَالِهِ، وَمِنْ قُدَّامِهِ، وَمِنْ وَرَائِهِ.

4130 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ. حَدَّثَنِي أَبُو زُمَيْلٍ، هُوَ سِمَاكٌ، عَنْ مَالِكِ بْنِ مَرْثَدٍ الْحَنَفِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الأَكْثَرُونَ هُمُ الأَسْفَلُونَ يَوْمَ الْقِيَامَةِ. إِلاَّ مَنْ قَالَ بِالْمَالِ هٰكَذَا وَهٰكَذَا، وَكَسَبَهُ مِنْ طَيِّبٍ**».

4131 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الأَكْثَرُونَ هُمُ الأَسْفَلُونَ. إِلاَّ مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا**» ثَلاَثاً.

4132 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَا أُحِبُّ أَنَّ أُحُداً عِنْدِي ذَهَباً. فَتَأْتِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ شَيْءٌ. إِلاَّ شَيْءٌ أَرْصُدُهُ فِي قَضَاءِ دَيْنٍ**».

4133 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي عُبَيْدِ اللَّهِ، مُسْلِمِ بْنِ مِشْكَمٍ، عَنْ عَمْرِو بْنِ غَيْلاَنَ الثَّقَفِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ مَنْ آمَنَ بِي وَصَدَّقَنِي، وَعَلِمَ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ، فَأَقْلِلْ مَالَهُ وَوَلَدَهُ، وَحَبِّبْ إِلَيْهِ لِقَاءَكَ، وَعَجِّلْ لَهُ الْقَضَاءَ. وَمَنْ لَمْ يُؤْمِنْ بِي، وَلَمْ يُصَدِّقْنِي، وَلَمْ يَعْلَمْ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ، فَأَكْثِرْ مَالَهُ وَوَلَدَهُ وَأَطِلْ عُمُرَهُ**».

and offspring, and make Your Meeting dear to him, and make haste the end of his journey (by death, lest he would be put to temptation concerning his property, offspring and longevity); and whoever has no faith in me, does not trust me, and further has doubt as to the fact that what I've brought is the truth from You, increase him in property and children, and make long his life."

4134- It is narrated on the authority of Nuqadah Al-Asadi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to a man in order to grant him a she-camel (to utilize its milk for the indigent and needy among the Muslims), and he returned (me with failure). Then, he sent me to another man (with the same request), and he sent a she-camel with me. When the Messenger of Allah "Allah's blessing and peace be upon him" saw it, he said: "O Allah! Bless in it, and in him who has sent it." Nuqadah said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "And also in him who has brought it!" he said: "And (bless also) in him who has brought it." Then, he ordered that it should be milked, and it produced a great quantity of milk. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Make abundant the property of so and so (i.e. the former who returned the request with failure), and make (little) the sustenance of so and so (i.e. the latter who has sent the she-camel to be provided) only day by day (in order not to be put to trial because of property)."

4135- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the slave of (such property as) the Dinar, the Dirham, the square garment, and the amaranth perish: if he is given (what he likes by the ruler) he will be pleased; and if he is not given (what he likes), he will not fulfill (his pledge of allegiance to him)."

4136- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: " Let the slave of Dinar, Dirham, and the garment perish as he will be pleased if these things are given to him, and if not, he will be displeased. Let such a person perish and relapse, and if he is stabbed with a thorn, let him find no one to take it out for him."

[9] The Satisfaction

4137- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The richness is not a result of the abundance of (the world's) chattels, but the

4134 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا غَسَّانُ بْنُ بُرْزِينَ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا غَسَّانُ بْنُ بُرْزِينَ. حَدَّثَنَا سَيَّارُ بْنُ سَلاَمَةَ عَنِ الْبَرَاءِ السَّلِيطِيِّ، عَنْ نُقَادَةَ الأَسَدِيِّ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ يَسْتَمْنِحُهُ نَاقَةً. فَرَدَّهُ. ثُمَّ بَعَثَنِي إِلَى رَجُلٍ آخَرَ. فَأَرْسَلَ إِلَيْهِ بِنَاقَةٍ. فَلَمَّا أَبْصَرَهَا رَسُولُ اللَّهِ ﷺ قَالَ: «**اللَّهُمَّ بَارِكْ فِيهَا وَفِيمَنْ بَعَثَ بِهَا**».

قَالَ نُقَادَةُ: فَقُلْتُ لِرَسُولِ اللَّهِ ﷺ: وَفِيمَنْ جَاءَ بِهَا. قَالَ: «**وَفِيمَنْ جَاءَ بِهَا**». ثُمَّ أَمَرَ بِهَا فَحُلِبَتْ فَدَرَّتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ أَكْثِرْ مَالَ فُلاَنٍ**» لِلْمَانِعِ الأَوَّلِ: «**وَاجْعَلْ رِزْقَ فُلاَنٍ يَوْماً بِيَوْمٍ**» لِلَّذِي بَعَثَ بِالنَّاقَةِ.

4135 ـ **حدّثنا** الْحَسَنُ بْنُ حَمَّادٍ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْقَطِيفَةِ وَعَبْدُ الْخَمِيصَةِ. إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَفِ**».

4136 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدٍ. حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيصَةِ. تَعِسَ وَانْتَكَسَ. وَإِذَا شِيكَ، فَلاَ انْتَقَشَ**».

9 ـ بابُ القَنَاعَةِ

4137 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ. وَلٰكِنَّ الْغِنَى غِنَى النَّفْسِ**».

richness is the satisfaction of the soul (with what it receives, no matter little it might be)."

4138- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Prosperous is such as guided to Islam, provided as sustenance with only what covers his minimum requirements, with which he is well satisfied."

4139- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said (by way of invocation): "O Allah! Make the sustenance of the family of Muhammad (as little as) to cover only their necessary needs (with no more surplus)."

4140- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no rich nor poor but that on the Day of Judgement, he would have the desire to have been provided (in the world) with sustenance (as little as) to cover only his basic needs."

4141- It is narrated on the authority of Salamah Ibn Ubaidullah Ibn Mihsan Al-Ansari from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, upon whom morning comes while being healthy and rest assured, having the sustenance of his day, seems as if (all of the) world has been combined for him."

4142- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should consider the state of such as inferior to you, and do not look forward to the state of such as superior to you, since this is more convenient for you not to look down upon Allah's Favour (upon you)."

4143- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No doubt, Allah is not concerned with your faces and property; but He considers your deeds and hearts (i.e. intentions)."

[10] The Living Of Muhammad's Family "Peace Be Upon Him"

4144- It is narrated on the authority of A'ishah that she said: We, the family of Muhammad, happened to spend a whole month, without kindling fire (for cooking, and our sustenance was) nothing more than dates and water.

4145- It is narrated on the authority of A'ishah that she said: It happened that a whole month would come upon the family of Muhammad, with no

4138 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ وَحُمَيْدِ بْنِ هَانِيءٍ الْخَوْلاَنِيِّ؛ أَنَّهُمَا سَمِعَا أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**قَدْ أَفْلَحَ مَنْ هُدِيَ إِلَى الإِسْلاَمِ، وَرُزِقَ الْكَفَافَ، وَقَنِعَ بِهِ**».

4139 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتاً**».

4140 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَيَعْلَىٰ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ نُفَيْعٍ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ غَنِيٍّ وَلاَ فَقِيرٍ إِلاَّ وَدَّ يَوْمَ الْقِيَامَةِ أَنَّهُ أُتِيَ مِنَ الدُّنْيَا قُوتاً**».

4141 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ وَمُجَاهِدُ بْنُ مُوسَىٰ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي شُمَيْلَةَ عَنْ سَلَمَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ مِحْصَنٍ الأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ، آمِناً فِي سِرْبِهِ، عِنْدَهُ قُوتُ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا**».

4142 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ. وَلاَ تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ. فَإِنَّهُ أَجْدَرُ أَنْ لاَ تَزْدَرُوا نِعْمَةَ اللَّهِ**».

قَالَ أَبُو مُعَاوِيَةَ: «**عَلَيْكُمْ**».

4143 ـ حدّثنا أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ. حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ. حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ؛ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ. وَلٰكِنْ إِنَّمَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَقُلُوبِكُمْ**».

10 ـ بابُ مَعِيشَةِ آلِ مُحَمَّدٍ ﷺ

4144 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ إِنْ كُنَّا، آل مُحَمَّدٍ ﷺ، لَنَمْكُثُ شَهْراً مَا نُوقِدُ فِيهِ بِنَارٍ. مَا هُوَ إِلاَّ التَّمْرُ وَالْمَاءُ (إِلاَّ أَنَّ ابْنَ نُمَيْرٍ قَالَ: نَلْبَثُ شَهْراً).

4145 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: لَقَدْ كَانَ يَأْتِي، عَلَى آلِ

fire (for cooking) to be seen in anyone of his houses. I (Urwah, a sub-narrator) said: What was to sustain them? She said: The two black things: dates and water. But, we had neighbours from Ansar, neighbours of truth, and they had some domestic goats, and they used to present to him some of their milk. Muhammad said: They were nine houses (belonging to the Messenger of Allah "Allah's blessing and peace be upon him").

4146- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: I heard Umar Ibn Al-Khattab having said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" turning back and forward, right and left, for the whole day, out of severe hunger, to the extent that he could not find even the worst kinds of dates to sustain him.

4147- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said many times: "By Him, in Whose Hand is the Soul of Muhammad! There has become even no Sa' of grains nor of dates in (any house of the houses of) the family of Muhammad." At that time, he had nine wives (i.e. nine houses).

4148- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There has become but a Mudd of food in the possession of the family of Muhammad" or "No single Mudd of food has become in the possession of the family of Muhammad."

4149- It is narrated on the authority of Sulaiman Ibn Surd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us, and we remained for three days unable to (prepare cooked) food.

4150- It is narrated on the authority of Abu Hurairah that he said: Once, (a meal of) cooked food was brought to the Messenger of Allah "Allah's blessing and peace be upon him", from which he ate; and when he finished he said: "Praise be to Allah! No cooked food has entered my abdomen since such and such (days)."

[11] The Bed Of The Family Of Muhammad

4151- It is narrated on the authority of A'ishah that she said: The bed of the Messenger of Allah "Allah's blessing and peace be upon him" was of leather, stuffed with palm-fibers.

4152- It is narrated on the authority of Ali that once, the Messenger of Allah "Allah's blessing and peace be upon him" came to visit Ali and Fatimah, and they were on their lying place made of white wool, which

مُحَمَّدٍ ﷺ، الشَّهْرُ مَا يُرَى فِي بَيْتٍ مِنْ بُيُوتِهِ الدُّخَانُ.

قُلْتُ: فَمَا كَانَ طَعَامُهُمْ؟ قَالَتِ: الأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ. غَيْرَ أَنَّهُ كَانَ لَنَا جِيرَانٌ مِنَ الأَنْصَارِ، جِيرَانُ صِدْقٍ. وَكَانَتْ لَهُمْ رَبَائِبُ. فَكَانُوا يَبْعَثُونَ إِلَيْهِ أَلْبَانَهَا.

قَالَ مُحَمَّدٌ: وَكَانُوا تِسْعَةَ أَبْيَاتٍ.

4146 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْتَوِي، فِي الْيَوْمِ، مِنَ الْجُوعِ. مَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ بِهِ بَطْنَهُ.

4147 ـ **حدّثنا** أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ. أَنْبَأَنَا شَيْبَانُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مِرَاراً: «**وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَصْبَحَ عِنْدَ آلِ مُحَمَّدٍ صَاعُ حَبٍّ وَلاَ صَاعُ تَمْرٍ**».

وَإِنَّ لَهُ، يَوْمَئِذٍ، تِسْعَ نِسْوَةٍ.

4148 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو الْمُغِيرَةِ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ الْمَسْعُودِيُّ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَصْبَحَ فِي آلِ مُحَمَّدٍ إِلاَّ مُدٌّ مِنْ طَعَامٍ**» أَوْ: «**مَا أَصْبَحَ فِي آلِ مُحَمَّدٍ مُدٌّ مِنْ طَعَامٍ**».

4149 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ عَبْدِ الأَكْرَمِ (رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ) عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ؛ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ. فَمَكَثْنَا ثَلاَثَ لَيَالٍ لاَ نَقْدِرُ (أَوْ لاَ يَقْدِرُ) عَلَى طَعَامٍ.

4150 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ يَوْماً بِطَعَامٍ سُخْنٍ. فَأَكَلَ. فَلَمَّا فَرَغَ قَالَ: «**الْحَمْدُ لِلَّهِ مَا دَخَلَ بَطْنِي طَعَامٌ سُخْنٌ مُنْذُ كَذَا وَكَذَا**».

11 ـ بابُ ضِجَاعِ آلِ مُحَمَّدٍ ﷺ

4151 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ ضِجَاعُ رَسُولِ اللَّهِ ﷺ أَدَماً حَشْوُهُ لِيفٌ.

4152 ـ **حدّثنا** وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى عَلِيًّا وَفَاطِمَةَ، وَهُمَا فِي خَمِيلٍ لَهُمَا (وَالْخَمِيلُ الْقَطِيفَةُ الْبَيْضَاءُ مِنَ الصُّوفِ) قَدْ كَانَ رَسُولُ اللَّهِ ﷺ جَهَّزَهُمَا بِهَا، وَوِسَادَةٍ مَحْشُوَّةٍ إِذْخِراً، وَقِرْبَةٍ.

constituted, in addition to a cushion stuffed with Idhkhir, and a water-skin, the furniture prepared for them by the Messenger of Allah "Allah's blessing and peace be upon him".

4153- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" and behold! He was sitting on a straw mat, thereupon I sat. he had a lower garment, and no more, and the straw mat had its traces on his side. There was also an amount of parley, as little as (no more than) a Sa'; and in one side of the room, there was something used for tannage, and a (water-skin of) hide hung. On that my eye hastened to overflow with tears. He asked me: "What causes you to weep O Ibn Al-Khattab?" I said: "O Prophet of Allah! Why do I not weep, since this straw mat has left its traces in your side, and this is your store, in which I could see no more than (the handful of parley) that I see; and both Khosrau and Caesar are living in their fruits and rivers, and although you are Allah's Prophet and the best one He has ever chosen (from among all of His creatures), this is your store?" on that he said: "O Ibn Al-Khattab! Are you not well-pleased that the hereafter will be for us, and the (material benefits and delights of) this world for them?" I said: "Yes (I'm well-pleased)."

4154- It is narrated on the authority of Ali that he said: When (Fatimah) the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" was given to me (in marriage), her bed on the very night she was sent to me (to consummate marriage with her) but a ram's skin.

[12] The Living Of The Companions Of The Messenger Of Allah

4155- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to command us to give in charity, and anyone of us would then go and propose to carry (things for wages) in order to bring even a Mudd (of food as charity); and now, one of them has as much as one hundred (Dinars). Shaqiq (a sub-narrator) said: It seems as if he refers to himself.

4156- It is narrated on the authority of Khalid Ibn Umair that he said: Utbah Ibn Ghazwan delivered a speech to us while being on the pulpit in which he said: I saw myself the seventh of seven people with the Messenger of Allah "Allah's blessing and peace be upon him", having no food to sustain us other than tree leafs, until the sides of our mouths were affected with sores.

4157- It is narrated on the authority of Abu Hurairah that they were stricken by hunger, and they were seven persons. He said: Then, the

4153 ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَمْرُو بْنُ يُونُسَ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ. حَدَّثَنِي سِمَاكٌ الْحَنَفِيُّ أَبُو زُمَيْلٍ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ. حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ؛ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ عَلَى حَصِيرٍ. قَالَ: فَجَلَسْتُ فَإِذَا عَلَيْهِ إِزَارٌ، وَلَيْسَ عَلَيْهِ غَيْرُهُ. وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ. وَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ، نَحْوِ الصَّاعِ، وَقَرَظٍ فِي نَاحِيَةٍ فِي الْغُرْفَةِ. وَإِذَا إِهَابٌ مُعَلَّقٌ. فَابْتَدَرَتْ عَيْنَايَ. فَقَالَ: «**مَا يُبْكِيكَ يَا ابْنَ الْخَطَّابِ**» فَقُلْتُ: يَا نَبِيَّ اللَّهِ وَمَا لِي لاَ أَبْكِي؟ وَهٰذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ وَهٰذِهِ خِزَانَتُكَ لاَ أَرَى فِيهَا إِلاَّ مَا أَرَىٰ وَذٰلِكَ كِسْرَىٰ وَقَيْصَرُ فِي الثِّمَارِ وَالأَنْهَارِ. وَأَنْتَ نَبِيُّ اللَّهِ وَصَفْوَتُهُ، وَهٰذِهِ خِزَانَتُكَ. قَالَ: «**يَا ابْنَ الْخَطَّابِ أَلاَ تَرْضَىٰ أَنْ تَكُونَ لَنَا الآخِرَةُ وَلَهُمُ الدُّنْيَا؟**» قُلْتُ: بَلَىٰ.

4154 ـ حدثنا مُحَمَّدُ بْنُ طَرِيفٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ؛ قَالَ: أُهْدِيَتِ ابْنَةُ رَسُولِ اللَّهِ ﷺ إِلَيَّ. فَمَا كَانَ فِرَاشُنَا، لَيْلَةَ أُهْدِيَتْ، إِلاَّ مَسْكَ كَبْشٍ.

12 ـ بابُ مَعِيشَةِ أَصْحَابِ النَّبِيِّ ﷺ

4155 ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِالصَّدَقَةِ. فَيَنْطَلِقُ أَحَدُنَا يَتَحَامَلُ حَتَّى يَجِيءَ بِالْمُدِّ. وَإِنَّ لِأَحَدِهِمُ الْيَوْمَ مِائَةَ أَلْفٍ.

قَالَ شَقِيقٌ: كَأَنَّهُ يُعَرِّضُ بِنَفْسِهِ.

4156 ـ حدثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أَبِي نَعَامَةَ، سَمِعَهُ مِنْ خَالِدِ بْنِ عُمَيْرٍ؛ قَالَ: خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ عَلَى الْمِنْبَرِ فَقَالَ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ مَا لَنَا طَعَامٌ نَأْكُلُهُ إِلاَّ وَرَقُ الشَّجَرِ. حَتَّى قَرِحَتْ أَشْدَاقُنَا.

4157 ـ حدثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَبَّاسٍ الْجُرَيْرِيِّ؛ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُمْ أَصَابَهُمْ جُوعٌ وَهُمْ سَبْعَةٌ. قَالَ: فَأَعْطَانِي النَّبِيُّ ﷺ سَبْعَ تَمَرَاتٍ. لِكُلِّ إِنْسَانٍ تَمْرَةٌ.

Messenger of Allah "Allah's blessing and peace be upon him" gave me seven dates, one for each.

4158- It is narrated on the authority of Abdullah Ibn Az-Zubair Ibn Al-Awwam from his father that when it was revealed: "Then, shall you be questioned that Day about the joy (you indulged in) (At-Takathur 8) Az-Zubair said: "Which joy shall we be questioned about? (We have nothing) but the two black (things): dates and water." On that he (the Messenger of Allah "Allah's blessing and peace be upon him") said: "No doubt, there will be (such joy as you will be asked about)."

4159- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (in a military expedition) and we were three hundred; and we were carrying our provisions on our necks (on account of being little in weight). Then, our provisions were about to be consumed that each man of us had no more than a single date (to sustain him for the whole day). It was said: O Abu Abdullah! What could a single date do with a man (for a whole day)? He said: No doubt, we came to know its significance when we lost it. Then, we came upon the sea, and behold! There was a big fish, ejected by the sea, from which we kept eating for eighteen days.

[13] What About Construction And Deconstruction

4160- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon us and we were setting right a bower belonging to us, thereupon he asked: "What is that (which you are doing)?" we said: "It is a bower belonging to us, and it was about to collapse; and we are mending it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not think but that the matter (of death) will be sooner than that."

4161- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a dome at the gate of the house of a man from the Ansar, thereupon he asked about it, and he was told that it was a dome built by a man from the Ansar. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Every (part of) property becomes like this (i.e. is spent in what is unnecessary) will have an evil effect on his owner on the Day of Judgement." When that news reached the Ansari man, he put it down. Later on, the Messenger of Allah "Allah's blessing and peace be upon him" came upon and did not find it, thereupon he asked about it, and he was told: "He

4158 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ بْنِ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ يَحْيَىٰ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ، عَنْ أَبِيهِ؛ قَالَ: لَمَّا نَزَلَتْ: ﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾ [التكاثر: 8] قَالَ الزُّبَيْرُ: وَأَيُّ نَعِيمٍ نُسْأَلُ عَنْهُ؟ وَإِنَّمَا هُوَ الأَسْوَدَانِ التَّمْرُ وَالْمَاءُ. قَالَ: «**أَمَا إِنَّهُ سَيَكُونُ**».

4159 ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ ثَلاثُمِائَةٍ، نَحْمِلُ أَزْوَادَنَا عَلَى رِقَابِنَا. فَفَنِيَ أَزْوَادُنَا حَتَّى كَانَ يَكُونُ لِلرَّجُلِ مِنَّا تَمْرَةٌ. فَقِيلَ: يَا أَبَا عَبْدِ اللَّهِ وَأَيْنَ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا. وَأَتَيْنَا الْبَحْرَ. فَإِذَا نَحْنُ بِحُوتٍ قَدْ قَذَفَهُ الْبَحْرُ. فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْماً.

13 ـ بابٌ في البِنَاءِ والخَرَابِ

4160 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي السَّفَرِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: مَرَّ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نُعَالِجُ خُصًّا لَنَا. فَقَالَ: «**مَا هٰذَا؟**» فَقُلْتُ: خُصٌّ لَنَا وَهَىٰ، نَحْنُ نُصْلِحُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أُرَى الأَمْرَ إِلاَّ أَعْجَلَ مِنْ ذٰلِكَ**».

4161 ـ حدّثنا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عِيسَىٰ بْنُ عَبْدِ الأَعْلَىٰ بْنِ أَبِي فَرْوَةَ. حَدَّثَنِي إِسْحَاقُ بْنُ أَبِي طَلْحَةَ عَنْ أَنَسٍ؛ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِقُبَّةٍ عَلَى بَابِ رَجُلٍ مِنَ الأَنْصَارِ. فَقَالَ: «**مَا هٰذِهِ؟**» قَالُوا: قُبَّةٌ بَنَاهَا فُلاَنٌ. قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ مَالٍ يَكُونُ هٰكَذَا، فَهُوَ وَبَالٌ عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ**». فَبَلَغَ الأَنْصَارِيَّ ذٰلِكَ. فَوَضَعَهَا. فَمَرَّ النَّبِيُّ ﷺ بَعْدُ. فَلَمْ يَرَهَا. فَسَأَلَ عَنْهَا. فَأُخْبِرَ أَنَّهُ وَضَعَهَا لِمَا بَلَغَهُ عَنْكَ. فَقَالَ: «**يَرْحَمُهُ اللَّهُ يَرْحَمُهُ اللَّهُ**».

put it down on account of (the statement) that reached him from you." On that he said: "Allah's Mercy be upon him! Allah's Mercy be upon him!"

4162- It is narrated on the authority of Ibn Umar that he said: I saw myself during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", having built a house to save me from (the heat of) the sun, and screen me from rainfall, and none from amongst Allah's creation has helped me construct it.

4163- It is narrated on the authority of Harithah Ibn Mudarib that he said: We came to visit Khabbab (and enquire about his health), thereupon he said: "I've long been suffering, and had it not been for the fact that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not hope for death", surely, I would have hoped for death." He further said: "No doubt, a servant receives a reward for his entire spending, except what is spent on (building with the help of) dust or he said on the construction (of buildings)."

[14] Putting One's Trust (In Allah) And Being Certain (Of His Help)

4164- It is narrated on the authority of Umar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If you put your trust in Allah as it should be, surely, He will give you sustenance, just as He sustains the birds, which go in the morning as hungry (with their bellies empty), and return in the evening with their bellies filled."

4165- It is narrated on the authority of both Habbah and Sawa', sons of Khalid that they said: We visited the Messenger of Allah "Allah's blessing and peace be upon him", and he was mending something, on which we helped him. Then he said: "Do not lose hope for sustenance as long as your heads move (i.e. as long as you are living): a man is born by his mother as (naked and) red-complexioned, with no crust (or garment) to cover him, and then, Allah Almighty provides him with livelihood."

4166- It is narrated on the authority of Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The heart of mankind is attached to a branch (of concerns) from every valley (of desires): whoever has his heart follow each desire, Allah will not care in whichever valley He will ruin him; and he, who puts his trust in Allah, He (Almighty) then suffices him the divergence (of concerns)."

4167- It is narrated on the authority of Jabir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

4162 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ عَنْ أَبِيهِ سَعِيدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: لَقَدْ رَأَيْتُنِي مَعَ رَسُولِ اللَّهِ ﷺ بَنَيْتُ بَيْتاً يُكِنُّنِي مِنَ الْمَطَرِ وَيُكِنُّنِي مِنَ الشَّمْسِ. مَا أَعَانَنِي عَلَيْهِ خَلْقُ اللَّهِ تَعَالَى.

4163 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَىٰ. حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ؛ قَالَ: أَتَيْنَا خَبَّاباً نَعُودُهُ فَقَالَ: لَقَدْ طَالَ سُقْمِي. وَلَوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَتَمَنَّوُا الْمَوْتَ**» لَتَمَنَّيْتُهُ. وَقَالَ: «**إِنَّ الْعَبْدَ لَيُؤْجَرُ فِي نَفَقَتِهِ كُلِّهَا، إِلاَّ فِي التُّرَابِ**» أَوْ قَالَ: «**فِي الْبِنَاءِ**».

14 ـ بابُ التَّوَكُّلِ واليَقِينِ

4164 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنِ ابْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ؛ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ. تَغْدُو خِمَاصاً، وَتَرُوحُ بِطَاناً**».

4165 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ سَلاَّمٍ (ابْنِ شُرَحْبِيلَ)، أَبِي شُرَحْبِيلَ، عَنْ حَبَّةَ وَسَواءٍ، ابْنَيْ خَالِدٍ، قَالاَ: دَخَلْنَا عَلَى النَّبِيِّ ﷺ وَهُوَ يُعَالِجُ شَيْئاً. فَأَعَنَّاهُ عَلَيْهِ. فَقَالَ: «**لاَ تَيْأَسَا مِنَ الرِّزْقِ مَا تَهَزَّزَتْ رُؤُوسُكُمَا. فَإِنَّ الإِنْسَانَ تَلِدُهُ أُمُّهُ أَحْمَرَ، لَيْسَ عَلَيْهِ قِشْرٌ. ثُمَّ يَرْزُقُهُ اللَّهُ عَزَّ وَجَلَّ**».

4166 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا أَبُو شُعَيْبٍ، صَالِحُ بْنُ رُزَيْقٍ الْعَطَّارُ. حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْجُمَحِيُّ عَنْ مُوسَىٰ بْنِ عُلَيِّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْعَاصِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنْ قَلْبِ ابْنِ آدَمَ، بِكُلِّ وَادٍ، شُعْبَةً. فَمَنِ اتَّبَعَ قَلْبُهُ الشُّعَبَ كُلَّهَا، لَمْ يُبَالِ اللَّهُ بِأَيِّ وَادٍ أَهْلَكَهُ. وَمَنْ تَوَكَّلَ عَلَى اللَّهِ كَفَاهُ التَّشَعُّبَ**».

4167 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَمُوتَنَّ أَحَدٌ مِنْكُمْ إِلاَّ وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ**».

"Let none of you die without thinking good of Allah (Almighty; and this is not achieved but by mending one's deeds)."

4168- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "A strong believer (who has power to do the deeds of goodness and patiently persevere on whatever trials and distresses to which he might be put) is better and much dearer to Allah than a weak believer, and be careful not to fail; and if you are overpowered by anything, you should say: "This is out of Allah's Decree, and He does what He wills"; and beware of (saying) "if", for indeed, "if" always opens (the gate for) Satan to do."

[15] The Wisdom

4169- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A word of wisdom acts as a lost thing sought after by a faithful believer; and once he finds it, he has more right to get it."

4170- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two (things, which might cause) pleasure, in which a lot of people are given to loss: the health and idleness."

4171- It is narrated on the authority of Abu Ayyub that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Instruct me in something, and make it short (statement, having the widest meaning)." On that he said: "If you stand in your prayer, offer a prayer of such as is going to bid farewell (i.e. as if it is the last prayer to be offered before death); and do not say anything (as bad as to force you) to apologize for it; and do not look forward to have what is in the possession of the people."

4172- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of such as heard wisdom (from a man), and did not relate from his companion but the worst of what he heard is like the example of such as went to a shepherd and says: "O shepherd! Give me one of your goats to slaughter." He said: "Go and catch hold of the ear of the best of them." But he went and caught hold of the ear of the dog of the sheep."

(...) The same is narrated on the authority of Hammad, through another chain of transmitters.

4168 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلاَنَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «**الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ. وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ. وَلاَ تَعْجِزْ. فَإِنْ غَلَبَكَ أَمْرٌ، فَقُلْ: قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ. وَإِيَّاكَ وَاللَّوْ. فَإِنَّ اللَّوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ**».

15 ـ بابُ الحِكْمَةِ

4169 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ. حَيْثُمَا وَجَدَهَا، فَهُوَ أَحَقُّ بِهَا**».

4170 ـ حدّثنا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسٰى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ**».

4171 ـ حدّثنا مُحَمَّدُ بْنُ زِيَادٍ. حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ. حَدَّثَنِي عُثْمَانُ بْنُ جُبَيْرٍ، مَوْلَىٰ أَبِي أَيُّوبَ، عَنْ أَبِي أَيُّوبَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ عَلِّمْنِي وَأَوْجِزْ. قَالَ: «**إِذَا قُمْتَ فِي صَلاَتِكَ، فَصَلِّ صَلاَةَ مُوَدِّعٍ. وَلاَ تَكَلَّمْ بِكَلاَمٍ تَعْتَذِرُ مِنْهُ. وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ**».

4172 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسٰى عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَثَلُ الَّذِي يَجْلِسُ يَسْمَعُ الْحِكْمَةَ، ثُمَّ لاَ يُحَدِّثُ عَنْ صَاحِبِهِ إِلاَّ بِشَرِّ مَا يَسْمَعُ، كَمَثَلِ رَجُلٍ أَتَىٰ رَاعِياً، فَقَالَ: يَا رَاعِي أَجْزِرْنِي شَاةً مِنْ غَنَمِكَ. قَالَ: اذْهَبْ فَخُذْ بِأُذُنِ خَيْرِهَا. فَذَهَبَ فَأَخَذَ بِأُذُنِ كَلْبِ الْغَنَمِ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا مُوسٰى. حَدَّثَنَا حَمَّادٌ. فَذَكَرَ نَحْوَهُ. وَقَالَ فِيهِ: «**بِأُذُنِ خَيْرِهَا شَاةً**».

[16] The Freedom From Arrogance; And What About Humility

4173- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None shall enter the Garden, in whose heart there is even (as little as) the weight of a mustard seed of arrogance; and none shall enter the fire, in whose heart there is even (as little as) the weight of a mustard seed of faith."

4174- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "Glory is My Lower Garment, and Magnificence is My Upper Garment; and whoever disputes with Me over anyone of them, I shall throw him into (the fire of) Hell."

4175- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "Glory is My Lower Garment, and Magnificence is My Upper Garment; and whoever disputes with Me over anyone of them, I shall throw him into (the fire of) Hell."

4176- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who behaves humbly and modestly even a degree for the Sake of Allah Almighty, Allah upgrades him a degree by it; and he, who shows pride a degree against Allah, Allah lowers him a degree by it until He makes him in the lowest bottom (of the fire of Hell)."

4177- It is narrated on the authority of Anas Ibn Malik that he said: It happened that a slave-girls from amongst the inhabitants of Medina would take the hand of the Messenger of Allah "Allah's blessing and peace be upon him", and he would not draw his hand from hers until she would go with him wherever she liked in (the sides of) Medina, in order to fulfill her need.

4178- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to visit the patient (in order to enquire about his health), follow the funeral procession, answer the invitation of the slave (who was permitted to do by his master), and ride the donkey (out of his modesty and humbleness); and on the day of both Quraizhah and An-Nadir, he was riding a donkey; and on the day of (the holy battle of) Khaibar, he was riding a donkey, having a noseband of fiber, and he was sitting on a saddle of fiber.

4179- It is narrated on the authority of Iyad Ibn Himar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us

16 ـ بابُ البَرَاءَةُ مِنَ الكِبْرِ والتَّوَاضُعُ

4173 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، جَمِيعاً عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ. وَلاَ يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ**».

4174 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَقُولُ اللَّهُ سُبْحَانَهُ: الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي. مَنْ نَازَعَنِي وَاحِداً مِنْهُمَا، أَلْقَيْتُهُ فِي جَهَنَّمَ**».

4175 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ وَهَارُونُ بْنُ إِسْحَاقَ؛ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَقُولُ اللَّهُ سُبْحَانَهُ: الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي. فَمَنْ نَازَعَنِي وَاحِداً مِنْهُمَا، أَلْقَيْتُهُ فِي النَّارِ**».

4176 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحٰرِثِ؛ أَنَّ دَرَّاجاً حَدَّثَهُ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَنْ يَتَوَاضَعُ لِلَّهِ، سُبْحَانَهُ، دَرَجَةً، يَرْفَعُهُ اللَّهُ بِهِ دَرَجَةً. وَمَنْ يَتَكَبَّرُ عَلَى اللَّهِ دَرَجَةً، يَضَعُهُ اللَّهُ بِهِ دَرَجَةً. حَتَّى يَجْعَلَهُ فِي أَسْفَلِ السَّافِلِينَ**».

4177 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا عَبْدُ الصَّمَدِ وَسَلْمُ بْنُ قُتَيْبَةَ؛ قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: إِنْ كَانَتِ الأَمَةُ مِنْ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللَّهِ ﷺ، فَمَا يَنْزِعُ يَدَهُ مِنْ يَدِهَا حَتَّى تَذْهَبَ بِهِ حَيْثُ شَاءَتْ مِنَ الْمَدِينَةِ، فِي حَاجَتِهَا.

4178 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا جَرِيرٌ عَنْ مُسْلِمٍ الأَعْوَرِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعُودُ الْمَرِيضَ، وَيُشَيِّعُ الْجِنَازَةَ، وَيُجِيبُ دَعْوَةَ الْمَمْلُوكِ، وَيَرْكَبُ الْحِمَارَ. وَكَانَ، يَوْمَ قُرَيْظَةَ وَالنَّضِيرِ، عَلَى حِمَارٍ. وَيَوْمَ خَيْبَرَ، عَلَى حِمَارٍ مَخْطُومٍ بِرَسَنٍ مِنْ لِيفٍ. وَتَحْتَهُ إِكَافٌ مِنْ لِيفٍ.

4179 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ. حَدَّثَنَا أَبِي عَنْ مَطَرٍ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ

saying that "Allah Almighty has revealed to me that you should behave humbly and modestly (towards one another) so that none should feel proud over the other."

[17] What About Shyness

4180- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was more shy than even a virgin who is still screened; and whenever he disliked anything (the traces of) that would be visible on his face.

4181- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every religion has a (fundamental) morality; and the (fundamental) morality by which Islam is characterized is shyness."

4182- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every religion has a (fundamental) morality; and the (fundamental) morality by which Islam is characterized is shyness."

4183- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people has memorized, from the statements dating back to the early Prophets that "If you do not feel shy (of Allah and of the people), then, (it will be of no care to) do what you like."

4184- It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, shyness is out of faith, and (the people of) faith will be in the Garden; and obscenity is out of harshness, and (the people of) harshness will be in the fire (of Hell)."

4185- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Obscenity ever disfigures anything in which it exists; and shyness ever adorns anything in which it exists."

[18] What About Clemency

4186- It is narrated on the authority of Sahl Ibn Mu'adh Ibn Anas from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has control over his anger, even though he has power to carry it out, Allah Almighty will call him in the presence of all the creatures on the Day of Judgement, to give him the freedom to choose such of beautiful women with big lustrious eyes as he likes."

خَطَبَهُمْ فَقَالَ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَىٰ إِلَيَّ: أَنْ تَوَاضَعُوا حَتَّى لاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ**».

17 ـ بابُ الحَيَاءِ

4180 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُتْبَةَ، مَوْلَى لِأَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ حَيَاءً مِنْ عَذْراءَ فِي خِدْرِهَا. وَكَانَ، إِذَا كَرِهَ شَيْئاً، رُئِيَ ذٰلِكَ فِي وَجْهِهِ.

4181 ـ حدّثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا عِيسٰى بْنُ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ يَحْيَىٰ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِكُلِّ دِينٍ خُلُقاً. وَخُلُقُ الإِسْلاَمِ الْحَيَاءُ**».

4182 ـ حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ. حَدَّثَنَا صَالِحُ بْنُ حَيَّانَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِكُلِّ دِينٍ خُلُقاً. وَإِنَّ خُلُقَ الإِسْلاَمِ الْحَيَاءُ**».

4183 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عُقْبَةَ بْنِ عَمْرٍو، أَبِي مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ الأُولَى: إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ**».

4184 ـ حدّثنا إِسْمَاعِيلُ بْنُ مُوسٰى. حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْحَيَاءُ مِنَ الإِيمَانِ. وَالإِيمَانُ فِي الْجَنَّةِ. وَالْبَذَاءُ مِنَ الْجَفَاءِ. وَالْجَفَاءُ فِي النَّارِ**».

4185 ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا كَانَ الْفُحْشُ فِي شَيْءٍ قَطُّ، إِلاَّ شَانَهُ. وَلاَ كَانَ الْحَيَاءُ فِي شَيْءٍ قَطُّ، إِلاَّ زَانَهُ**».

18 ـ بابُ الحِلْمِ

4186 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ كَظَمَ غَيْظاً، وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ، دَعَاهُ اللَّهُ عَلَى رُؤُوسِ الْخَلاَئِقِ يَوْمَ الْقِيَامَةِ، حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ**».

4187- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We were sitting in the house of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "The delegates of Banu Abd Al-Qais has come to you." None of us had seen that until they came and halted, and then they went to the Messenger of Allah "Allah's blessing and peace be upon him", and Al-Ashajj Al-Asri remained behind (for some time). Later on, he came and descended at a certain place, and made his mount kneel down, and put aside his garment. Then, he went to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Ashajj! You have two good characteristics which Allah loves: both forbearance and deliberateness." He asked: "O Messenger of Allah! Is it something on which I've been created (by nature), or is it something I've acquired?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Well, it is something on which you've been created (by nature)."

4188- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Ashajj Al-Asri: "You have two good characteristics which Allah loves: forbearance and shyness."

4189- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no dosage, more rewardable in the Sight of Allah, than that of anger, which a servant restrains seeking by that the Countenance of Allah."

[19] What About Sadness And Weeping

4190- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I see what you see not, and hear what you hear not. No doubt, the heaven has moaned, and it has the right to moan (on account of the heavy burden it carries), for there is no place (even as small as is sufficient) for four fingers but that there is an angel in it, putting his forehead in prostration before (the Majesty and Glory of) Allah. By Allah! If you know what I know (of Allah's Perfect Power to punish you all once it is His desire to do so), you would laugh little, and weep more, nor will you take pleasure from women on the beds; and rather, you will come out to the courtyards (of your houses), raising your voices in supplication to Allah." By Allah, would that I am a tree to be cut off.

4191- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you

4187 ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا خَالِدُ بْنُ دِينَارٍ الشَّيْبَانِيُّ، عَنْ عُمَارَةَ الْعَبْدِيِّ. حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ؛ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «**أَتَتْكُمْ وُفُودُ عَبْدِ الْقَيْسِ**» وَمَا يَرَى أَحَدٌ فِينَا نَحْنُ كَذٰلِكَ. إِذْ جَاءُوا فَنَزَلُوا. فَأَتَوْا رَسُولَ اللَّهِ ﷺ. وَبَقِيَ الأَشَجُّ الْعَصَرِيُّ. فَجَاءَ بَعْدُ. فَنَزَلَ مَنْزِلاً. فَأَنَاخَ رَاحِلَتَهُ، وَوَضَعَ ثِيَابَهُ جَانِباً. ثُمَّ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**يَا أَشَجُّ إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمَ وَالتُّؤَدَةَ**». قَالَ: يَا رَسُولَ اللَّهِ أَشَيْءٌ جُبِلْتُ عَلَيْهِ، أَمْ شَيْءٌ حَدَثَ لِي؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**بَلْ شَيْءٌ جُبِلْتَ عَلَيْهِ**».

4188 ـ حدّثنا أَبُو إِسْحَاقَ الْهَرَوِيُّ. حَدَّثَنَا الْعَبَّاسُ بْنُ الْفَضْلِ الأَنْصَارِيُّ. حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ. حَدَّثَنَا أَبُو جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِلأَشَجِّ الْعَصَرِيِّ: «**إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمَ وَالْحَيَاءَ**».

4189 ـ حدّثنا زَيْدُ بْنُ أَخْزَمَ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ جُرْعَةٍ أَعْظَمُ أَجْراً عِنْدَ اللَّهِ، مِنْ جُرْعَةِ غَيْظٍ، كَظَمَهَا عَبْدٌ ابْتِغَاءَ وَجْهِ اللَّهِ**».

19 ـ بابُ الحُزْنِ والبُكَاءِ

4190 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ. أَنْبَأَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي أَرَىٰ مَا لاَ تَرَوْنَ، وَأَسْمَعُ مَا لاَ تَسْمَعُونَ. إِنَّ السَّمَاءَ أَطَّتْ وَحَقَّ لَهَا أَنْ تَئِطَّ. مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلاَّ وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِداً لِلَّهِ. وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً. وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ. وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللَّهِ**» وَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ.

4191 ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً**».

know what I know (of Allah's Perfect Power to punish you all once it is His desire to do so), you would laugh little, and weep more."

4192- It is narrated on the authority of Amir Ibn Abdullah Ibn Az-Zubair from his father that he reported that there were but four years between their embracing Islam and the revelation of the following Holy Verse, in which Allah Almighty blames them: "Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors." (Al-Hadid 16)

4193- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not laugh so much, for laughing so much causes the heart to be (to hard to be effected by admonition as if it is) dead."

4194- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: Recite (the Qur'an) to me!" I recited to him from the Surah of Women until when I came to His saying: "How then if We brought from each People a witness, and We brought you as a witness against these People" (41) I looked at him and behold! His eyes were overflowing with tears.

4195- It is narrated on the authority of Al-Bara' that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in a funeral procession, thereupon he sat on the edge of the grave, and started weeping until the dust was wetted by his (tears) and then he said: "O my brothers! It is for the like of this that you should get ready (with your good deeds)!"

4196- It is narrated on the authority of Sa'd Ibn Abu Waqqas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should weep (by way of admonition); and in case you fail to weep, (at least) you should cause yourselves to weep."

4197- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no believing servant, from whose eyes tears come out, even though as little as the head of a fly, and then touches his face, but that Allah Almighty will forbid it to the fire (of Hell)."

4192 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ عَنْ مُوسَى بْنِ يَعْقُوبَ الزَّمْعِيِّ، عَنْ أَبِي حَازِمٍ؛ أَنَّ عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ لَمْ يَكُنْ بَيْنَ إِسْلاَمِهِمْ وَبَيْنَ أَنْ نَزَلَتْ هٰذِهِ الآيَةُ، يُعَاتِبُهُمُ اللَّهُ بِهَا، إِلاَّ أَرْبَعُ سِنِينَ ﴿وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ﴾ [الحديد: 16].

4193 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُكْثِرُوا الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ**».

4194 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «**اقْرَأْ عَلَيَّ**» فَقَرَأْتُ عَلَيْهِ بِسُورَةِ النِّسَاءِ. حَتَّى إِذَا بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ [النساء: 41] فَنَظَرْتُ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَدْمَعَانِ.

4195 ـ **حدّثنا** الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا أَبُو رَجَاءٍ الْخُرَاسَانِيُّ عَنْ مُحَمَّدِ بْنِ مَالِكٍ، عَنِ الْبَرَاءِ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي جِنَازَةٍ. فَجَلَسَ عَلَى شَفِيرِ الْقَبْرِ. فَبَكَىٰ، حَتَّى بَلَّ الثَّرَىٰ. ثُمَّ قَالَ: «**يَا إِخْوَانِي لِمِثْلِ هٰذَا فَأَعِدُّوا**».

4196 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا أَبُو رَافِعٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ السَّائِبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ابْكُوا. فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا**».

4197 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ وَإِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنِي حَمَّادُ بْنُ أَبِي حُمَيْدٍ الزُّرَقِيُّ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ، وَإِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ، مِنْ خَشْيَةِ اللَّهِ، ثُمَّ تُصِيبُ شَيْئاً مِنْ حُرِّ وَجْهِهِ؛ إِلاَّ حَرَّمَهُ اللَّهُ عَلَى النَّارِ**».

[20] Guarding The Deed Strictly

4198- It is narrated on the authority of A'ishah that she said: I said: "O Messenger of Allah! (Does the statement) "And those who dispense their Charity with their hearts full of fear" (Al-Mu'minun 60) refer to such as commits adultery and theft, and drinks the intoxicants?" he said: "No O daughter of Abu Bakr (or daughter of As-Siddiq)! But it refers to such as offers prayer, observes fasts, and gives in charity, even though he is afraid those (deeds) might not be accepted from him (by Allah)."

4199- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, the deeds are like a vessel (of fruits): if its lower part is good, then, its upper part will be good; and if its lower part is bad, then, its upper part will be bad."

4200- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant offers prayer perfectly, whether in public or in secrecy, Allah Almighty will say: "This is truly My servant (for he offers prayer perfectly out of sincerity and faithfulness and not by way of showing off)!"

4201- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do (good) deeds that are within your capacity, and strictly adhere to that, for the deed of anyone of you (alone) will never deliver him (from the fire of Hell)." They said: "And even you O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "And even I, unless Allah comprehends me with His Mercy and Bounty."

[21] What About Showing Off And Seeking For Reputation

4202- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I'm the Most Independent of having partners to be ascribed to Me; so, he, who does a deed for Me, in which He joins anything else, I'm free from it: let it then be for such as he joins (in it)!"

4203- It is narrated on the authority of Abu Sa'd Ibn Abu Fadalah Al-Ansari, and he was one of the companions of the Prophet, that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty gathers the foremost and the last (of creatures) on the Day of Judgement, a Day in which there is no doubt, a Caller will call publicly: "Let such as joined in a deed he made for Allah anything else (with Allah)

20 ـ بابُ التَّوَقِّي عَلَى العَمَلِ

4198 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ الْهَمْدَانِيِّ، عَنْ عَائِشَةَ؛ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ ﴿وَالَّذِينَ يُؤْتُونَ مَا ءَاتَوا وَّقُلُوبُهُمْ وَجِلَةٌ﴾ [المؤمنون: 60] أَهُوَ الَّذِي يَزْنِي وَيَسْرِقُ وَيَشْرَبُ الْخَمْرَ؟ قَالَ: «**لاَ. يَا بِنْتَ أَبِي بَكْرٍ. (أَوْ يَا بِنْتَ الصِّدِّيقِ) وَلٰكِنَّهُ الرَّجُلُ يَصُومُ وَيَتَصَدَّقُ وَيُصَلِّي، وَهُوَ يَخَافُ أَنْ لاَ يُتَقَبَّلَ مِنْهُ**».

4199 ـ **حدّثنا** عُثْمَانُ بْنُ إِسْمَاعِيلَ بْنِ عِمْرَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ. حَدَّثَنِي أَبُو عَبْدِ رَبٍّ؛ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّمَا الأَعْمَالُ كَالْوِعَاءِ. إِذَا طَابَ أَسْفَلُهُ، طَابَ أَعْلاَهُ. وَإِذَا فَسَدَ أَسْفَلُهُ، فَسَدَ أَعْلاَهُ**».

4200 ـ **حدّثنا** كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ عَنْ وَرْقَاءَ بْنِ عُمَرَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ذَكْوَانَ، أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْعَبْدَ إِذَا صَلَّى فِي الْعَلاَنِيَةِ فَأَحْسَنَ، وَصَلَّى فِي السِّرِّ فَأَحْسَنَ ـ قَالَ اللَّهُ عَزَّ وَجَلَّ: هٰذَا عَبْدِي حَقًّا**».

4201 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَىٰ؛ قَالاَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**قَارِبُوا وَسَدِّدُوا. فَإِنَّهُ لَيْسَ أَحَدٌ مِنْكُمْ بِمُنْجِيهِ عَمَلُهُ**». قَالُوا: وَلاَ أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «**وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ**».

21 ـ بابُ الرِّيَاءِ والسُّمْعَةِ

4202 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَغْنَىٰ الشُّرَكَاءِ عَنِ الشِّرْكِ. فَمَنْ عَمِلَ لِي عَمَلاً أَشْرَكَ فِيهِ غَيْرِي، فَأَنَا مِنْهُ بَرِيءٌ. وَهُوَ لِلَّذِي أَشْرَكَ**».

4203 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ، وَإِسْحَاقُ بْنُ مَنْصُورٍ؛ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ. أَنْبَأَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ. أَخْبَرَنِي أَبِي عَنْ زِيَادِ بْنِ مِينَاءَ عَنْ أَبِي سَعْدِ بْنِ أَبِي فَضَالَةَ الأَنْصَارِيِّ، وَكَانَ مِنَ الصَّحَابَةِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا جَمَعَ اللَّهُ الأَوَّلِينَ وَالآخِرِينَ، يَوْمَ الْقِيَامَةِ، لِيَوْمٍ لاَ رَيْبَ فِيهِ، نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ لَهُ لِلَّهِ، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ. فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ**».

ask for its reward (that thing which he joined) other than Allah, for Allah is the Most Independent to have partners (to be joined with Him).""

4204- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and we were discussing (the matter of) Ad-Dajjal of bulged out eye, thereupon he said: "Should I not tell you of that, which I fear for you more than Ad-Dajjal of bulged out eye?" we said: "Yes." He said: "It is the hidden paganism, i.e. that a man would stand up to offer prayer, which he adorns (with good acts) on account of seeing another one looking at him."

4205- It is narrated on the authority of Shaddad Ibn Aws that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What I fear most for my nation is to join things (in worship) with Allah: I do not say that they will worship the sun or the moon, or even an idol, but it is that they do deeds for things other than Allah, and have hidden lust (for women and property, no matter illegal it might be)."

4206- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does a deed in order to be heard of by men, Allah rewards him with what causes him to be heard of by men; and whoever does a deed in order to be seen of men, Allah rewards him with what causes him to be seen of men."

4207- It is narrated on the authority of Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does a deed in order to be seen of men, Allah rewards him with what causes him to be seen of men; and whoever does a deed in order to be heard of by men, Allah rewards him with what causes him to be heard of by men."

[22] What About The Envy

4208- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no envy but in two things: a man whom Allah gives property, and causes him to spend it on what is right; and a man whom Allah gives wisdom, with the help of which he judges (among the people), and in which he instructs them."

4209- It is narrated on the authority of Salim from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no envy but in two things: a man whom Allah gives the Holy Qur'an, with which he stands (and acts upon) during the watches of night

4204 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ نَتَذَاكَرُ الْمَسِيحَ الدَّجَّالَ. فَقَالَ: «**أَلاَ أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَّالِ؟**» قَالَ: قُلْنَا: بَلَىٰ. فَقَالَ: «**الشِّرْكُ الْخَفِيُّ: أَنْ يَقُومَ الرَّجُلُ يُصَلِّي فَيُزَيِّنُ صَلاَتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ**».

4205 ـ **حدّثنا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا رَوَّادُ بْنُ الْجَرَّاحِ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ شَدَّادِ بْنِ أَوْسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَخْوَفَ مَا أَتَخَوَّفُ عَلَى أُمَّتِي الإِشْرَاكُ بِاللَّهِ. أَمَا إِنِّي لَسْتُ أَقُولُ يَعْبُدُونَ شَمْساً وَلاَ قَمَراً وَلاَ وَثَناً. وَلٰكِنْ أَعْمَالاً لِغَيْرِ اللَّهِ، وَشَهْوَةً خَفِيَّةً**».

4206 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ؛ قَالاَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسَىٰ بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ يُسَمِّعْ، يُسَمِّعِ اللَّهُ بِهِ. وَمَنْ يُرَاءِ، يُرَاءِ اللَّهُ بِهِ**».

4207 ـ **حدّثنا** هَارُونُ بْنُ إِسْحَاقَ. حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ جُنْدَبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ يُرَاءِ، يُرَاءِ اللَّهُ بِهِ. وَمَنْ يُسَمِّعْ يُسَمِّعِ اللَّهُ بِهِ**».

22 ـ بابُ الحَسَدِ

4208 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ. وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا**».

4209 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالاَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. وَرَجُلٌ آتَاهُ اللَّهُ مَالاً، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ**».

and day; and a man whom Allah gives property, which he spends (on what is right) during the parts of night and day."

4210- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The envy devours the good deeds, in the same way as the flame eats up the fire wood. The charity plots out the sin in the same way as the water extinguishes the fire. The prayer is the light of the faithful believer; and the fasting acts as a shield from the fire (of Hell)."

[23] What About Transgression

4211- It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no sin, more fitting to cause Allah to hasten on the punishment for such as commits it in the world, let alone whatever punishment He saves for him in the hereafter than the transgression and severing relations with one's kith and kin."

4212- It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (fastest items of) good to result in reward are dutifulness and kindness, and keeping good relations with one's kith and kin; and the fastest (items of) evil to cause punishment are the transgression and severing relations with one's kith and kin."

4213- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Sufficient to a man for evil is to look down upon his Muslim brother."

4214- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has revealed to me that you should behave humbly and modestly (towards one another), and let none of you transgress over another!"

[24] What About The Piety And God-Fearingness

4215- It is narrated on the authority of Atiyyah As-Sa'di, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant will not attain the level of god-fearingness until he leaves that in which there is no harm for fear of falling into that in which there is harm." (i.e. let not him be accustomed to the pleasures and delights, whatsoever lawful lest that would lead him to those which are unlawful).

4210 - **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ وَأَحْمَدُ بْنُ الأَزْهَرِ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عِيسٰى بْنِ أَبِي عِيسٰى الْحَنَّاطِ، عَنْ أَبِي الزِّنَادِ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ، كَمَا تَأْكُلُ النَّارُ الْحَطَبَ. وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ، كَمَا يُطْفِىءُ الْمَاءُ النَّارَ. وَالصَّلاَةُ نُورُ الْمُؤْمِنِ. وَالصِّيَامُ جُنَّةٌ مِنَ النَّارِ**».

23 - بابُ البَغْيِ

4211 - **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَابْنُ عُلَيَّةَ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللَّهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الآخِرَةِ، مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ**».

4212 - **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا صَالِحُ بْنُ مُوسٰى عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَسْرَعُ الْخَيْرِ ثَوَاباً، الْبِرُّ وَصِلَةُ الرَّحِمِ. وَأَسْرَعُ الشَّرِّ عُقُوبَةً، الْبَغْيُ وَقَطِيعَةُ الرَّحِمِ**».

4213 - **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدٍ الْمَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى بَنِي عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**حَسْبُ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ**».

4214 - **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا عَمْرُو بْنُ الْحٰرِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ أَوْحَىٰ إِلَيَّ: أَنْ تَوَاضَعُوا. وَلاَ يَبْغِي بَعْضُكُمْ عَلَى بَعْضٍ**».

24 - بابُ الوَرَعِ والتَّقْوَى

4215 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا أَبُو عَقِيلٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ. حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ وَعَطِيَّةُ بْنُ قَيْسٍ عَنْ عَطِيَّةَ السَّعْدِيِّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ، حَتَّى يَدَعَ مَا لاَ بَأْسَ بِهِ، حَذَراً لِمَا بِهِ الْبَأْسُ**».

4216- It is narrated on the authority of Abdullah Ibn Amr that he said: It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "Which among the people is the best?" he said: "Everyone of clean heart and true speech." They said: "As to the one of true speech, we know him: what then about the one of clean heart?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who is god-fearing, pure, in whose (heart) there is no sin, nor transgression, nor resentment, nor envy."

4217- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah! Be god-fearing so that you would become the best worshipper among the people; and be well-satisfied (with whatever you receive) so that you would become the most thankful (to Allah) among the people; and love for the people the same as you love for yourself, so that you would become a faithful believer; and be a good neighbour to such as living in your neighbourhood so that you would become a (good) Muslim; and do not laugh so much, for laughing so much causes the heart to be (as hard as if it is) dead."

4218- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no mind much better than that which disposes (and arranges the affairs); nor is there piety much better than that which leads one to desist (from what is forbidden); nor is there honour much better than the good manners."

4219- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The honour (among the people) results from the property; and the generosity (in the Sight of Allah) is the god-fearingness."

4220- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, I know a (Holy) statement, and if the people act upon it, it will be sufficient for them (in both the world and the hereafter)." They asked: "O Messenger of Allah! Which statement is it?" he said: "(Allah's saying) "And for those who fear Allah, He (ever) prepares a way out."" (At-Talaq 2)

[25] What About The Good Praise

4221- It is narrated on the authority of Abu Bakr Ibn Abu Zuhair Ath-Thaqafi from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us at Nabawah in Ta'if

4216 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ. حَدَّثَنَا مُغِيثُ بْنُ سُمَيٍّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «**كُلُّ مَخْمُومِ الْقَلْبِ، صَدُوقِ اللِّسَانِ**». قَالُوا: صَدُوقُ اللِّسَانِ، نَعْرِفُهُ. فَمَا مَخْمُومُ الْقَلْبِ؟ قَالَ: «**هُوَ التَّقِيُّ النَّقِيُّ. لاَ إِثْمَ فِيهِ وَلاَ بَغْيَ وَلاَ غِلَّ وَلاَ حَسَدَ**».

4217 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي رَجَاءٍ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا أَبَا هُرَيْرَةَ كُنْ وَرِعاً، تَكُنْ أَعْبَدَ النَّاسِ. وَكُنْ قَنِعاً، تَكُنْ أَشْكَرَ النَّاسِ. وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ، تَكُنْ مُؤْمِناً. وَأَحْسِنْ جِوَارَ مَنْ جَاوَرَكَ، تَكُنْ مُسْلِماً. وَأَقِلَّ الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ**».

4218 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ رُمْحٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنِ الْمَاضِي بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ عَقْلَ كَالتَّدْبِيرِ. وَلاَ وَرَعَ كَالْكَفِّ. وَلاَ حَسَبَ كَحُسْنِ الْخُلُقِ**».

4219 ـ **حدّثنا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْحَسَبُ الْمَالُ. وَالْكَرَمُ التَّقْوَىٰ**».

4220 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ أَبِي السَّلِيلِ ضُرَيْبِ بْنِ نُفَيْرٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي لأَعْرِفُ كَلِمَةً**» وَقَالَ عُثْمَانُ: «**آيَةً لَوْ أَخَذَ النَّاسُ كُلُّهُمْ بِهَا، لَكَفَتْهُمْ**» قَالُوا: يَا رَسُولَ اللَّهِ أَيَّةُ آيَةٍ؟ قَالَ: ﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾ [الطلاق: 2].

25 ـ بابُ الثَّنَاءِ الحَسَنِ

4221 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أُمَيَّةَ بْنِ صَفْوَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي زُهَيْرٍ الثَّقَفِيِّ، عَنْ أَبِيهِ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ بِالنَّبَاوَةِ أَوِ الْبَنَاوَةِ (قَالَ: وَالنَّبَاوَةُ مِنَ الطَّائِفِ) قَالَ:

saying: "You are about to be able to know (and distinguish) the inhabitants of the Garden from the denizens of the fire (of Hell)." They asked: "By which thing are we able to distinguish them) O Messenger of Allah?" he said: "By the commendation (you give to the good ones among them) and the condemnation (you give to the evil ones among them): no doubt, you are Allah's witnesses over one another (on earth)."

4222- It is narrated on the authority of Kulthum Al-Khuza'i that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! How do I know that I've done well if I really have done well, and that I've done evil if I really have done evil?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If your neighbours say that you have done well, you really have done well; and if they say that you have done evil, you really have done evil."

4223- It is narrated on the authority of Abdullah that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "How do I know that I've done well, and that I've done evil?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear your neighbours saying that you have done well, you really have done well; and if you hear them saying that you have done evil, you really have done evil."

4224- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Such as of) the inhabitants of the Garden is the one whose ears Allah fills with the people's commendation of him and he is hearing that (during his lifetime); and (such as of) the denizens of the fire is the one, whose ears Allah fills with the people's condemnation of him, and he is hearing (during his lifetime)."

4225- It is narrated on the authority of Abu Dharr that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "What about such as does a deed therewith he seeks (the Countenance of) Allah, and even though the people love him for it?" on that he said: "That is the glad tidings the faithful believers receives in advance (in the world)."

4226- It is narrated on the authority of Abu Hurairah that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I do a deed (in secrecy), but it comes to be known publicly, and this might appeal me (since it motivates others to copy it)."

«**يُوشِكُ أَنْ تَعْرِفُوا أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ**». قَالُوا: بِمَ ذٰاكَ؟ يَا رَسُولَ اللّٰهِ! قَالَ: «**بِالثَّنَاءِ الْحَسَنِ وَالثَّنَاءِ السَّيِّـىءِ. أَنْتُمْ شُهَدَاءُ اللّٰهِ، بَعْضُكُمْ عَلَى بَعْضٍ**».

4222 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ كُلْثُومٍ الْخُزَاعِيِّ؛ قَالَ: أَتَىٰ النَّبِيَّ ﷺ رَجُلٌ. فَقَالَ: يَا رَسُولَ اللّٰهِ! كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ، أَنِّي قَدْ أَحْسَنْتُ. وَإِذَا أَسَأْتُ، أَنِّي قَدْ أَسَأْتُ؟ فَقَالَ رَسُولُ اللّٰهِ ﷺ: «**إِذَا قَالَ جِيرَانُكَ: قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ. وَإِذَا قَالُوا: إِنَّكَ قَدْ أَسَأْتَ، فَقَدْ أَسَأْتَ**».

4223 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَـىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللّٰهِ؛ قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللّٰهِ ﷺ: كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ وَإِذَا أَسَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «**إِذَا سَمِعْتَ جِيرَانَكَ يَقُولُونَ: أَنْ قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ. وَإِذَا سَمِعْتَهُمْ يَقُولُونَ: قَدْ أَسَأْتَ، فَقَدْ أَسَأْتَ**».

4224 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَـىٰ وَزَيْدُ بْنُ أَخْزَمَ، قَالاَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا أَبُو هِلاَلٍ. حَدَّثَنَا عُقْبَةُ بْنُ أَبِي ثُبَيْتٍ عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «**أَهْلُ الْجَنَّةِ مَنْ مَلأَ اللّٰهُ أُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ خَيْراً، وَهُوَ يَسْمَعُ. وَأَهْلُ النَّارِ مَنْ مَلأَ أُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ شَرًّا، وَهُوَ يَسْمَعُ**».

4225 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَعْمَلُ الْعَمَلَ لِلّٰهِ، فَيُحِبُّهُ النَّاسُ عَلَيْهِ؟ قَالَ: «**ذٰلِكَ عَاجِلُ بُشْرَىٰ الْمُؤْمِنِ**».

4226 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا سَعِيدُ بْنُ سِنَانٍ، أَبُو سِنَانٍ الشَّيْبَانِيُّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللّٰهِ إِنِّي أَعْمَلُ الْعَمَلَ، فَيُطَّلَعُ عَلَيْهِ، فَيُعْجِبُنِي؟ قَالَ: «**لَكَ أَجْرَانِ: أَجْرُ السِّرِّ وَأَجْرُ الْعَلاَنِيَةِ**».

On that he said: "You will receive a double reward: that of (doing it in) secrecy and that of (its becoming known in) public."

[26] What About The Intention

4227- It is narrated on the authority of Umar Ibn Al-Khattab that he said while addressing the people: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (rewards of the) deeds depend upon the intentions. In this way, one has only what he intends. So, he, who immigrated to Allah and his Messenger, would have his immigration be to Allah and his Messenger; and he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have his emigration be only to what he left for."

4228- It is narrated on the authority of Abu Kabshah Al-Anmari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of (the people of) this nation is like the example of four persons: a man whom Allah gives both property and knowledge, upon which he acts in his property, which he spends on what is right; and a man whom Allah gives knowledge but He gives him no property, thereupon he says: "Had I been given the like of what so and so had been given, surely, I would have done in it (the property) the same as he does."" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both are equal in the reward; and a man whom Allah gives property, but He gives him no knowledge, and he misuses his property, which he spends on what is wrong; and a man whom Allah gives neither knowledge nor property, thereupon he says: "Had I been given the like of what so and so had been given, surely, I would have done in it (the property) the same as he does."" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both are equal in the sin."

(...) The same is narrated on the authority of Ibn Abu Kabshah from his father from the Messenger of Allah "Allah's blessing and peace be upon him", trough another chain of transmitters.

4229- It is narrated on the authority of Abu Hurairah that he said: "Surely, the people will be raised from dead according to their real intentions."

4230- It is narrated on the authority of Jabir that he said: "Verily, the people will be mustered (in the hereafter) according to their real intentions."

26 ـ بابُ النِّيَّةِ

4227 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالاَ: أَنْبَأَنَا يَحْيَىٰ بْنُ سَعِيدٍ؛ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ التَّيْمِيَّ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ؛ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ، وَهُوَ يَخْطُبُ النَّاسَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ. وَلِكُلِّ امْرِىءٍ مَا نَوَىٰ. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ. وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ**».

4228 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي كَبْشَةَ الأَنْمَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَثَلُ هٰذِهِ الأُمَّةِ كَمَثَلِ أَرْبَعَةِ نَفَرٍ: رَجُلٌ آتَاهُ اللَّهُ مَالاً وَعِلْماً. فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ، يُنْفِقُهُ فِي حَقِّهِ. وَرَجُلٌ آتَاهُ اللَّهُ عِلْماً وَلَمْ يُؤْتِهِ مَالاً. فَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هٰذَا، عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ**». قَالَ رَسُولُ اللَّهِ ﷺ: «**فَهُمَا فِي الأَجْرِ سَوَاءٌ. وَرَجُلٌ آتَاهُ اللَّهُ مَالاً وَلَمْ يُؤْتِهِ عِلْماً. فَهُوَ يَخْبِطُ فِي مَالِهِ، يُنْفِقُهُ فِي غَيْرِ حَقِّهِ. وَرَجُلٌ لَمْ يُؤْتِهِ اللَّهُ عِلْماً وَلاَ مَالاً. فَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هٰذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ**» قَالَ رَسُولُ اللَّهِ ﷺ: «**فَهُمَا فِي الْوِزْرِ سَوَاءٌ**».

حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ الْمَرْوَزِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ (مُعَمَّرٌ) عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ أَبِي كَبْشَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُفَضَّلٍ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ أَبِي كَبْشَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

4229 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ وَمُحَمَّدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا يُبْعَثُ النَّاسُ عَلَى نِيَّاتِهِمْ**».

4230 ـ **حدّثنا** زُهَيْرُ بْنُ مُحَمَّدٍ. أَنْبَأَنَا زَكَرِيَّا بْنُ عَدِيٍّ. أَنْبَأَنَا شَرِيكٌ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُحْشَرُ النَّاسُ عَلَى نِيَّاتِهِمْ**».

[27] What About The Hope And The Appointed Term

4231- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" drew a square, in the middle of which he drew a line, and many lines on both its sides, and a further line extending from the square, and then he asked: "Do you know what is that?" they said: "Allah and His Messenger have much more knowledge." On that he said: "This middle line is the man,, and those lines on both its sides are the different states and ailments which snatch him from all sides: if anyone fails to affect him, the other will surely afflict him; and the square line acts as the appointed term surrounding him; and the outside line acts as the hope (he has for having as long life as it could be)."

4232- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is mankind, and this is his appointed term near his nape." He then stretched his hand in front of his nape and said: "How far then his hope is!"

4233- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The heart of the old one remains (as strongly willing as that of) a young man in love for two things: the love for a long life, and the love for much property."

4234- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mankind becomes very old, even though two of his characteristics remain young: his eagerness to have as much property (as it could be), and his yearning for having long life."

4235- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If mankind has two valleys of gold, he will have a desire for a third to be added to them, and nothing barring dust fills his inside; and Allah turns in repentance to such as turns in repentance to Him."

4236- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The average of lifetime of (the majority of the people of) my nation is between sixty and seventy; and only a few among them could go beyond that (scale)."

[28] Doing The Deeds Regularly

4237- It is narrated on the authority of Umm Salamah that she said: By Him Who has taken away the soul of the Messenger of Allah "Allah's

27 ـ بابُ الأَمَلِ والأَجَلِ

4231 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا سُفْيَانُ. حَدَّثَنِي أَبِي عَنْ أَبِي يَعْلَىٰ، عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ خَطَّ خَطّاً مُرَبَّعاً. وَخَطّاً وَسَطَ الْخَطِّ الْمُرَبَّعِ. وَخُطُوطاً إِلَى جَانِبِ الْخَطِّ الَّذِي وَسَطَ الْخَطِّ الْمُرَبَّعِ. وَخَطّاً خَارِجاً مِنَ الْخَطِّ الْمُرَبَّعِ. فَقَالَ: «**أَتَدْرُونَ مَا هٰذَا؟**» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «**هٰذَا الإِنْسَانُ الْخَطُّ الأَوْسَطُ. وَهٰذِهِ الْخُطُوطُ إِلَى جَنْبِهِ الأَعْرَاضُ تَنْهَشُهُ (أَوْ تَنْهَسُهُ) مِنْ كُلِّ مَكَانٍ. فَإِنْ أَخْطَأَهُ هٰذَا، أَصَابَهُ هٰذَا. وَالْخَطُّ الْمُرَبَّعُ الأَجَلُ الْمُحِيطُ. وَالْخَطُّ الْخَارِجُ الأَمَلُ**».

4232 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ؛ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**هٰذَا ابْنُ آدَمَ، وَهٰذَا أَجَلُهُ، عِنْدَ قَفَاهُ**» وَبَسَطَ يَدَهُ أَمَامَهُ. ثُمَّ قَالَ: «**وَثَمَّ أَمَلُهُ**».

4233 ـ **حدّثنا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**قَلْبُ الشَّيْخِ شَابٌّ فِي حُبِّ اثْنَتَيْنِ: فِي حُبِّ الْحَيَاةِ وَكَثْرَةِ الْمَالِ**».

4234 ـ **حدّثنا** بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَهْرَمُ ابْنُ آدَمَ وَيَشِبُّ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَى الْمَالِ، وَالْحِرْصُ عَلَى الْعُمُرِ**».

4235 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَوْ أَنَّ لابْنِ آدَمَ وَادِيَيْنِ مِنْ مَالٍ، لأَحَبَّ أَنْ يَكُونَ مَعَهُمَا ثَالِثٌ. وَلاَ يَمْلأُ نَفْسَهُ إِلاَّ التُّرَابُ. وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ**».

4236 ـ **حدّثنا** الْحَسَنُ بْنُ عَرَفَةَ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ. وَأَقَلُّهُمْ مَنْ يَجُوزُ ذٰلِكَ**».

28 ـ بابُ المُدَاوَمَةِ عَلَى العَمَلِ

4237 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: وَالَّذِي ذَهَبَ بِنَفْسِهِ ﷺ، مَا مَاتَ حَتَّى كَانَ أَكْثَرُ صَلاَتِهِ وَهُوَ جَالِسٌ. وَكَانَ أَحَبَّ الأَعْمَالِ إِلَيْهِ، الْعَمَلُ الصَّالِحُ الَّذِي يَدُومُ عَلَيْهِ الْعَبْدُ، وَإِنْ كَانَ يَسِيراً.

blessing and peace be upon him", he did not die before he offered the greatest portion of his prayers as sitting; and the good deed was the dearest to him, which a servant would do regularly, whatsoever little.

4238- It is narrated on the authority of A'ishah that she said: There was a woman with me when the Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and asked: "Who is she?" I said: "She is so and so: she does not sleep (at night) on account of her (long standing for supererogatory) prayers, in which she celebrates (the Praises of) Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep silent (of praising her)! Do the deeds which are within your capacity (without overtaxing yourself): by Allah, Allah does not get tired (of giving rewards) but (surely) you will get tired (of doing deeds)." She further said: The (deed of) religion that was the dearest to him was that which one would do regularly.

4239- It is narrated on the authority of Hanzalah Al-Katib At-Tamimi Al-Usaidi that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him", and we made a mention of both the Garden and the fire, (and the assurance of our faith in became present to us) that we seemed as we had seen them with certainty. Then, I stood up and came to my wife and children, and I went on laughing and playing (with them); and when I remembered the very state in which we were (with the Messenger of Allah "Allah's blessing and peace be upon him") I got up and came out, thereupon I met Abu Bakr and said to him: "I've proved hypocrite! I've proved hypocrite!" Abu Bakr said: "We all do that (which you've done, in which there is no hypocrisy." Then, Hanzalah went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that, thereupon he said: "O Hanzalah! Had you remained in the very state in which you are when you are sitting with me, surely, the angels would have shaken hands with you on your beds or on your ways. O Hanzalah! Keep yourselves for an hour (in the presence of the assurance of both Garden and Hell), and another hour (in the state of absence of that)!"

4240- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do the deeds that are within your capacity, for the best deed is that done regularly, no matter little it might be."

4241- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was offering prayer on a rock, and then, he continued his way towards Mecca, and remained for a long time before he turned away

4238 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَتْ عِنْدِي امْرَأَةٌ. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ. فَقَالَ: «**مَنْ هٰذِهِ؟**» قُلْتُ: فُلاَنَةُ. لاَ تَنَامُ (تَذْكُرُ مِنْ صَلاَتِهَا) فَقَالَ النَّبِيُّ ﷺ: «**مَهْ. عَلَيْكُم بِمَا تُطِيقُونَ. فَوَاللَّهِ لاَ يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا**» قَالَتْ: وَكَانَ أَحَبَّ الدِّينَ إِلَيْهِ الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ.

4239 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ حَنْظَلَةَ الْكَاتِبِ التَّمِيمِيِّ الأُسَيِّدِيِّ؛ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَذَكَرْنَا الْجَنَّةَ وَالنَّارَ، حَتَّى كَأَنَّا رَأْيَ الْعَيْنِ. فَقُمْتُ إِلَى أَهْلِي وَوَلَدِي. فَضَحِكْتُ وَلَعِبْتُ. قَالَ: فَذَكَرْتُ الَّذِي كُنَّا فِيهِ. فَخَرَجْتُ، فَلَقِيتُ أَبَا بَكْرٍ، فَقُلْتُ: نَافَقْتُ، نَافَقْتُ. فَقَالَ أَبُو بَكْرٍ: إِنَّا لَنَفْعَلُهُ. فَذَهَبَ حَنْظَلَةُ فَذَكَرَهُ لِلنَّبِيِّ ﷺ. فَقَالَ: «**يَا حَنْظَلَةُ لَوْ كُنْتُمْ كَمَا تَكُونُونَ عِنْدِي، لَصَافَحَتْكُمُ الْمَلاَئِكَةُ عَلَى فُرُشِكُمْ (أَوْ عَلَى طُرُقِكُمْ) يَا حَنْظَلَةُ سَاعَةٌ وَسَاعَةٌ**».

4240 ـ حدّثنا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الأَعْرَجُ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ. فَإِنَّ خَيْرَ الْعَمَلِ أَدْوَمُهُ، وَإِنْ قَلَّ**».

4241 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ الأَشْعَرِيُّ عَنْ عِيسَى بْنِ جَارِيَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ يُصَلِّي عَلَى صَخْرَةٍ. فَأَتَى نَاحِيَةَ مَكَّةَ. فَمَكَثَ مَلِيًّا، ثُمَّ انْصَرَفَ. فَوَجَدَ الرَّجُلَ يُصَلِّي عَلَى حَالِهِ. فَقَامَ فَجَمَعَ يَدَيْهِ ثُمَّ قَالَ: «**يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالْقَصْدِ**» ثَلاَثاً «**فَإِنَّ اللَّهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا**».

and came back to find the man still praying on the same state. On that he gathered both his hands and said: "O people! Be moderate (thrice): verily, Allah does not get tired (of giving rewards) but (surely) you will get tired (of doing deeds)."

[29] What About The Sins

4242- It is narrated on the authority of Abdullah that he said: We said: "O Messenger of Allah! Shall we be reckoned for whatever (sins) we did during the pre-Islamic period of ignorance?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever does well in Islam will not be reckoned for whatever (sins) he did during the pre-Islamic period of ignorance; and whoever does evil will be reckoned for whatever (sins he did) earlier and later."

4243- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! Beware of committing even the slightest sins for there is (an angel) assigned by Allah to (write them and) ask for (the punishment of) them."

4244- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the faithful believer commits a sin, it turns to be a black point in his heart: if he repents, desist (from committing sins) and asks for (Allah's) forgiveness, his heart will be polished; and if he keeps committing more (sins), it will grow more, and this is the stain, which Allah Almighty mentions in His Book: "By no means! But on their hearts is the stain of the (ill) which they do!"" (Al-Mutaffifin 14)

4245- It is narrated on the authority of Thawban that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I know people from amongst my nation, who will come on the Day of Judgement, with good deeds as much as the mountains of Tihamah, seemingly white, but Allah Almighty will turn them into dust scattered about." Thawban said: "O Messenger of Allah! Describe them to us! Show them to us lest we might be among them even though we know not." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "They are your brothers, from amongst your nation, and they take their portion of (standing for supererogatory prayers at) night as you do. But they are a people, of such a habit as if they find themselves alone with Allah's taboos, they will violate them."

29 ـ بابُ ذِكْرِ الذُّنُوبِ

4242 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا وَكِيعٌ وَأَبِي عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ أَنُؤَاخَذُ بِمَا كُنَّا نَعْمَلُ فِي الْجَاهِلِيَّةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَحْسَنَ فِي الإِسْلاَمِ، لَمْ يُؤَاخَذْ بِمَا كَانَ فِي الْجَاهِلِيَّةِ. وَمَنْ أَسَاءَ، أُخِذَ بِالأَوَّلِ وَالآخِرِ»**.

4243 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنِي سَعِيدُ بْنُ مُسْلِمِ بْنِ بَانَكَ؛ قَالَ: سَمِعْتُ عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ يَقُولُ: حَدَّثَنِي عَوْفُ بْنُ الْحٰرِثِ عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«يَا عَائِشَةُ إِيَّاكِ وَمُحَقَّرَاتِ الأَعْمَالِ. فَإِنَّ لَهَا مِنَ اللَّهِ طَالِباً»**.

4244 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ وَالْوَلِيدُ بْنُ مُسْلِمٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ الْمُؤْمِنَ، إِذَا أَذْنَبَ، كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ. فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ، صُقِلَ قَلْبُهُ. فَإِنْ زَادَ زَادَتْ. فَذٰلِكَ الرَّانُ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ** ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾» [المطففين: 14].

4245 ـ حدّثنا عِيسٰى بْنُ يُونُسَ الرَّمْلِيُّ. حَدَّثَنَا عُقْبَةُ بْنُ عَلْقَمَةَ بْنِ خَدِيجٍ الْمَعَافِرِيُّ عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ، عَنْ أَبِي عَامِرٍ الأَلْهَانِيِّ عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: **«لأَعْلَمَنَّ أَقْوَاماً مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ، بِيضاً. فَيَجْعَلُهَا اللَّهُ عَزَّ وَجَلَّ هَبَاءً مَنْثُوراً»**. قَالَ ثَوْبَانُ: يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا، جَلِّهِمْ لَنَا، أَنْ لاَ نَكُونَ مِنْهُمْ وَنَحْنُ لاَ نَعْلَمُ. قَالَ: **«أَمَا إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ. وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ. وَلٰكِنَّهُمْ أَقْوَامٌ، إِذَا خَلَوْا بِمَحَارِمِ اللَّهِ، انْتَهَكُوهَا»**.

4246- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which thing is much ready to lead one to enter the Garden?" he said: "Both god-fearingness and good manners." He was further asked: "Which thing is much more ready to lead one to enter the fire (of Hell)?" he said: "Both the hollow things, the mouth and the private parts."

[30] What About The Repentance

4247- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah rejoices at the repentance shown by anyone of you much more than he does at his lost thing once he finds it."

4248- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you do mistakes and your mistakes become as much as to reach the sky, and then you turn to Allah in repentance, surely, He will turn to you in forgiveness."

4249- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah is more joyful of the repentance of His servant than one who loses his mount in the desert, and he goes in search for it but he fails to find it, and thus, he wraps himself in his garment (in expectation for death in his place); and such being the case, he hears the footsteps of his mount wherever he loses it, thereupon he lifts the garment from his face and behold! It is his mount."

4250- It is narrated on the authority of Abu Ubaidah Ibn Abdullah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as repents from a sin (sincerely and faithfully, with the intention not to return to it once again) becomes (as free from sins) as one who is sinless."

4251- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All mankind ever commit mistakes, and the best among the sinful are the ever-repentants."

4252- It is narrated on the authority of Ibn Ma'qil that he said: I visited Abdullah in the company of my father, and heard him having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, showing regret (in sigh for sins) is out of repentance." My father asked him: Did you really hear that from the Messenger of Allah "Allah's blessing and peace be upon him"? He answered in the affirmative.

4246 ـ **حدثنا** هَارُونُ بْنُ إِسْحَاقَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ وَعَمِّهِ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ: مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ قَالَ: «**التَّقْوَىٰ وَحُسْنُ الْخُلُقِ**» وَسُئِلَ مَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟ قَالَ: «**الأَجْوَفَانِ: الْفَمُ وَالْفَرْجُ**».

30 ـ بَابُ ذِكْرِ التَّوْبَةِ

4247 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْهُ بِضَالَّتِهِ إِذَا وَجَدَهَا**».

4248 ـ **حدثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ الْمَدِينِيُّ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَوْ أَخْطَأْتُمْ حَتَّى تَبْلُغَ خَطَايَاكُمُ السَّمَاءَ، ثُمَّ تُبْتُمْ، لَتَابَ عَلَيْكُمْ**».

4249 ـ **حدثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا أَبِي عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ بِفَلاَةٍ مِنَ الأَرْضِ، فَالْتَمَسَهَا. حَتَّى إِذَا أَعْيَـى، تَسَجَّى بِثَوْبِهِ. فَبَيْنَا هُوَ كَذٰلِكَ إِذْ سَمِعَ وَجْبَةَ الرَّاحِلَةِ حَيْثُ فَقَدَهَا. فَكَشَفَ الثَّوْبَ عَنْ وَجْهِهِ، فَإِذَا هُوَ بِرَاحِلَتِهِ**».

4250 ـ **حدثنا** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ. حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ. حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ؛ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**التَّائِبُ مِنَ الذَّنْبِ، كَمَنْ لاَ ذَنْبَ لَهُ**».

4251 ـ **حدثنا** أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا عَلِيُّ بْنُ مَسْعَدَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ بَنِي آدَمَ خَطَّاءٌ. وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ**».

4252 ـ **حدثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، عَنِ ابْنِ مَعْقِلٍ؛ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى عَبْدِ اللَّهِ، فَسَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**النَّدَمُ تَوْبَةٌ**» فَقَالَ لَهُ أَبِي: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «**النَّدَمُ تَوْبَةٌ**»؟ قَالَ: نَعَمْ.

4253- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah keeps accepting the repentance of a servant as long as he has not gargled (as a portent of death)."

4254- It is narrated on the authority of Ibn Mas'ud that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and mentioned that he had a kiss from a woman (who was unlawful for him), and asked for expiation for it, but he gave no reply to him until Allah Almighty revealed: "And establish regular Prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)." (Hud 114) on that the man asked: "O Messenger of Allah! Is this (commandment) for me in particular?" He said: "It is applicable to such of my nation as acts upon it."

4255- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "A man used to do sinful deeds, and when death came to him, he said to his sons: "After my death, burn me and then crush me, and scatter the powder in the sea, for by Allah, if Allah has control over me, He will give me such a punishment as He has never given to anyone else." When he died, his sons did accordingly. Allah ordered the earth saying: "Collect what you hold of his particles." It did so, and behold! There he was (the man) standing. Allah asked him: "What made you do what you did?" He replied: "O my Lord! I was afraid of You (or for fear of You)." So Allah forgave him."

4256- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth." Az-Zuhri said: So that none would put his trust (in anyone other than Allah) nor to lose hope (for Allah's Mercy).

4257- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah, Exalted and Blessed be He says: "O My servants! All of you are sinful except such as I've forgiven. So, ask for My Forgiveness, so that I would forgive for you; and whoever among you knows I have power to forgive him, and he asks for My Forgiveness by My Power, surely, I will forgive for him. All of you are vulnerable to go astray, except the one whom I guide to the right path. Ask for the right guidance from Me so that I should

4253 ـ حدّثنا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ. أَنْبأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ**».

4254 ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ. حَدَّثَنَا الْمُعْتَمِرُ. سَمِعْتُ أَبِي. حَدَّثَنَا أَبُو عُثْمَانَ عَنِ ابْنِ مَسْعُودٍ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ. فَذَكَرَ أَنَّهُ أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً. فَجَعَلَ يَسْأَلُ عَنْ كَفَّارَتِهَا. فَلَمْ يَقُلْ لَهُ شَيْئاً. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿**وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ ذَٰلِكَ ذِكۡرَىٰ لِلذَّٰكِرِينَ**﴾ [هود: 114] فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ أَلِي هٰذِهِ؟ فَقَالَ: «**هِيَ لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي**».

4255 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبأَنَا مَعْمَرٌ؛ قَالَ: قَالَ الزُّهْرِيُّ: أَلاَ أُحَدِّثُكَ بِحَدِيثَيْنِ عَجِيبَيْنِ؟ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ. فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَىٰ بَنِيهِ فَقَالَ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ ذَرُّونِي فِي الرِّيحِ، فِي الْبَحْرِ. فَوَاللَّهِ لَئِنْ قَدَرَ عَلَيَّ رَبِّي لَيُعَذِّبُنِي عَذَاباً مَا عَذَّبَهُ أَحَداً. قَالَ: فَفَعَلُوا بِهِ ذٰلِكَ. فَقَالَ لِلأَرْضِ: أَدِّي مَا أَخَذْتِ. فَإِذَا هُوَ قَائِمٌ. فَقَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ قَالَ: خَشْيَتُكَ (أَوْ مَخَافَتُكَ) يَا رَبِّ فَغَفَرَ لَهُ، لِذٰلِكَ**».

4256 ـ قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**دَخَلَتِ امْرَأَةٌ النَّارَ، فِي هِرَّةٍ رَبَطَتْهَا. فَلاَ هِيَ أَطْعَمَتْهَا وَلاَ هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ حَتَّى مَاتَتْ**».

قَالَ الزُّهْرِيُّ: لِئَلاَّ يَتَّكِلَ رَجُلٌ، وَلاَ يَيْأَسَ رَجُلٌ.

4257 ـ حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُوسَىٰ بْنِ الْمُسَيَّبِ الثَّقَفِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: يَا عِبَادِي كُلُّكُمْ مُذْنِبٌ إِلاَّ مَنْ عَافَيْتُ. فَسَلُونِي الْمَغْفِرَةَ فَأَغْفِرَ لَكُمْ. وَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفَرَنِي بِقُدْرَتِي غَفَرْتُ لَهُ. وَكُلُّكُمْ ضَالٌّ إِلاَّ مَنْ هَدَيْتُ. فَسَلُونِي الْهُدَى**

direct you to the right path. All of you are in need except the one whom I make independent. Ask Me for sustenance, so that I would provide you with sustenance. If the first and the last amongst you, the living and the dead amongst you, and the wet and dry amongst you become God-conscious like the heart of a single person of you, nothing even (as little) as a mosquito's wing would add to My Power; and if they unanimously become the most wicked like the heart of a single person, that would decrease nothing even (as little) as a mosquito's wing from My Power. If the living and dead amongst you, the first and the last amongst you and the wet and dry amongst you gather to ask Me and I bestow upon everyone whatever he asks for, that would in no way, cause any loss to Me but even as (what might be caused by) such as comes upon the edge of the ocean and dips a needle into it and then draws it. That's because I'm the Most Generous, Full of Majesty, and My Giving is achieved by the help of words, that if I intend to do anything, I just say to it "Be" and it is."

[31] What About Death And Getting Ready For It

4258- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mention the destroyer of pleasures, i.e. death, so often!"

4259- It is narrated on the authority of Ibn Umar that he said: I was with the Messenger of Allah "Allah's blessing and peace be upon him" when a man came and saluted the Messenger of Allah "Allah's blessing and peace be upon him" with peace. Then, he asked him: "O Messenger of Allah! Who is the best amongst the faithful believers?" he said: "He, who has the best manners among them." He further asked: "Who among the faithful believers is the most intelligent?" he said: "He, who mentions death most among them, and is the best amongst them to get ready for the afterlife: such are the most intelligent ones."

4260- It is narrated on the authority of Abu Ya'li: Shaddad Ibn Aws that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The intelligent one is him, who puts himself to humiliation (in religious service), and works for (the life) after death; and the powerless one is him who makes his self follow all of its own lusts and then expects for (both mercy and forgiveness of) Allah."

4261- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered upon a young man during his death agonies, thereupon he asked him: "How are you?" he said: "O Messenger of Allah! I expect for (both forgiveness and mercy of)

أَهْدِكُمْ. وَكُلُّكُمْ فَقِيرٌ إِلاَّ مَنْ أَغْنَيْتُ. فَسَلُونِي أَرْزُقْكُمْ. وَلَوْ أَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمُ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَتْقَىٰ عَبْدٍ مِنْ عِبَادِي ـ لَمْ يَزِدْ فِي مُلْكِي جَنَاحُ بَعُوضَةٍ. وَلَوِ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَشْقَىٰ عَبْدٍ مِنْ عِبَادِي ـ لَمْ يَنْقُصْ مِنْ مُلْكِي جَنَاحُ بَعُوضَةٍ. وَلَوْ أَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمُ اجْتَمَعُوا، فَسَأَلَ كُلُّ سَائِلٍ مِنْهُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ ـ مَا نَقَصَ مِنْ مُلْكِي إِلاَّ كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِشَفَةِ الْبَحْرِ، فَغَمَسَ فِيهَا إِبْرَةً ثُمَّ نَزَعَهَا. ذٰلِكَ بِأَنِّي جَوَادٌ مَاجِدٌ. عَطَائِي كَلاَمٌ. إِذَا أَرَدْتُ شَيْئاً، فَإِنَّمَا أَقُولُ لَهُ: كُنْ فَيَكُونُ».

31 ـ بابُ ذِكْرِ المَوْتِ والاسْتِعْدَادِ لَهُ

4258 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ**» يَعْنِي الْمَوْتَ.

4259 ـ **حدّثنا** الزُّبَيْرُ بْنُ بَكَّارٍ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنَا نَافِعُ بْنُ عَبْدِ اللَّهِ عَنْ فَرْوَةَ بْنِ قَيْسٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ. فَجَاءَهُ رَجُلٌ مِنَ الأَنْصَارِ. فَسَلَّمَ عَلَى النَّبِيِّ ﷺ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: «**أَحْسَنُهُمْ خُلُقاً**» قَالَ: فَأَيُّ الْمُؤْمِنِينَ أَكْيَسُ؟ قَالَ: «**أَكْثَرُهُمْ لِلْمَوْتِ ذِكْراً، وَأَحْسَنُهُمْ لِمَا بَعْدَهُ اسْتِعْدَاداً. أُولٰئِكَ الأَكْيَاسُ**».

4260 ـ **حدّثنا** هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ. حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ أَبِي يَعْلَىٰ شَدَّادِ بْنِ أَوْسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْكَيِّسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ. وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، ثُمَّ تَمَنَّى عَلَى اللَّهِ**».

4261 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْحَكَمِ بْنِ أَبِي زِيَادٍ. حَدَّثَنَا سَيَّارٌ. حَدَّثَنَا جَعْفَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى شَابٍّ، وَهُوَ فِي الْمَوْتِ. فَقَالَ: «**كَيْفَ تَجِدُكَ؟**» قَالَ: أَرْجُو اللَّهَ يَا رَسُولَ اللَّهِ وَأَخَافُ ذُنُوبِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ، فِي مِثْلِ هٰذَا الْمَوْطِنِ، إِلاَّ أَعْطَاهُ اللَّهُ مَا يَرْجُو، وَآمَنَهُ مِمَّا يَخَافُ**».

Allah, and fear my sins (for myself)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both never gather in the heart of a servant in such a state (of death agonies) but that Allah gives him what he expects for, and secures him from what he fears."

4262- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(When death befalls the would-be) dead person, the angels approach him: if he is a good man, they will say: "Get out, O good soul which was in a good body! Come out as praiseworthy, and have the good news of (receiving) rest and satisfaction, and (meeting) the Lord Who is not angry (with you)!" they will continue saying so to it until it comes out, with which they will ascend to the heaven, and ask for the gates (of the heaven) to be opened. They (the gatekeepers of the heaven) will ask about it, and it will be said: "It is (the soul of) so and so." It will be said: "Welcome to the good soul which was in a good body! Enter as praiseworthy, and have the glad news of (receiving) rest and satisfaction and (meeting) the Lord Who is not angry (with you)!" they (the gatekeepers of the succeeding heavens) will continue saying so to it until it reaches the place where there is Allah Almighty. But if he is an evil man, they will say: "Come out O evil soul which was in an evil body! Come out as blameworthy, and have glad tidings of (tasting) boiling water and burning fire, and pairs like of it!" they will continue saying so to it until it comes out, with which they will ascend to the heaven, and ask for the gates (of the heaven) to be opened. They (the gatekeepers of the heaven) will ask about it, and it will be said: "It is (the soul of) so and so." It will be said: "No welcome to you, O evil soul which was in an evil body! Return back as blameworthy, since the gates of the heaven will not be opened for you!" thus, it will be sent down from the heaven until it reaches the grave."

4263- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the appointed term of anyone of you comes to an end in a territory, to which his need causes him to go, and he then reaches the farthest point of his foot traces (decreed for him by Allah), his soul will be taken up by Allah Almighty; and on the Day of Judgement, the earth will say: "O Lord! This is what You've deposited on trust with me.""

4264- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him." It was said: "O Messenger of

4262 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمَيِّتُ تَحْضُرُهُ الْمَلاَئِكَةُ. فَإِذَا كَانَ الرَّجُلُ صَالِحاً، قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ. اخْرُجِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ. فَلاَ يَزَالُ يُقَالُ لَهَا، حَتَّى تَخْرُجَ. ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ. فَيُفْتَحُ لَهَا. فَيُقَالُ: مَنْ هٰذَا؟ فَيَقُولُونَ فُلاَنٌ. فَيُقَالُ: مَرْحَباً بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ. ادْخُلِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ. فَلاَ يَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتَّى يُنْتَهَىٰ بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ عَزَّ وَجَلَّ. وَإِذَا كَانَ الرَّجُلُ السُّوءُ قَالَ: اخْرُجِي أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ. اخْرُجِي ذَمِيمَةً، وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقٍ. وَآخَرَ مِنْ شَكْلِهِ أَزْوَاجٌ. فَلاَ يَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتَّى تَخْرُجَ. ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ. فَلاَ يُفْتَحُ لَهَا. فَيُقَالُ: مَنْ هٰذَا؟ فَيُقَالُ: فُلاَنٌ. فَيُقَالُ: لاَ مَرْحَباً بِالنَّفْسِ الْخَبِيثَةِ، كَانَتْ فِي الْجَسَدِ الْخَبِيثِ. ارْجِعِي ذَمِيمَةً. فَإِنَّهَا لاَ تُفْتَحُ لَكِ أَبْوَابُ السَّمَاءِ. فَيُرْسَلُ بِهَا مِنَ السَّمَاءِ، ثُمَّ تَصِيرُ إِلَى الْقَبْرِ**».

4263 ـ **حدّثنا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ وَعُمَرُ بْنُ شَبَّةَ بْنِ عَبِيدَةَ؛ قَالاَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ. أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا كَانَ أَجَلُ أَحَدِكُمْ بِأَرْضٍ، أَوْثَبَتْهُ إِلَيْهَا الْحَاجَةُ، فَإِذَا بَلَغَ أَقْصَىٰ أَثَرِهِ، قَبَضَهُ اللَّهُ سُبْحَانَهُ. فَتَقُولُ الأَرْضُ، يَوْمَ الْقِيَامَةِ: رَبِّ هٰذَا مَا اسْتَوْدَعْتَنِي**».

4264 ـ **حدّثنا** يَحْيَىٰ بْنُ خَلَفٍ، أَبُو سَلَمَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ**».

Allah! Is the dislike of meeting Allah implied in the dislike of facing death? No doubt, all of us dislike death." On that he said: "No (it is not applicable to that). At the time of death, if one is given the glad tidings of Allah's Mercy and Forgiveness, he will love to meet Allah, and then Allah will love to meet him; and if he receives the news of Allah's Punishment, he will dislike to meet Allah, and then Allah will dislike to meet him."

4265- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you hope for death just on account of a harm that befalls him! But if it is necessary for him to have such a hope, let him say: "O Allah! Cause me to live as long as life is good for me, and cause me to die if death is good for me!""

[32] What About The Grave

4266- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "Between the two blowing of the trumpet there will be forty." The people said: "O Abu Hurairah! Forty days?" I refused to reply. They said: "Forty years?" I refused to reply and added: "Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body."

4267- It is narrated on the authority of Hani, the freed slave of Uthman Ibn Affan that he said: Whenever Uthman stood at a grave, he would go on weeping so much that his beard would be wetted (with tears). It was said to him: "When you mention the Garden and the fire, you do not weep, but you always weep from that (standing at the grave)!" he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The grave is the first station of the hereafter: if one is delivered from it, what is beyond it is easier than it, and if he is not delivered from it, what is beyond it is more difficult than it." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "I've never seen anything but that the grave is more grievous than it."

4268- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the dead comes into the grave, the good man will be made to sit in his grave without being frightened nor scared, and then asked: "In which (religion) have you been?" he will say: "I've been in Islam." It will be said: "What (do you know) about that man (who has been sent to you)?" he will say: "He is Muhammad, the Messenger of Allah "Allah's blessing and peace be

فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ كَرَاهِيَةُ لِقَاءِ اللَّهِ فِي كَرَاهِيَةِ لِقَاءِ الْمَوْتِ. فَكُلُّنَا يَكْرَهُ الْمَوْتَ. قَالَ: «**لاَ. إِنَّمَا ذٰاكَ عِنْدَ مَوْتِهِ. إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَمَغْفِرَتِهِ، أَحَبَّ لِقَاءَ اللَّهِ. فَأَحَبَّ اللَّهُ لِقَاءَهُ. وَإِذَا بُشِّرَ بِعَذَابِ اللَّهِ، كَرِهَ لِقَاءَ اللَّهِ. وَكَرِهَ اللَّهُ لِقَاءَهُ**».

4265 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسٰى. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كَانَ لاَ بُدَّ مُتَمَنِّياً الْمَوْتَ، فَلْيَقُلِ: اللَّهُمَّ أَحْيِنِي، مَا كَانَتِ الْحَيَاةُ خَيْراً لِي، وَتَوَفَّنِي، إِذَا كَانَتِ الْوَفَاةُ خَيْراً لِي**».

32 ـ بابُ ذِكْرِ القَبْرِ والبِلَى

4266 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ شَيْءٌ مِنَ الإِنْسَانِ إِلاَّ يَبْلَىٰ. إِلاَّ عَظْماً وَاحِداً وَهُوَ عَجْبُ الذَّنَبِ. وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ**».

4267 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْحَاقَ. حَدَّثَنِي يَحْيَىٰ بْنُ مَعِينٍ. حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ عَبْدِ اللَّهِ بْنِ بَحِيرٍ، عَنْ هَانِىءٍ، مَوْلَىٰ عُثْمَانَ؛ قَالَ: كَانَ عُثْمَانُ بْنُ عَفَّانَ، إِذَا وَقَفَ عَلَى قَبْرٍ، يَبْكِي. حَتَّى يَبُلَّ لِحْيَتَهُ. فَقِيلَ لَهُ: تَذْكُرُ الْجَنَّةَ وَالنَّارَ، وَلاَ تَبْكِي. وَتَبْكِي مِنْ هٰذَا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ الْقَبْرَ أَوَّلُ مَنَازِلِ الآخِرَةِ. فَإِنْ نَجَا مِنْهُ، فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ. وَإِنْ لَمْ يَنْجُ مِنْهُ، فَمَا بَعْدَهُ أَشَدُّ مِنْهُ**» قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا رَأَيْتُ مَنْظَراً قَطُّ إِلاَّ وَالْقَبْرُ أَفْظَعُ مِنْهُ**».

4268 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ الْمَيِّتَ يَصِيرُ إِلَى الْقَبْرِ. فَيُجْلَسُ الرَّجُلُ الصَّالِحُ فِي قَبْرِهِ، غَيْرَ فَزِعٍ وَلاَ مَشْعُوفٍ. ثُمَّ يُقَالُ لَهُ: فِيمَ كُنْتَ؟ فَيَقُولُ: كُنْتُ فِي الإِسْلاَمِ. فَيُقَالُ لَهُ: مَا هٰذَا**

upon him", who has brought us the clear evidences from Allah, and we have trusted him." It will be said: "Have you seen Allah?" he will say: "It is not befitting for anyone to see Allah (in the world)." An opening will be made to him leading to the fire (of Hell), at which he will look, with its different parts destroying each other, and it will be said to him: "Look at that from which Allah has delivered you!" then, another opening will be made for him leading to the Garden, and he will see its affluence, and what it contains, and it will be said to him: "This is your seat (in the Garden)." It will be said to him: "You've been on certainty (of faith), on which you died, and on which you will be resurrected Allah Willing." On the other hand, the wicked evil one will be made to sit in his grave as frightened and scared, and it will be said to him: "In which (religion) have you been?" he will say: "I do not know." It will be said to him: "What (do you know) about that man (who has been sent to you)?" he will say: "I heard the people saying something (pertaining to him), and then I said the same." An opening will be made for him leading to the Garden, and he will see its affluence and what it contains, and then it will be said to him: "See that from which Allah has diverted you!" an opening will be made for him leading to the fire, at which he will look, with its different parts destroying each other, and it will be said to him: "This is your seat (in the fire of Hell): on suspicion you have been, on which you died, and on which you will be resurrected Allah Willing.""

4269- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Allah's saying) "Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter" (Abraham 27) was revealed in connection with the punishment of the grave: it will be said to him: "Who is your Lord?" he will say: "My Lord is Allah, and my Prophet is Muhammad." This is the significance of His saying: "Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter.""

4270- It is narrated on the authority of Ibn Omar that the Messenger of Allah"Allah blessing and peace be upon him " said : when someone dies, he will be shown his seat (in Garden or in Hell), and will be informed that this is your seat until the Judment Day.

4271- It is narrated on the authority of Abd-Ar-Rahman Ibn Ka'b Al-Ansari from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the soul of the faithful believer will be (in the form of) a bird, having its sustenance from the trees of the Garden until it will return to his body on the Day he will be resurrected."

الرَّجُلُ؟ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَاهُ. فَيُقَالُ لَهُ: هَلْ رَأَيْتَ اللَّهَ؟ فَيَقُولُ: مَا يَنْبَغِي لِأَحَدٍ أَنْ يَرَىٰ اللَّهَ فَيُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ النَّارِ. فَيَنْظُرُ إِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضاً. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا وَقَاكَ اللَّهُ. ثُمَّ يُفْرَجُ لَهُ قِبَلَ الْجَنَّةِ. فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا. فَيُقَالُ لَهُ: هٰذَا مَقْعَدُكَ. وَيُقَالُ لَهُ: عَلَى الْيَقِينِ كُنْتَ، وَعَلَيْهِ مُتَّ، وعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ. وَيُجْلَسُ الرَّجُلُ السُّوءُ فِي قَبْرِهِ فَزِعاً مَشْعُوفاً. فَيُقَالُ لَهُ: فِيمَ كُنْتَ؟ فَيَقُولُ: لاَ أَدْرِي. فَيُقَالُ لَهُ: مَا هٰذَا الرَّجُلُ؟ فَيَقُولُ: سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلاً فَقُلْتُهُ. فَيُفْرَجُ لَهُ قِبَلَ الْجَنَّةِ. فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا صَرَفَ اللَّهُ عَنْكَ. ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ النَّارِ، فَيَنْظُرُ إِلَيْهَا، يَحْطِمُ بَعْضُهَا بَعْضاً. فَيُقَالُ لَهُ: هٰذَا مَقْعَدُكَ، عَلَى الشَّكِّ كُنْتَ، وَعَلَيْهِ مُتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ تَعَالَى».

4269 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ﴾ [إبراهيم: 27] (قَالَ): «**نَزَلَتْ فِي عَذَابِ الْقَبْرِ. يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، وَنَبِيِّي مُحَمَّدٌ. فَذٰلِكَ قَوْلُهُ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾**» [إبراهيم: 27].

4270 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَى مَقْعَدِهِ بِالْغَدَاةِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَمِنْ أَهْلِ الْجَنَّةِ. وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَمِنْ أَهْلِ النَّارِ. يُقَالُ: هٰذَا مَقْعَدُكَ حَتَّى تُبْعَثَ يَوْمَ الْقِيَامَةِ**».

4271 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبٍ الأَنْصَارِيِّ؛ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلَقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَ إِلَى جَسَدِهِ يَوْمَ يُبْعَثُ**».

4272- It is narrated on the authority of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dead (is made to) enter the grave, the sun is made to appear at (the time of) its setting, thereupon he sits and wipes his eyes and says: "Let me offer prayer!""

[33] What About The Resurrection

4273- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the two holders of the trumpet have two horns in their hands, gazing their sights in expectation for the time when they will be ordered (to sound it)."

4274- It is narrated on the authority of Abu Hurairah that he said: A man from amongst the Jews in the market said loudly: "By Him, Who has favoured Moses above all the people!" a man from amongst the Ansar raised his hand and slapped him, saying: "Do you say that and (Muhammad) the Messenger of Allah "Allah's blessing and peace be upon him" is living among us?" a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "Allah Almighty says: "The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!" (Az-Zumar 68) I will be the first to raise his head and behold! There will be Moses catching hold of one of the sides of the Throne! I do not know whether he will raise his head before me, or he will be of such as exempted by Allah Almighty. On the other hand, whoever says that I'm better than Jonah, son of Matta, has told a lie."

4275- It is narrated on the authority of Ibn Umar: I heard the Messenger of Allah "Allah's blessing and peace be upon him" while being on the pulpit having said: "(Allah) the Compeller will take up His heavens and earths with His Right Hand", then he drew his hand, and went on holding and spreading it, (and resumed) "saying: "I'm the Compeller! I'm the King: where are the compellers? Where are the supreme ones?" then, the Messenger of Allah "Allah's blessing and peace be upon him" inclined to his right and to his both, and I saw the pulpit moving from its lower portion, to the extent that I said (to myself): "Would it collapse with the Messenger of Allah "Allah's blessing and peace be upon him"?"

4276- It is narrated on the authority of A'ishah that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How will the people be mustered on the Day of Judgement?" he said: "As barefooted and naked." I said: "And this will apply also to women?" he answered in the affirmative, thereupon he said:

4272 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ حَفْصٍ الأُبُلِّيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا دَخَلَ الْمَيِّتُ الْقَبْرَ مُثِّلَتِ الشَّمْسُ عِنْدَ غُرُوبِهَا. فَيَجْلِسُ يَمْسَحُ عَيْنَيْهِ وَيَقُولُ: دَعُونِي أُصَلِّي**».

33 ـ بابُ ذِكْرِ البَعْثِ

4273 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ حَجَّاجٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ صَاحِبَيِ الصُّورِ بِأَيْدِيهِمَا (أَوْ فِي أَيْدِيهِمَا) قَرْنَانِ. يُلَاحِظَانِ النَّظَرَ مَتَى يُؤْمَرَانِ**».

4274 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ، بِسُوقِ الْمَدِينَةِ: وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَى الْبَشَرِ فَرَفَعَ رَجُلٌ مِنَ الأَنْصَارِ يَدَهُ فَلَطَمَهُ. قَالَ: تَقُولُ هٰذَا؟ وَفِينَا رَسُولُ اللَّهِ ﷺ؟ فَذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «**قَالَ اللَّهُ عَزَّ وَجَلَّ** ﴿وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ﴾ [الزمر: 68] **فَأَكُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ. فَإِذَا أَنَا بِمُوسَىٰ آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ. فَلاَ أَدْرِي أَرَفَعَ رَأْسَهُ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَثْنَىٰ اللَّهُ عَزَّ وَجَلَّ. وَمَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، فَقَدْ كَذَبَ**».

4275 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: «**يَأْخُذُ الْجَبَّارُ سَمَوَاتِهِ وَأَرَضِيهِ بِيَدِهِ (وَقَبَضَ يَدَهُ، فَجَعَلَ يَقْبِضُهَا وَيَبْسُطُهَا) ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ. أَنَا الْمَلِكُ. أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ**» قَالَ: وَيَتَمَايَلُ رَسُولُ اللَّهِ ﷺ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ حَتَّى إِنِّي لأَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللَّهِ ﷺ؟

4276 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ، قَالَ: قَالَتْ عَائِشَةُ، قُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ؟ قَالَ: «**حُفَاةً، عُرَاةً**» قُلْتُ: وَالنِّسَاءُ؟ قَالَ: «**وَالنِّسَاءُ**» قُلْتُ: يَا رَسُولَ اللَّهِ فَمَا يُسْتَحْيَىٰ؟ قَالَ: «**يَا عَائِشَةُ الأَمْرُ أَهَمُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ**».

"Will they not feel shy?" on that he said: "O A'ishah! The (seriousness of the) matter will divert them from being concerned with that."

4277- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will have three displays (before Allah) on the Day of Judgement: (in the first) two of them, there will be much more arguments and excuses (offered by the sinful), and in the third, the documents (of deeds) will fly towards the hands (of the people), and some of them will receive theirs with their right (hands) and others with their left (hands)."

4278- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the following statement: "On the Day the people will stand forth to the Lord of the worlds": "Anyone of them will stand, sunk in his sweat up to the middle of his ears."

4279- It is narrated on the authority of A'ishah that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "On the Day the earth will be changed into another earth, and so will the heavens be: where will the people be?" he said: "On the path (over the Hell)."

4280- It is narrated on the authority of Abu Sa'id that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The bridge will be placed over the (fire of) Hell, on thorneys like that of Sa'dan, on which the people will pass: some will cross peacefully and safely, some having a portion of their skin crusted, others will cross but they will remain in custody, and others will be turned over their heads in it (the fire)."

4281- It is narrated on the authority of Hafsah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I hope that none of those who has attended (the holy battle of) Badr and Al-Hudaibiyah will enter the fire Allah Willing." I said: "O Messenger of Allah! Is it not that Allah Almighty says: "Not one of you but will pass over it: this is, with your Lord, a Decree which must be accomplished"?" (Mary 71) on that he said: "Did you not hear Him saying after it: "But We shall save those who guarded against evil, and We shall leave the wrongdoers therein, (humbled) to their knees"?"

[34] The Merits Of Muhammad's Nation "Peace Be Upon Him"

4282- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You

4277 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ عَلِيِّ بْنِ رِفَاعَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلاثَ عَرَضَاتٍ. فَأَمَّا عَرْضَتَانِ، فَجِدَالٌ وَمَعَاذِيرُ. وَأَمَّا الثَّالِثَةُ، فَعِنْدَ ذٰلِكَ تَطِيرُ الصُّحُفُ فِي الأَيْدِي. فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ**».

4278 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ وَأَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ﴾ [المطففين: 6] قَالَ: «**يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ**».

4279 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ ﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ﴾ [إبراهيم: 48] فَأَيْنَ تَكُونُ النَّاسُ يَوْمَئِذٍ؟ قَالَ: «**عَلَى الصِّرَاطِ**».

4280 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ الْمُغِيرَةِ عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ عَبْدِ بْنِ الْعُتْوَارِيِّ، أَحَدِ بَنِي لَيْثٍ؛ قَالَ: (وَكَانَ فِي حَجْرِ أَبِي سَعِيدٍ) قَالَ: سَمِعْتُهُ (يَعْنِي أَبَا سَعِيدٍ) يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**يُوضَعُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ. عَلَى حَسَكٍ كَحَسَكِ السَّعْدَانِ. ثُمَّ يَسْتَجِيزُ النَّاسُ. فَنَاجٍ مُسَلَّمٌ وَمَخْدُوجٌ بِهِ. ثُمَّ نَاجٍ وَمُحْتَبَسٌ بِهِ. وَمَنْكُوسٌ فِيهَا**».

4281 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ، عَنْ أُمِّ مُبَشِّرٍ، عَنْ حَفْصَةَ؛ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «**إِنِّي لأَرْجُو أَلاَّ يَدْخُلَ النَّارَ أَحَدٌ، إِنْ شَاءَ اللَّهُ تَعَالَى، مِمَّنْ شَهِدَ بَدْراً وَالْحُدَيْبِيَةَ**» قَالَتْ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَيْسَ قَدْ قَالَ اللَّهُ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا﴾ [مريم: 71] قَالَ: «**أَلَمْ تَسْمَعِيهِ يَقُولُ**: ﴿ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا﴾» [مريم: 72].

34 ـ بابُ صِفَةِ أُمَّةِ مُحَمَّدٍ ﷺ

4282 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ. سِيمَاءُ أُمَّتِي، لَيْسَ لأَحَدٍ غَيْرِهَا**».

will come upon me (in the hereafter) as white, with (your hands and feet) bright on account of the ablution; and this (characteristic) is unique only to my nation, and not to anyone else."

4283- It is narrated on the authority of Abdullah that he said: We were sitting in a tent with the Messenger of Allah "Allah's blessing and peace be upon him" when he said to us: "Are you pleased to constitute one-fourth the inhabitants of the Garden?" we said: "It is not bad." He then said: "Are you pleased to constitute one-third the inhabitants of the Garden?" we said: "Yes." He further said: "By Him in Whose Hand is my soul! I expect you will constitute half the inhabitants of the Garden; and that's because none but a Muslim soul will enter the Garden; and you are (in number) as compared with the pagans (from the other nations) but like a white hair in the skin of a black ox, or like a black hair in the skin of a red ox."

4284- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A prophet will come (on the Day of Judgement) with only two (followers from amongst his nation); and a Prophet will come with three (followers from amongst his nation), or more or less than that, thereupon he will be asked: "Have you conveyed (Allah's Message) to your people?" he will answer in the affirmative. His people will be called and asked: "Has this (Prophet) conveyed to you (Allah's Message)?" they will answer in the negative. It will be said to him: "Who could then bear witness to you?" he will say: "Muhammad and his nation." The nation of Muhammad will be called, and it will be said to them: "Has that (man) conveyed (Allah's Message) to his people?" they will answer in the affirmative. It will be said to them: "How did you come to know that?" they will say: "Our Prophet told us of the fact that all the Messengers had conveyed (Allah's Message) to their peoples; and we trusted him." This is the significance of Allah's saying: "Thus have We made of you an Ummah justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves." (Al-Baqarah 143)

4285- It is narrated on the authority of Rifa'ah Al-Juhani that he said: We returned from journey with the Messenger of Allah "Allah's blessing and peace be upon him", and he said: "By Him in Whose Hand is the soul of Muhammad! There is no servant, who believes (in Allah) and does (deeds) perfectly but that he will be admitted to the Garden; and I hope they (the believers from the other nations) will not enter it (the Garden) until you

4283 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي قُبَّةٍ. فَقَالَ: «**أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟**» قُلْنَا: بَلَىٰ. قَالَ: «**أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟**» قُلْنَا: نَعَمْ. قَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ. وَذٰلِكَ أَنَّ الْجَنَّةَ لاَ يَدْخُلُهَا أَلاَّ نَفْسٌ مُسْلِمَةٌ. وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلاَّ كَالشَّعَرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ. أَوْ كَالشَّعَرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ**».

4284 ـ حدّثنا أَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَجِيءُ النَّبِيُّ وَمَعَهُ الرَّجُلاَنِ. وَيَجِيءُ النَّبِيُّ وَمَعَهُ الثَّلاَثَةُ. وَأَكْثَرُ مِنْ ذٰلِكَ وَأَقَلُّ. فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ؟ فَيَقُولُ: نَعَمْ. فَيُدْعَىٰ قَوْمُهُ، فَيُقَالُ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: لاَ. فَيُقَالُ: مَنْ شَهِدَ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ. فَتُدْعَىٰ أُمَّةُ مُحَمَّدٍ فَيُقَالُ: هَلْ بَلَّغَ هٰذَا؟ فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: وَمَا عِلْمُكُمْ بِذٰلِكَ؟ فَيَقُولُونَ: أَخْبَرَنَا نَبِيُّنَا بِذٰلِكَ أَنَّ الرُّسُلَ قَدْ بَلَّغُوا، فَصَدَّقْنَاهُ. قَالَ: فَذٰلِكُمْ قَوْلُهُ تَعَالَى: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾**» [البقرة: 143].

4285 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ الْجُهَنِيِّ؛ قَالَ: صَدَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «**وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ عَبْدٍ يُؤْمِنُ ثُمَّ يُسَدِّدُ إِلاَّ سُلِكَ بِهِ فِي الْجَنَّةِ. وَأَرْجُو أَلاَّ يَدْخُلُوهَا حَتَّى تَبَوَّأُوا أَنْتُمْ، وَمَنْ صَلَحَ مِنْ ذَرَارِيِّكُمْ، مَسَاكِنَ فِي الْجَنَّةِ. وَلَقَدْ وَعَدَنِي رَبِّي، عَزَّ وَجَلَّ، أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفاً بِغَيْرِ حِسَابٍ**».

and the righteous among your offspring will have dwelling places in the Garden. Allah Almighty promised me to admit from my nation seventy thousand with no reckoning."

4286- It is narrated on the authority of Abu Umamah Al-Bahili that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "My Lord promised me to admit the Garden seventy thousand from my nation, with no reckoning nor punishment they will receive, with every thousand, there will be further seventy thousand, in addition to three handfuls of the handfuls of my Lord Almighty."

4287- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, we (Muslims) will be the conclusion of seventy nations, and we will be the last and the best of them all."

4288- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "You (Muslims) have been the completion of seventy nations, and you are the best and most honoured among them all in the Sight of Allah."

4289- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The inhabitants of the Garden will be of one hundred and twenty rows, eighty of which (i.e. two-thirds) will be from this (Muslim) nation, and forty from the other nations."

4290- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We are the last nation (in the world), and the first to be reckoned (on the Day of Judgement). It will be said: "Where is the unlettered nation and their Prophet?" thus, we will be the last (in the world) and the foremost (to be reckoned in the hereafter)."

4291- It is narrated on the authority of Abu Burdah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah will gather all of the creatures (on the Day of Judgement), the nation of Muhammad will be given permission to fall in prostration, and they will fall in long prostration, after which it will be said to them: "Raise your heads! We have made (the like of) your number (from the other nations) your ransom from the fire (of Hell)."

4286 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ الأَلْهَانِيُّ؛ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**وَعَدَنِي رَبِّي سُبْحَانَهُ أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفاً. لاَ حِسَابَ عَلَيْهِمْ وَلاَ عَذَابَ. مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفاً. وَثَلاَثُ حَثَيَاتٍ مِنْ حَثَيَاتِ رَبِّي، عَزَّ وَجَلَّ**».

4287 ـ **حدّثنا** عِيسَىٰ بْنُ مُحَمَّدِ بْنِ النَّحَّاسِ الرَّمْلِيُّ، وَأَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ؛ قَالاَ: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنِ ابْنِ شَوْذَبٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نُكْمِلُ، يَوْمَ الْقِيَامَةِ، سَبْعِينَ أُمَّةً. نَحْنُ آخِرُهَا، وَخَيْرُهَا**».

4288 ـ **حدّثنا** مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّكُمْ وَفَّيْتُمْ سَبْعِينَ أُمَّةً. أَنْتُمْ خَيْرُهَا، وَأَكْرَمُهَا عَلَى اللَّهِ**».

4289 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ. حَدَّثَنَا حُسَيْنُ بْنُ حَفْصٍ الأَصْبَهَانِيُّ. حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةُ صَفٍّ. ثَمَانُونَ مِنْ هٰذِهِ الأُمَّةِ، وَأَرْبَعُونَ مِنْ سَائِرِ الأُمَمِ**».

4290 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو سَلَمَةَ حَمَّادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**نَحْنُ آخِرُ الأُمَمِ، وَأَوَّلُ مَنْ يُحَاسَبُ. يُقَالُ: أَيْنَ الأُمَّةُ الأُمِّيَّةُ وَنَبِيُّهَا؟ فَنَحْنُ الآخِرُونَ الأَوَّلُونَ**».

4291 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ أَبِي الْمُسَاوِرِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا جَمَعَ اللَّهُ الْخَلاَئِقَ يَوْمَ الْقِيَامَةِ، أُذِنَ لِأُمَّةِ مُحَمَّدٍ فِي السُّجُودِ. فَيَسْجُدُونَ لَهُ طَوِيلاً. ثُمَّ يُقَالُ: ارْفَعُوا رُؤُوسَكُمْ. قَدْ جَعَلْنَا عِدَّتَكُمْ فِدَاءَكُمْ مِنَ النَّارِ**».

4292- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Allah's) Mercy will be bestowed on this nation as far as its punishment is concerned: when it will be the Day of Judgement, one from amongst the pagans will be raised to one from amongst the Muslims, to whom it will be said: "This is your ransom from the fire (of Hell)." (i.e. Allah will give the faithful believer the seat of the pagan in the Garden, as well as He will give the pagan the seat the faithful believer would have taken in the fire had Allah not guided him to the true faith).

[35] Allah's Mercy That Is Expected On The Day Of Judgement.

4293- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy is of one hundred (parts) one of which He has distributed among all of His creatures, therewith they are merciful to each other, show kindness and sympathy towards each other, and with which a wild animal treats its baby with affection; and He has kept with Him ninety-nine (parts of) Mercy, which He will bestow upon His servants on the Day of Judgement."

4294- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day Allah Almighty created both the heavens and the earth, He created one hundred (parts of) mercy, one of which He assigned to the (inhabitants of the) earth, therewith a mother is merciful to her babe, and the animals and birds are affectionate towards each other; and He kept (with Him) ninety-nine (parts of) mercy to the Day of Judgement. When it will be the Day of Judgement, Allah will complete those (ninety-nine parts) with this (part of) mercy (to one hundred)."

4295- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty created the whole creation, He enjoined upon Himself (in the Preserved Tablet) that "My Mercy always overpowers My Anger.""

4296- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon me and I was riding a donkey, thereupon he asked me: "O Mu'adh! Do you know what Allah's Right upon his servants is, and what the servants' right upon Allah is?" I said: "Allah and His Messenger know best." On that the Messenger of Allah "Allah's blessing and peace be upon

4292 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ هٰذِهِ الأُمَّةَ مَرْحُومَةٌ. عَذَابُهَا بِأَيْدِيهَا. فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، دُفِعَ إِلَى كُلِّ رَجُلٍ مِنَ الْمُسْلِمِينَ رَجُلٌ مِنَ الْمُشْرِكِينَ. فَيُقَالُ: هٰذَا فِدَاؤُكَ مِنَ النَّارِ**».

35 ـ بابُ ما يُرْجَى مِنْ رَحْمَةِ الله يَوْمَ الْقِيَامَةِ

4293 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ. قَسَمَ مِنْهَا رَحْمَةً بَيْنَ جَمِيعِ الْخَلَائِقِ. فَبِهَا يَتَرَاحَمُونَ. وَبِهَا يَتَعَاطَفُونَ. وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى أَوْلَادِهَا. وَأَخَّرَ تِسْعَةً وَتِسْعِينَ رَحْمَةً. يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ**».

4294 ـ **حدّثنا** أَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَلَقَ اللَّهُ، عَزَّ وَجَلَّ، يَوْمَ خَلَقَ السَّمٰوَاتِ وَالأَرْضَ، مِائَةَ رَحْمَةٍ. فَجَعَلَ فِي الأَرْضِ مِنْهَا رَحْمَةً. فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا. وَالْبَهَائِمُ، بَعْضُهَا عَلَى بَعْضٍ، والطَّيْرُ. وَأَخَّرَ تِسْعَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ. فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَكْمَلَهَا اللَّهُ بِهٰذِهِ الرَّحْمَةِ**».

4295 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ، عَزَّ وَجَلَّ، لَمَّا خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي**».

4296 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا عَلَى حِمَارٍ. فَقَالَ: «**يَا مُعَاذُ هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟**» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «**فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ**

him" said: "Allah's Right upon the servants is that they should worship him and not to join anything with Him (in service); and the servants' right upon Allah is that if they do so, He will not punish them."

4297- It is narrated on the authority of Ibn Umar that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in a holy battle, thereupon he came upon a people, whom he asked about their identity, and they said: "We are the Muslims." There was a woman throwing (fire wood and sticks in) her oven, and she had her babe with her: whenever the heat of the oven escalated, she would move away with him from it. She went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Are you Allah's Messenger?" he answered in the affirmative. She said: "Let my father and mother be sacrificed for you! Is not Allah the Most Merciful of those who are merciful?" he answered in the affirmative. She asked: "Is not Allah more merciful towards His servants that a mother towards her babe?" he answered in the affirmative. She said: "Then, a mother never throws hr babe in the fire!" on that the Messenger of Allah "Allah's blessing and peace be upon him" turned over and went on weeping, and then he raised his head and said to her: "Allah does not punish from amongst His servants but the wicked defiant rebel, who renounces allegiance to Allah, and rejects to bear testimony to the fact that there is no god (to be worshipped) but Allah."

4298- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None but a wicked will enter the fire (of Hell)." It was said: "O Messenger of Allah! Who is the wicked?" he said: "It is he, who never does a deed which leads to his obedience to Allah Almighty, nor does he leave a deed which leads to his disobedience to Him."

4299- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" recited the following Holy Statement: "He is the Lord of Righteousness, and the Lord of Forgiveness" (Al-Muddaththir 56), and then he said: Allah Almighty says: "I'm most fitting to be feared in the sense that no god should be joined with Me (in worship); and whoever fears (Me and safeguards himself against My Punishment), and does not join any god with Me (in worship), I'm most ready to forgive for him."

(...) It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to the statement "He is the Lord of Righteousness, and the Lord of Forgiveness": Your Lord

أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئاً. وَحَقُّ الْعِبَادِ عَلَى اللَّهِ، إِذَا فَعَلُوا ذٰلِكَ، أَنْ لاَ يُعَذِّبَهُمْ».

4297 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَعْيَنَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَىٰ الشَّيْبَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ حَفْصٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ غَزَوَاتِهِ. فَمَرَّ بِقَوْمٍ. فَقَالَ: «**مَنِ الْقَوْمُ؟**» فَقَالُوا: نَحْنُ الْمُسْلِمُونَ. وَامْرَأَةٌ تَحْصِبُ تَنُّورَهَا. وَمَعَهَا ابْنٌ لَهَا. فَإِذَا ارْتَفَعَ وَهَجُ التَّنُّورِ، تَنَحَّتْ بِهِ. فَأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: أَنْتَ رَسُولُ اللَّهِ؟ قَالَ: «**نَعَمْ**» قَالَتْ: بِأَبِي أَنْتَ وَأُمِّي أَلَيْسَ اللَّهُ بِأَرْحَمِ الرَّاحِمِينَ؟ قَالَ: «**بَلَىٰ**» قَالَتْ: أَوَ لَيْسَ اللَّهُ بِأَرْحَمَ بِعِبَادِهِ مِنَ الأُمِّ بِوَلَدِهَا؟ قَالَ: «**بَلَىٰ**» قَالَتْ: فَإِنَّ الأُمَّ لاَ تُلْقِي وَلَدَهَا فِي النَّارِ! فَأَكَبَّ رَسُولُ اللَّهِ ﷺ يَبْكِي. ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ: «**إِنَّ اللَّهَ لاَ يُعَذِّبُ مِنْ عِبَادِهِ إِلاَّ الْمَارِدَ الْمُتَمَرِّدَ، الَّذِي يَتَمَرَّدُ عَلَى اللَّهِ وَأَبَى أَنْ يَقُولَ: لاَ إِلٰهَ إِلاَّ اللَّهُ**».

4298 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَدْخُلُ النَّارَ إِلاَّ شَقِيٌّ**» قِيلَ: يَا رَسُولَ اللَّهِ وَمَنِ الشَّقِيُّ؟ قَالَ: «**مَنْ لَمْ يَعْمَلْ لِلَّهِ بِطَاعَةٍ، وَلَمْ يَتْرُكْ لَهُ مَعْصِيَةً**».

4299 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا سُهَيْلُ بْنُ عَبْدِ اللَّهِ، أَخُو حَزْمٍ الْقُطَعِيِّ. حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ (أَوْ تَلاَ) هٰذِهِ الآيَةَ: ﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾ [المدثر: 56] فَقَالَ: «**قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَهْلٌ أَنْ أُتَّقَىٰ، فَلاَ يُجْعَلَ مَعِي إِلٰهٌ آخَرُ. فَمَنِ اتَّقَى أَنْ يَجْعَلَ مَعِي إِلٰهاً آخَرَ، فَأَنَا أَهْلٌ أَنْ أَغْفِرَ لَهُ**».

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ. حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ. حَدَّثَنَا سُهَيْلُ بْنُ أَبِي حَزْمٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي هٰذِهِ الآيَةَ: ﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾ قَالَ رَسُولُ اللَّهِ ﷺ: «**قَالَ رَبُّكُمْ: أَنَا أَهْلٌ أَنْ أُتَّقَىٰ، فَلاَ يُشْرَكَ بِي غَيْرِي. وَأَنَا أَهْلٌ، لِمَنِ اتَّقَىٰ أَنْ يُشْرِكَ بِي، أَنْ أَغْفِرَ لَهُ**».

Almighty says: "I'm most fitting to be feared in the sense that none should ascribe anything to Me (in worship); and I'm most ready to forgive for such as fears Me, and ascribes none to Me (in service)."

4300- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a man from my nation will be called loudly in the presence of all the creatures, and ninety-nine scrolls (of his evil deeds) will be spread for him, each as long as the sight could reach, and Allah Almighty will say to him: "Do you deny anything of those (deeds the scrolls contain)?" he will say: "No O my Lord!" he (Allah) will say: "Have My keeping scribes wronged you?" (He will in the negative.) he (Allah) will say: "Do you have any good deed (to suffice you) against that?" he will feel afraid and then say: "No." he (Allah) will say: "Nay! You have some good deeds with Us; and today, you should receive no injustice." Then, a card having (the testimony that) "I bear witness that there is No god (to be worshipped) but Allah, and that Muhammad is Allah's Messenger and servant" will be brought out for him, thereupon he will say: "O my Lord! What could this card do with those long scrolls?" he (Allah) will say: "You will not be wronged (even in the least)." The scrolls will be placed in one pan, and the card in the other, and then the scrolls will fly away, and the card will overweigh."

[36] What About The Fountain

4301- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have a Fountain, as long (and wide) as the distance between the Ka'bah and Jerusalim, (whose water) is as white as milk, and whose utensils are (as numerous as) the number of the stars; and on the Day of Judgement, I will have the greatest number of followers from amongst all the Prophets."

4302- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My Fountain is much greater (in length) than the distance between Ailah and Aden. By Him, in Whose Hand is my soul! Its utensils are more in number than the stars, (its water) is whiter than milk, sweeter than honey. By Him in Whose Hand is my soul! I will drive men (belonging to other nations) from it in the same way as a man drives away the strange camels from his tank." It was said: "O Messenger of Allah! Will you recognize us?" he said: "Yes, you will come to me as white, with parts of your body bright on account of the traces of the ablution: a characteristic which none has other than you."

4300 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. حَدَّثَنَا اللَّيْثُ. حَدَّثَنِي عَامِرُ بْنُ يَحْيَىٰ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنِ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُصَاحُ بِرَجُلٍ مِنْ أُمَّتِي، يَوْمَ الْقِيَامَةِ، عَلَى رُؤُوسِ الْخَلاَئِقِ. فَيُنْشَرُ لَهُ تِسْعَةٌ وَتِسْعُونَ سِجِلاً. كُلُّ سِجِلٍّ مَدَّ الْبَصَرِ. ثُمَّ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: هَلْ تُنْكِرُ مِنْ هٰذَا شَيْئاً؟ فَيَقُولُ: لاَ. يَا رَبِّ فَيَقُولُ: أَظَلَمَتْكَ كَتَبَتِي الْحَافِظُونَ؟ ثُمَّ يَقُولُ: أَلَكَ عَنْ ذٰلِكَ حَسَنَةٌ؟ فَيُهَابُ الرَّجُلُ، فَيَقُولُ: لاَ. فَيَقُولُ: بَلَىٰ. إِنَّ لَكَ عِنْدَنَا حَسَنَاتٍ. وَإِنَّهُ لاَ ظُلْمَ عَلَيْكَ الْيَوْمَ. فَتُخْرَجُ لَهُ بِطَاقَةٌ فِيهَا: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. قَالَ: فَيَقُولُ: يَا رَبِّ! مَا هٰذِهِ الْبِطَاقَةُ مَعَ هٰذِهِ السِّجِلاَّتِ! فَيَقُولُ: إِنَّكَ لاَ تُظْلَمُ. فَتُوضَعُ السِّجِلاَّتُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ. فَطَاشَتِ السِّجِلاَّتُ، وَثَقُلَتِ الْبِطَاقَةُ**».

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: الْبِطَاقَةُ الرُّقْعَةُ. وَأَهْلُ مِصْرَ يَقُولُونَ لِلرُّقْعَةِ: بِطَاقَةٌ.

36 ـ بابُ ذِكْرِ الحَوْضِ

4301 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا زَكَرِيَّا. حَدَّثَنَا عَطِيَّةُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ لِي حَوْضاً، مَا بَيْنَ الْكَعْبَةِ وَبَيْتِ الْمَقْدِسِ. أَبْيَضَ مِثْلَ اللَّبَنِ. آنِيَتُهُ عَدَدُ النُّجُومِ. وَإِنِّي لأَكْثَرُ الأَنْبِيَاءِ تَبَعاً يَوْمَ الْقِيَامَةِ**».

4302 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي مَالِكٍ، سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ حَوْضِي لأَبْعَدُ مِنْ أَيْلَةَ إِلَى عَدَنَ. وَالَّذِي نَفْسِي بِيَدِهِ لآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ. وَلَهُوَ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ. وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَذُودُ عَنْهُ الرِّجَالَ كَمَا يَذُودُ الرَّجُلُ الإِبِلَ الْغَرِيبَةَ عَنْ حَوْضِهِ**» قِيلَ: يَا رَسُولَ اللَّهِ أَتَعْرِفُنَا؟ قَالَ: «**نَعَمْ. تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ. لَيْسَتْ لأَحَدٍ غَيْرِكُمْ**».

4303- It is narrated on the authority of Abu Salem Ad-Dimashqi that he said: Umar Ibn Abd Al-Aziz sent (some one to invite) me, and I went to him on (a mount of) mail, and (when he received me) he said: "No doubt, we've put you to difficulty O Abu Sallam in your riding!" I said: "Yes by Allah, O Commander of the Believers!" he said: "By Allah! I do not intend to put you to trouble! But there is a narration pertaining to the Fountain, and I was reported you relate it from Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him"; and I wanted to hear it direct from you." I said: Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "My Fountain will be (as long as the distance) between Aden and Ailah, (whose water is) whiter than milk and sweeter than honey, and whose cups are (as numerous) as the number of the stars. Whoever has even a sip of it will never become thirsty. The first to come upon me will be the poor Emigrants of untidy garments and unkempt hair, who never marry the blissful women, nor the closed gates (of rulers and chiefs) are opened to them." On that Umar went on weeping until his beard was wetted, and then he said: "But, I've married the blissful women, and the closed gates (of the rulers and chiefs) are opened to me. Anyway, I do not wash my garment which is on my body until it becomes dirty, nor do I oil (and comb) my hair until it becomes unkempt."

4304- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (distance) between both ends of my Fountain is like (the distance) between San'a and Medina, or between Medina and Oman."

4305- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The jugs of gold and silver will be seen in it, as numerous as the number of the stars of the heaven."

4306- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" went to the graveyard and greeted with peace (the inhabitants of the) grave saying: "Peace be upon you, O the (inhabitants of) house of faithful believers! If Allah Almighty wills, we are going to join you (when we die)!" then, the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Would that we have seen our brothers!" they said: "O Messenger of Allah! Are we not your brothers?" he said: "You are my companions, and my

4303 ـ **حدّثنا** مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ. حَدَّثَنِي الْعَبَّاسُ بْنُ سَالِمٍ الدِّمَشْقِيُّ. نُبِّئْتُ عَنْ أَبِي سَلاَّمٍ الْحَبَشِيِّ؛ قَالَ: بَعَثَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ. فَأَتَيْتُهُ عَلَى بَرِيدٍ. فَلَمَّا قَدِمْتُ عَلَيْهِ، قَالَ: لَقَدْ شَقَقْنَا عَلَيْكَ يَا أَبَا سَلاَّمٍ فِي مَرْكَبِكَ. قَالَ: أَجَلْ. وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: وَاللَّهِ مَا أَرَدْتُ الْمَشَقَّةَ عَلَيْكَ. وَلٰكِنْ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ، فِي الْحَوْضِ. فَأَحْبَبْتُ أَنْ تُشَافِهَنِي بِهِ. قَالَ، فَقُلْتُ: حَدَّثَنِي ثَوْبَانُ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**وَإِنَّ حَوْضِي مَا بَيْنَ عَدَنَ إِلَى أَيْلَةَ. أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ. أَكَاوِيبُهُ كَعَدَدِ نُجُومِ السَّمَاءِ. مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَداً. وَأَوَّلُ مَنْ يَرِدُهُ عَلَيَّ فُقَرَاءُ الْمُهَاجِرِينَ. الدُّنْسُ ثِيَاباً وَالشُّعْثُ رُؤُوساً. الَّذِينَ لاَ يَنْكِحُونَ الْمُنَعَّمَاتِ. وَلاَ يُفْتَحُ لَهُمُ السُّدَدُ**». قَالَ، فَبَكَىٰ عُمَرُ حَتَّى اخْضَلَّتْ لِحْيَتُهُ. ثُمَّ قَالَ: لَكِنِّي قَدْ نَكَحْتُ الْمُنَعَّمَاتِ وَفُتِحَتْ لِيَ السُّدَدُ. لاَ جَرَمَ أَنِّي لاَ أَغْسِلُ ثَوْبِي الَّذِي عَلَى جَسَدِي حَتَّى يَتَّسِخَ. وَلاَ أَدْهُنُ رَأْسِي حَتَّى يَشْعَثَ.

4304 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا أَبِي. حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا بَيْنَ نَاحِيَتَيْ حَوْضِي كَمَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ. أَوْ كَمَا بَيْنَ الْمَدِينَةِ وَعُمَانَ**».

4305 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ؛ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ نَبِيُّ اللَّهِ ﷺ: «**يُرَىٰ فِيهِ أَبَارِيقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ**».

4306 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ أَتَىٰ الْمَقْبَرَةَ فَسَلَّمَ عَلَى الْمَقْبَرَةِ. فَقَالَ: «**السَّلاَمُ عَلَيْكُمْ، دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا، إِنْ شَاءَ اللَّهُ تَعَالَى، بِكُمْ لاَحِقُونَ**» ثُمَّ قَالَ: «**لَوَدِدْنَا أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا**» قَالُوا: يَا رَسُولَ اللَّهِ أَوَلَسْنَا إِخْوَانَكَ؟ قَالَ: «**أَنْتُمْ أَصْحَابِي. وَإِخْوَانِي الَّذِينَ يَأْتُونَ مِنْ بَعْدِي. وَأَنَا فَرَطُكُمْ عَلَى الْحَوْضِ**» قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ مِنْ أُمَّتِكَ؟ قَالَ:

brothers are those who will come after you (i.e. the followers); and I will be your forerunner on the Fountain." They said: "O Messenger of Allah! How do you know such of your nation as they have not come yet (and you have not seen them)?" he said: "Tell me: if a man has white and bright horses among black and dark horses: would he not recognize them?" they said: "Yes." He said: "They will come on the Day of Judgement, as white, with the parts of their bodies bright on account of the traces of the ablution." He further said: "I will be your predecessor on the Fountain." He added: "Some men will be driven away from my Fountain just as a lost camel is driven away, and I will call them: "Come here!" and it will be said: "They changed (their faith) after you, and they still turn on their heels." I then will say: "Let them be ruined! Let them be ruined!"

[37] What About The Intercession

4307- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every Prophet has an invocation which is responded to (b Allah), and every Prophet hastened to get (the response to) his invocation (in the world), and I have saved my invocation to be intercession for my nation (on the Day of Judgement), and it will comprehend such of them as dies, ascribing nothing (in worship) to Allah Almighty."

4308- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm the chief of mankind, and there is no pride (of that); and I will be the first for whom the earth will split open (to come out), and there is no pride (of that); and I will be the first intercessor and the first to be given permission for intercession, and there is no pride (of that); and the banner of Praise will be in my hand on the Day of Judgement, and there is no pride (of that)."

4309- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for the denizens of the fire, who are really its inhabitants (whose life there will be everlastingly eternal as described by the Holy Qur'an), they will never die in it, nor will they die. But, there are others, whom the fire will touch with their sins or mistakes, and cause them to die (for some time) until when they will turn into coal, the intercession pertaining to them will be permitted, thereupon they will be brought in groups, and spread on the different rivers of the Garden, and it will be said: "O inhabitants of the Garden! Pour over them (out of the water of the Garden)!" thus, they will grow just like a seed carried by the torrent grows." A man from amongst

«أَرَأَيْتُمْ لَوْ أَنَّ رَجُلاً لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَانَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلَمْ يَكُنْ يَعْرِفُهَا؟» قَالُوا: بَلَىٰ. قَالَ: «فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ، مِنْ أَثَرِ الْوُضُوءِ» قَالَ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ» ثُمَّ قَالَ: «لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ. فَأُنَادِيهِمْ: أَلاَ هَلُمُّوا فَيُقَالُ: إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ، وَلَمْ يَزَالُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ. فَأَقُولُ أَلاَ سُحْقاً سُحْقاً».

37 ـ بابُ ذِكْرِ الشَّفَاعَةِ

4307 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ. فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي. فَهِيَ نَائِلَةٌ مَنْ مَاتَ مِنْهُمْ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً».

4308 ـ حدّثنا مُجَاهِدُ بْنُ مُوسَىٰ وَأَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ؛ قَالاَ: حَدَّثَنَا هُشَيْمٌ. أَنْبَأَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ وَلاَ فَخْرَ. وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ الأَرْضُ عَنْهُ يَوْمَ الْقِيَامَةِ وَلاَ فَخْرَ. وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ وَلاَ فَخْرَ. وَلِوَاءُ الْحَمْدِ بِيَدِي يَوْمَ الْقِيَامَةِ وَلاَ فَخْرَ».

4309 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، قَالاَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ. حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَهْلُ النَّارِ، الَّذِينَ هُمْ أَهْلُهَا، فَلاَ يَمُوتُونَ فِيهَا وَلاَ يَحْيَوْنَ. وَلٰكِنْ نَاسٌ أَصَابَتْهُمْ نَارٌ بِذُنُوبِهِمْ أَوْ بِخَطَايَاهُمْ فَأَمَاتَتْهُمْ إِمَاتَةً. حَتَّى إِذَا كَانُوا فَحْماً أُذِنَ لَهُمْ فِي الشَّفَاعَةِ. فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ. فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ. فَقِيلَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ. فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ» قَالَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: كَأَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ فِي الْبَادِيَةِ.

the (present) people said: "The Messenger of Allah "Allah's blessing and peace be upon him" seemed to have lived in the desert!"

4310- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My intercession on the Day of Judgement will comprehend even those of major sins from amongst my nation."

4311- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was given the freedom to choose either the (right of) intercession or to have half (the disobedient among) my nation enter the Garden; and I chose the (right of) intercession for it is more comprehensive and inclusive. Do you see it assigned to the righteous (among my nation)? No! it is applicable to the sinful, who ever do mistakes and are contaminated (by their crimes)."

4312- It is narrated on the authority of Anas Ibn Malik that he said: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the faithful believers would gather and would be seriously concerned (with their difficult situation) (or they will be inspired to ask for intercession: the narrator is in doubt). They would say: "Let us ask somebody to intercede for us with our Lord, so that He might relieve us from this situation of ours." They will go to Adam and say: "You are Adam, the father of all the people. Allah created you with His Own Hand, and ordered the angels to prostrate to you; so please intercede for us with your Lord, in order that He may relieve us from this situation." Adam will say: "I am not fitting for this (intercession)." Then Adam will make a mention and complain to them of his sin and feel shy of his Lord. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth." They will go to him who will say: "I am not fitting for this task." He will make a mention of his (sin when he) asked (his Lord) what he knew not, and feel shy of his Lord. He will say: "Go to Abraham, The Bosom Friend of (Allah) Most Gracious", to whom They will go and he will say: "I am not fitting for this task, but go to Moses, the servant to whom Allah spoke (directly), and he gave him the Torah." They will go to him and he will say: "I am not fitting for this task." He will make a mention of his murdering a soul with no just cause, and feel shy of his Lord. He will say: "Go to Jesus, Allah's servant, His Messenger, and Allah's Word and a Spirit coming from Him." They will go to Jesus who will say: "I am not fitting for this job, go to Muhammad, the servant of Allah, whose earlier and later sins were

4310 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ شَفَاعَتِي يَوْمَ الْقِيَامَةِ لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي**».

4311 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ أَسَدٍ. حَدَّثَنَا أَبُو بَدْرٍ. حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي مُوسٰى الْأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خُيِّرْتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ. فَاخْتَرْتُ الشَّفَاعَةَ. لِأَنَّهَا أَعَمُّ وَأَكْفَىٰ. أَتُرَوْنَهَا لِلْمُتَّقِينَ؟ لاَ. وَلٰكِنَّهَا لِلْمُذْنِبِينَ، الْخَطَّائِينَ الْمُتَلَوِّثِينَ**».

4312 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ يُلْهَمُونَ (أَوْ يَهُمُّونَ. شَكَّ سَعِيدٌ) فَيَقُولُونَ: لَوْ تَشَفَّعْنَا إِلَى رَبِّنَا فَأَرَاحَنَا مِنْ مَكَانِنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو النَّاسِ. خَلَقَكَ اللَّهُ بِيَدِهِ. وَأَسْجَدَ لَكَ مَلاَئِكَتَهُ. فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ يُرِحْنَا مِنْ مَكَانِنَا هٰذَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ (وَيَذْكُرُ وَيَشْكُو إِلَيْهِمْ ذَنْبَهُ الَّذِي أَصَابَ. فَيَسْتَحْيِي مِنْ ذٰلِكَ) وَلٰكِنِ ائْتُوا نُوحاً. فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ (وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ. وَيَسْتَحْيِي مِنْ ذٰلِكَ) وَلٰكِنِ ائْتُوا خَلِيلَ الرَّحْمٰنِ إِبْرَاهِيمَ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلٰكِنِ ائْتُوا مُوسٰى. عَبْداً كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَاةَ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ (وَيَذْكُرُ قَتْلَهُ النَّفْسَ بِغَيْرِ النَّفْسِ) وَلٰكِنِ ائْتُوا عِيسٰى. عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَةَ اللَّهِ وَرُوحَهُ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلٰكِنِ ائْتُوا مُحَمَّداً.**

forgiven by Allah." They will come to me and I will proceed on..." according to the narration of Al-Hasan "I will walk between the two rows of the faithful believers", and then he returned to the narration of Anas: "and I will ask for my Lord's Permission, which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes. Then, I will be addressed: "Raise (your head) O Muhammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom (I will bring out of the (Hell) fire and admit into Paradise. Then I will come back again to Allah, and when I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. Then I will be addressed: "Raise (your head) O Muhammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. Allah will fix a limit (number of people) to me to intercede for, whom (I will take out of Hell fire and) admit into Paradise. Then I will come back for the third time to Allah, and when I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. Then I will be addressed: "Raise (your head) O Muhammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. Allah will fix a limit (number of people) to me to intercede for, whom (I will take out of Hell fire and) admit into Paradise. Then I will come back for the fourth time and say to Allah: "O my Lord! None remains in Hell but those whom the Qur'an has imprisoned wherein they have been destined to stay eternally."

It is further narrated on the authority of Qatadah, following the previous Hadith, that Anas Ibn Malik said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will come out of the fire (of Hell) such as bears witness that "There is no god (to be worshipped) but Allah, and has (faith and) good in his heart (even as little as) the weight of a grain of parley; and there will come out of the fire (of Hell) such as bears testimony that "There is no god (to be worshipped) but Allah" and has (faith and) good in his heart (even as little as) the weight of a grain of

عَبْداً غفَرَ اللّٰهُ لَهُ مَا تقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأخَّرَ. قَالَ: فَيَأْتُونِي فَأَنْطَلِقُ. (قَالَ: فَذَكَرَ هٰذَا الْحَرْفَ عَنِ الْحَسَنِ قَالَ: فَأَمْشِي بَيْنَ السِّمَاطَيْنِ مِنَ الْمُؤْمِنِينَ) قَالَ: ثُمَّ عَادَ إِلَى حَدِيثِ أَنَسٍ. قَالَ: فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي. فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِداً. فَيَدَعُنِي مَا شَاءَ اللّٰهُ أَنْ يَدَعَنِي. ثُمَّ يُقَالُ: ارْفَعْ يَا مُحَمَّدُ وَقُلْ تُسْمَعْ. وَسَلْ تُعْطَهْ. وَاشْفَعْ تُشَفَّعْ. فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ. فَيَحُدُّ لِي حَدًّا. فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الثَّانِيَةَ. فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِداً. فَيَدَعُنِي مَا شَاءَ اللّٰهُ أَنْ يَدَعَنِي. ثُمَّ يُقَالُ لِي: ارْفَعْ مُحَمَّدُ قُلْ تُسْمَعْ وَسَلْ تُعْطَهْ. وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي. فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الثَّالِثَةَ. فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِداً. فَيَدَعُنِي مَا شَاءَ اللّٰهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ: ارْفَعْ مُحَمَّدُ قُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ. فَيَحُدُّ لِي حَدًّا. فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ: يَا رَبِّ مَا بَقِيَ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ».

قَالَ يَقُولُ قَتَادَةُ عَلَى أَثَرِ هٰذَا الْحَدِيثِ: وَحَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللّٰهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ خَيْرٍ. وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللّٰهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ بُرَّةٍ مِنْ خَيْرٍ. وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللّٰهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ».

wheat; and there will come out of the fire (of Hell) such as says "There is no god (to be worshipped) but Allah" and has (faith and) good in his heart (even as little as) an atom's weight."

4313- It is narrated on the authority of Uthman Ibn Affan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, three will have (the right of) intercession: the Prophets, the religious scholars, and the martyrs."

4314- It is narrated on the authority of At-Tufail Ibn Ubai Ibn Ka'b from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When it will be the Day of Judgement, I will be the chief, orator and holder of (the banner of the) intercession of all the Prophets (and Messengers), with no vainglory."

4315- It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: ""'Some people will come out of the fire called Those (freed by Allah from) the Hell with the help of my intercession."

4316- It is narrated on the authority of Abdullah Ibn Al-Jad'a' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "With the help of the intercession of a man from my nation, a people, more than Banu Tamim in number, will enter the Garden." They said: "(Is he a man) other than you (O Messenger of Allah)?" he answered in the affirmative. I (a sub-narrator) asked: Did you really hear it from the Messenger of Allah "Allah's blessing and peace be upon him"? He answered in the affirmative.

4317- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know which freedom of choice my Lord has given me tonight?" We said: "Allah and His Messenger know best." He said: "He has given me the freedom to choose to have half of my nation enter the Garden or to have (the right of) intercession; and I've chosen (the right of) intercession." We said: "O Messenger of Allah! Invoke Allah to make us of its people!" he said: "It is for every Muslim."

[38] The Constitution Of The Fire (Of Hell)

4318- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This fire of yours (in the world) is (no more than) one portion of seventy portions of the fire of Hell, and had it not been extinguished by water twice, you would have made no profit from it, and it (the removed heat) invokes Allah Almighty not to return it into it (the fire) once again."

4313 ـ حدّثنا سَعِيدُ بْنُ مَرْوَانَ. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ. حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عِلَاقِ بْنِ أَبِي مُسْلِمٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَشْفَعُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ: الْأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ**».

4314 ـ حدّثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا كَانَ يَوْمُ الْقِيَامَةِ، كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ. غَيْرَ فَخْرٍ**».

4315 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا الْحُسَيْنُ بْنُ ذَكْوَانَ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَيَخْرُجَنَّ قَوْمٌ مِنَ النَّارِ بِشَفَاعَتِي. يُسَمَّوْنَ الْجَهَنَّمِيِّينَ**».

4316 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا وُهَيْبٌ. حَدَّثَنَا خَالِدٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْجَدْعَاءِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**لَيَدْخُلَنَّ الْجَنَّةَ، بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي، أَكْثَرُ مِنْ بَنِي تَمِيمٍ**» قَالُوا: يَا رَسُولَ اللَّهِ سِوَاكَ؟ قَالَ: «**سِوَايَ**».

قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَنَا سَمِعْتُهُ.

4317 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا ابْنُ جَابِرٍ؛ قَالَ: سَمِعْتُ سُلَيْمَ ابْنَ عَامِرٍ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الْأَشْجَعِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَتَدْرُونَ مَا خَيَّرَنِي رَبِّي اللَّيْلَةَ؟**» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «**فَإِنَّهُ خَيَّرَنِي بَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ، وَبَيْنَ الشَّفَاعَةِ. فَاخْتَرْتُ الشَّفَاعَةَ**» قُلْنَا: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنَا مِنْ أَهْلِهَا. قَالَ: «**هِيَ لِكُلِّ مُسْلِمٍ**».

38 ـ بابُ صِفَةِ النَّارِ

4318 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَيَعْلَىٰ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ نُفَيْعٍ أَبِي دَاوُدَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ نَارَكُمْ هٰذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نَارِ جَهَنَّمَ. وَلَوْلَا أَنَّهَا أُطْفِئَتْ بِالْمَاءِ مَرَّتَيْنِ، مَا انْتَفَعْتُمْ بِهَا. وَإِنَّهَا لَتَدْعُو اللَّهَ عَزَّ وَجَلَّ أَنْ لَا يُعِيدَهَا فِيهَا**».

4319- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "The Hell-fire complained to its Lord saying: "O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."

4320- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fire (of Hell) was kindled for one thousand years until it turned into white. Then, it was kindled for one thousand years until it turned into red. Then, it was kindled for one thousand years until it turned into black; and it is as black as the dark night."

4321- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the most delighted from amongst the pagans in the world will be brought, and it will be said: "Dip him once in the fire (of Hell)!" he will be dipped in it, and then it will be said to him: "O so and so! Have you ever received any delight (in the world)?" he will say: "No, I've never received any (kind of) delight (in the world)." On the other hand, such as put to the most grievous trial and trouble from amongst the faithful believers in the world will be brought, and it will be said: "Dip him once in the (rivers of the) Garden!" he will be dipped in the (rivers of the) Garden, and then it will be said to him: "Have you ever received any difficulty or trouble (in the world)?" he will say: "No, I've never received any difficulty or trouble (in the world)."

4322- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the infidel will (have his body in the fire of Hell so) huge that his molar tooth will become more huge than (the mountain of) Uhud; and of course, the superiority of hugeness of his body over his molar tooth is like the superiority of hugeness of the body of anyone of you over his molar tooth."

4323- It is narrated on the authority of Abdullah Ibn Qais that he said: I was in the house of Abu Burdah when Al-Harith Ibn Uqaish entered upon us and told us on this night that the Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst my nation, there will be such as by whose intercession, more than (the tribe of) Mudar will enter the Garden; and from amongst my nation, there will be such as has his body so much huge in the fire that he will become one of its corners."

4319 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اشْتَكَتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضاً. فَجَعَلَ لَهَا نَفَسَيْنِ: نَفَسٌ فِي الشِّتَاءِ وَنَفَسٌ فِي الصَّيْفِ. فَشِدَّةُ مَا تَجِدُونَ مِنَ الْبَرْدِ، مِنْ زَمْهَرِيرِهَا. وَشِدَّةُ مَا تَجِدُونَ مِنَ الْحَرِّ، مِنْ سَمُومِهَا**».

4320 ـ **حدّثنا** الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**أُوقِدَتِ النَّارُ أَلْفَ سَنَةٍ فَابْيَضَّتْ. ثُمَّ أُوقِدَتْ أَلْفَ سَنَةٍ فَاحْمَرَّتْ. ثُمَّ أُوقِدَتْ أَلْفَ سَنَةٍ فَاسْوَدَّتْ. فَهِيَ سَوْدَاءُ كَاللَّيْلِ الْمُظْلِمِ**».

4321 ـ **حدّثنا** الْخَلِيلُ بْنُ عَمْرٍو. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُؤْتَىٰ يَوْمَ الْقِيَامَةِ بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنَ الْكُفَّارِ. فَيُقَالُ: اغْمِسُوهُ فِي النَّارِ غَمْسَةً. فَيُغْمَسُ فِيهَا. ثُمَّ يُقَالُ لَهُ: أَيْ فُلاَنُ هَلْ أَصَابَكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لاَ مَا أَصَابَنِي نَعِيمٌ قَطُّ. وَيُؤْتَىٰ بِأَشَدِّ الْمُؤْمِنِينَ ضُرًّا وَبَلاَءً. فَيُقَالُ: اغْمِسُوهُ غَمْسَةً فِي الْجَنَّةِ. فَيُغْمَسُ فِيهَا غَمْسَةً. فَيُقَالُ لَهُ: أَيْ فُلاَنُ هَلْ أَصَابَكَ ضُرٌّ قَطُّ أَوْ بَلاَءٌ؟ فَيَقُولُ: مَا أَصَابَنِي قَطُّ ضُرٌّ وَلاَ بَلاَءٌ**».

4322 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسَىٰ بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ الْكَافِرَ لَيَعْظُمُ حَتَّى إِنَّ ضِرْسَهُ لأَعْظَمُ مِنْ أُحُدٍ. وَفَضِيلَةُ جَسَدِهِ عَلَى ضِرْسِهِ، كَفَضِيلَةِ جَسَدِ أَحَدِكُمْ عَلَى ضِرْسِهِ**».

4323 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ قَيْسٍ؛ قَالَ: كُنْتُ عِنْدَ أَبِي بُرْدَةَ ذَاتَ لَيْلَةٍ. فَدَخَلَ عَلَيْنَا الْحٰرِثُ بْنُ أُقَيْشٍ. فَحَدَّثَنَا الْحٰرِثُ لَيْلَتَئِذٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ مِنْ أُمَّتِي مَنْ يَدْخُلُ الْجَنَّةَ بِشَفَاعَتِهِ أَكْثَرُ مِنْ مُضَرَ. وَإِنَّ مِنْ أُمَّتِي مَنْ يَعْظُمُ لِلنَّارِ حَتَّى يَكُونَ أَحَدَ زَوَايَاهَا**».

4324- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The weeping for the denizens of the fire (of Hell) will be set, thereupon they will go on weeping until tears cease; and then they will go on weeping blood until it becomes like furrows on their faces that if ships are made to run in them, it would run."

4325- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" recited: "O you who believe! fear Allah as He should be feared, and die not except in a state of Islam." (Al Imran 102) then he said: "If only a single drop of Zaqqum is poured in the earth, it will damage the living of the all inhabitants of the earth: what about such as has no food other than it?"

4326- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fire (of Hell) will eat (the whole body of) mankind barring the place of prostration (in his body), for Allah has forbidden it to eat the place of prostration (in the body)."

4327- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Death will be brought (in a form of ram) on the Day of Judgement, and made to stand on the bridge (over the Hell), and it will be said: "O inhabitants of the Garden!" they will look, in a state of apprehension for fear that they might be taken out of their place in which they are; and it will be said: "O denizens of the fire!" they will look, in a state of joy and happiness that they might be taken out of their place in which they are. It will be said: "Do you know that?" it will be said: "Yes, it is death." Then, it will be commanded that it be slaughtered on the bridge, and it will be said to both parties: "Let it be eternity in what you find, and in it there will be no death.""

[39] The Constitution Of The Garden

4328- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I've prepared for the righteous among My servants such (blessings and delights in the Garden) as no eye has ever seen, no ear has ever heard of, and of which no mind of anyone has ever had an idea."" Abu Hurairah further reported: Let alone what Allah Almighty has made you know (in that respect), recite, if you so like (Allah's saying): "Now no

4324 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُرْسَلُ الْبُكَاءُ عَلَى أَهْلِ النَّارِ. فَيَبْكُونَ حَتَّى يَنْقَطِعَ الدُّمُوعُ. ثُمَّ يَبْكُونَ الدَّمَ حَتَّى يَصِيرَ فِي وُجُوهِهِمْ كَهَيْئَةِ الأُخْدُودِ. لَوْ أُرْسِلَتْ فِيهِ السُّفُنُ لَجَرَتْ**».

4325 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾ [آل عمران: 102] «**وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ فِي الأَرْضِ لأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعِيشَتَهُمْ. فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ غَيْرُهُ؟**».

4326 ـ **حدّثنا** مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ. حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدٍ الزُّهْرِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**تَأْكُلُ النَّارُ ابْنَ آدَمَ إِلاَّ أَثَرَ السُّجُودِ. حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ**».

4327 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُؤْتَى بِالْمَوْتِ يَوْمَ الْقِيَامَةِ. فَيُوقَفُ عَلَى الصِّرَاطِ. فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ فَيَطَّلِعُونَ خَائِفِينَ وَجِلِينَ أَنْ يُخْرَجُوا مِنْ مَكَانِهِمُ الَّذِي هُمْ فِيهِ. ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ فَيَطَّلِعُونَ مُسْتَبْشِرِينَ فَرِحِينَ أَنْ يُخْرَجُوا مِنْ مَكَانِهِمُ الَّذِي هُمْ فِيهِ. فَيُقَالُ: هَلْ تَعْرِفُونَ هٰذَا؟ قَالُوا: نَعَمْ. هٰذَا الْمَوْتُ. قَالَ: فَيُؤْمَرُ بِهِ فَيُذْبَحُ عَلَى الصِّرَاطِ. ثُمَّ يُقَالُ لِلْفَرِيقَيْنِ كِلاَهُمَا: خُلُودٌ فِيمَا تَجِدُونَ. لاَ مَوْتَ فِيهَا أَبَداً**».

39 ـ بَابُ صِفَةِ الْجَنَّةِ

4328 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ**».

person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds." (As-Sajdah 17)

4329- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A (place even as little as a) span in the Garden is much better than the whole earth and what is on it, i.e. the whole world and what it contains."

4330- It is narrated on the authority of Sahl Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A place (even as little as is enough for a) whip in the Garden is much better than the whole world and what it contains."

4331- It is narrated on the authority of Mu'adh Ibn Jabal that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, the Garden is of one hundred grades, each of which is (as high above the other) as the sky is high above the earth, the highest and the best of which is the Paradise; and the Throne (of Authority) is above the Paradise, from which stem the rivers of the Garden: so, if you ask Allah, ask Him for (admitting you in) the Paradise."

4332- It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said one day to his companions: "Let's us seek earnestly for the Garden! Verily, the Garden has no rival: it is, by the Lord of the Ka'bah, a shining light, a moving basil, a well-established palace, a flowing river, ripe fruits in abundance, a beautiful good looking wife, a lot of ornaments in a permanent station in affluence and brightness, in high wonderful faultless houses." They said: "We are seeking earnestly for it O Messenger of Allah." He said: "You should say (by way of restriction): "Allah Willing."" Then, he made a mention of Jihad and exhorted them to do it.

4333- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first group of people, who will enter Paradise, will be glittering like the full moon; and those who will follow them, will glitter like the most brilliant star in the sky. They will neither urinate, nor relieve nature, nor spit, nor have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloe wood will be used in their censers. Their wives will be so much beautiful with big and lustrous eyes. All of them will look alike and will resemble their father Adam (in stature), as tall as sixty cubits."

(...) A Hadith like this is narrated on the authority of Abu Hurairah through another chain of transmitters.

قَالَ أَبُو هُرَيْرَةَ: وَمِنْ بَلْهَ مَا قَدْ أَطْلَعَكُمُ اللَّهُ عَلَيْهِ. اقْرَأُوا إِنْ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُواْ يَعْمَلُونَ﴾ [السجدة: 17].

قَالَ: وَكَانَ أَبُو هُرَيْرَةَ يَقْرَأُهَا: مِنْ قُرَّاتِ أَعْيُنٍ.

4329 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَشِبْرٌ فِي الْجَنَّةِ خَيْرٌ مِنَ الأَرْضِ وَمَا عَلَيْهَا (الدُّنْيَا وَمَا فِيهَا)**».

4330 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ. حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا**».

4331 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ؛ أَنَّ مُعَاذَ بْنَ جَبَلٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْجَنَّةُ مِائَةُ دَرَجَةٍ. كُلُّ دَرَجَةٍ مِنْهَا مَا بَيْنَ السَّمَاءِ وَالأَرْضِ. وَإِنَّ أَعْلاَهَا الْفِرْدَوْسُ. وَإِنَّ أَوْسَطَهَا الْفِرْدَوْسُ. وَإِنَّ الْعَرْشَ عَلَى الْفِرْدَوْسِ. مِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ. فَإِذَا مَا سَأَلْتُمُ اللَّهَ فَسَلُوهُ الْفِرْدَوْسَ**».

4332 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ الأَنْصَارِيُّ. حَدَّثَنِي الضَّحَّاكُ الْمَعَافِرِيُّ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ؛ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ لِأَصْحَابِهِ: «**أَلاَ مُشَمِّرٌ لِلْجَنَّةِ؟ فَإِنَّ الْجَنَّةَ لاَ خَطَرَ لَهَا. هِيَ، وَرَبِّ الْكَعْبَةِ نُورٌ يَتَلأْلأُ، وَرَيْحَانَةٌ تَهْتَزُّ، وَقَصْرٌ مَشِيدٌ، وَنَهَرٌ مُطَّرِدٌ، وَفَاكِهَةٌ كَثِيرَةٌ نَضِيجَةٌ، وَزَوْجَةٌ حَسْنَاءُ جَمِيلَةٌ، وَحُلَلٌ كَثِيرَةٌ، فِي مَقَامٍ أَبَداً، فِي حَبْرَةٍ وَنَضْرَةٍ. فِي دُورٍ عَالِيَةٍ سَلِيمَةٍ بَهِيَّةٍ**» قَالُوا: نَحْنُ الْمُشَمِّرُونَ لَهَا، يَا رَسُولَ اللَّهِ قَالَ: «**قُولُوا: إِنْ شَاءَ اللَّهُ**» ثُمَّ ذَكَرَ الْجِهَادَ وَحَضَّ عَلَيْهِ.

4333 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ. ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً. لاَ يَبُولُونَ وَلاَ يَتَغَوَّطُونَ وَلاَ يَمْتَخِطُونَ وَلاَ يَتْفِلُونَ. أَمْشَاطُهُمُ الذَّهَبُ. وَرَشْحُهُمُ الْمِسْكُ. وَمَجَامِرُهُمُ الأَلُوَّةُ. أَزْوَاجُهُمُ الْحُورُ الْعِينُ. أَخْلاَقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ. عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعاً**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، مِثْلَ حَدِيثِ ابْنِ فُضَيْلٍ عَنْ عُمَارَةَ.

4334- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Al-Kawthar (the Abundance) is a river in the Garden, whose edges are of gold, and its flowing place is of rubies and pearls, whose soil is more pleasant than musk, whose water is much sweeter than honey, and much whiter than ice."

4335- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden, there is a tree, in whose shade a rider might walk (as long as a distance covered in) one hundred years, without being able to cover it. Recite, if you so like (Allah's saying): "In shade long-extended, By water flowing constantly."" (Al-Waqi'ah 30:31)

4336- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he met Abu Hurairah who said to him: "I invoke Allah to gather both you and me in the market of the Garden." Sa'id said: "Will there be a market in it?" he said: "Yes. The Messenger of Allah "Allah's blessing and peace be upon him" told me that when the inhabitants of the Garden will enter it, they will take their different positions in it by virtue of their deeds, and they will be given permission every (time as long as equal to seven) days of those of the world to visit Allah Almighty on Friday, and He will show His Throne (of Majesty) to them, and manifest His Glory to them in one of the meadows of the Garden; and pulpits of light, pulpits of pearl, pulpits of rubies, pulpits of aquamarine, pulpits of gold, and pulpits of silver will be placed for them; and the one of the least degree among them, even though there will be no one of low status among them, will sit on sandhills of musk and camphor, seeing not that those of thrones have better seats than him." I asked: "O Messenger of Allah! Shall we see our Lord?" he said: "Yes: do you have suspicion in seeing both the sun and the moon when it is a night of full moon?" we answered in the negative, thereupon he said: "So, you will have no suspicion in seeing your Lord Almighty, and there will be none in this gathering but that Allah Almighty will talk to him, to the extent that He will say to anyone of you: "Do you remember, O so and so, the day on which you did such and such a thing?" He thus reminds him of some of his evil deeds he commits in the world, and he will say: "O Lord! Have you not forgiven for me?" He will say: "Yes (I've forgiven for you): it is by the extension of My Forgiveness that you've attained this position of you!" such being the case, they will be covered up by a cloud above them, and it will rain over them such sweet perfume as they have never smelled. Then,

4334 ـ **حدّثنا** وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ الْمُنْذِرِ؛ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْكَوْثَرُ نَهَرٌ فِي الْجَنَّةِ. حَافَتَاهُ مِنْ ذَهَبٍ. مَجْرَاهُ عَلَى الْيَاقُوتِ وَالدُّرِّ. تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَمَاؤُهُ أَحْلَىٰ مِنَ الْعَسَلِ وَأَشَدُّ بَيَاضاً مِنَ الثَّلْجِ**».

4335 ـ **حدّثنا** أَبُو عُمَرَ الضَّرِيرُ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ سَنَةٍ، وَلاَ يَقْطَعُهَا**».

وَاقْرَأُوا إِنْ شِئْتُمْ: ﴿وَظِلٍّ مَّمْدُودٍ﴾ [الواقعة: 30].

4336 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو الأَوْزَاعِيُّ. حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ. حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ فَقَالَ أَبُو هُرَيْرَةَ: أَسْأَلُ اللَّهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي سُوقِ الْجَنَّةِ. قَالَ سَعِيدٌ: أَوَ فِيهَا سُوقٌ؟ قَالَ: نَعَمْ. أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ أَنَّ أَهْلَ الْجَنَّةِ، إِذَا دَخَلُوهَا، نَزَلُوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ. فَيُؤْذَنُ لَهُمْ فِي مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا. فَيَزُورُونَ اللَّهَ عَزَّ وَجَلَّ. وَيُبْرِزُ لَهُمْ عَرْشَهُ. وَيَتَبَدَّىٰ لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ. فَتُوضَعُ لَهُمْ مَنَابِرُ مِنْ نُورٍ. وَمَنَابِرُ مِنْ لُؤْلُؤٍ. وَمَنَابِرُ مِنْ يَاقُوتٍ. وَمَنَابِرُ مِنْ زَبَرْجَدٍ. وَمَنَابِرُ مِنْ ذَهَبٍ. وَمَنَابِرُ مِنْ فِضَّةٍ. وَيَجْلِسُ أَدْنَاهُمْ، (وَمَا فِيهِمْ دَنِيءٌ) عَلَى كُثْبَانِ الْمِسْكِ وَالْكَافُورِ. مَا يُرَوْنَ أَنَّ أَصْحَابَ الْكَرَاسِيِّ بِأَفْضَلَ مِنْهُمْ مَجْلِساً.

قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ هَلْ نَرَىٰ رَبَّنَا؟ قَالَ: «**نَعَمْ. هَلْ تَتَمَارَوْنَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ؟**» قُلْنَا: لاَ. قَالَ: «**كَذٰلِكَ. لاَ تَتَمَارَوْنَ فِي رُؤْيَةِ رَبِّكُمْ عَزَّ وَجَلَّ. وَلاَ يَبْقَىٰ فِي ذٰلِكَ الْمَجْلِسِ أَحَدٌ إِلاَّ حَاضَرَهُ اللَّهُ عَزَّ وَجَلَّ مُحَاضَرَةً. حَتَّى إِنَّهُ يَقُولُ لِلرَّجُلِ مِنْكُمْ: أَلاَ تَذْكُرُ، يَا فُلاَنُ يَوْمَ عَمِلْتَ كَذَا وَكَذَا؟ (يُذَكِّرُهُ بَعْضَ غَدَرَاتِهِ فِي الدُّنْيَا) فَيَقُولُ: يَا رَبِّ أَفَلَمْ تَغْفِرْ لِي؟ فَيَقُولُ: بَلَىٰ. فَبِسَعَةِ مَغْفِرَتِي بَلَغْتَ مَنْزِلَتَكَ هٰذِهِ. فَبَيْنَمَا هُمْ كَذٰلِكَ، غَشِيَتْهُمْ سَحَابَةٌ مِنْ فَوْقِهِمْ. فَأَمْطَرَتْ عَلَيْهِمْ طِيباً لَمْ يَجِدُوا مِثْلَ رِيحِهِ شَيْئاً قَطُّ. ثُمَّ يَقُولُ: قُومُوا إِلَى مَا أَعْدَدْتُ**

He will say to them: "Get up to whatever aspects of honour I've prepared for you, and take what you like." Then, we will go to a market, surrounded by angels, in which there will be such as the like of which no eyes have never seen, no ears have never heard of, and of which no mind has ever thought. What we like of it will be carried for us, but no transactions will be made in that (market). In that market, the inhabitants of the Garden will meet each other, in such a way as a man of the high position will come to meet him who is below him in degree, even though there will be no one of low status among them, and he will be astonished by whatever clothes he will see on him, and it will not be after the conclusion of his talk but that he will have on him clothes better than his (the one of the higher position), and that's because it is not befitting for anyone to feel sorry in it (the Garden). Then, we will return to our homes, whereupon our wives will meet us saying: "Welcome to you! You've come back as much more beautiful and perfumed than you were when you had left us." We will say: "Today, we sat with our Lord Almighty, the Supreme, and it is fitting for us to return with the same state with which we returned.""

4337- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one, whom Allah will admit to the Garden but that He will give him in marriage seventy-two wives, two from the beautiful women with big lustrious eyes, and seventy as his heritage from the (men who are the) inhabitants of the fire, each of whom will have an appealing vagina, and he will have a penis a too strong to weaken." Hisham Ibn Khalid said: "As his heritage from the inhabitants of the fire" means from men who enter the fire, thereupon the people of the Garden will inherit their women in the same way as the wife of Pharaoh was inherited.

4338- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a faithful believer has a desire for a child in the Garden, his pregnancy and birth will be within one hour just as he desires."

4339- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Prophet "Allah's blessing and peace be upon him" said: "I know the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man, coming out of the (Hell) Fire crawling, to whom Allah will say : "Go and enter Paradise." He will go to it, but he will imagine that it is full. Then he will return and say: "O Lord! I have found it full." Allah will say : "Go and enter Paradise." He will go to it, but he will imagine that it is full.

لَكُمْ مِنَ الْكَرَامَةِ. فَخُذُوا مَا اشْتَهَيْتُمْ. قَالَ: فَنَأْتِي سُوقاً قَدْ حُفَّتْ بِهِ الْمَلاَئِكَةُ. فِيهِ مَا لَمْ تَنْظُرِ الْعُيُونُ إِلَى مِثْلِهِ، وَلَمْ تَسْمَعِ الآذَانُ، وَلَمْ يَخْطُرْ عَلَى الْقُلُوبِ. قَالَ: فَيُحْمَلُ لَنَا مَا اشْتَهَيْنَا. لَيْسَ يُبَاعُ فِيهِ شَيْءٌ وَلاَ يُشْتَرَىٰ. وَفِي ذٰلِكَ السُّوقِ يَلْقَىٰ أَهْلُ الْجَنَّةِ بَعْضُهُمْ بَعْضاً. فَيُقْبِلُ الرَّجُلُ ذُو الْمَنْزِلَةِ الْمُرْتَفِعَةِ، فَيَلْقَىٰ مَنْ هُوَ دُونَهُ (وَمَا فِيهِمْ دَنِيءٌ) فَيَرُوعُهُ مَا يَرَىٰ عَلَيْهِ مِنَ اللِّبَاسِ. فَمَا يَنْقَضِي آخِرُ حَدِيثِهِ حَتَّى يَتَمَثَّلَ لَهُ عَلَيْهِ أَحْسَنُ مِنْهُ. وَذٰلِكَ أَنَّهُ لاَ يَنْبَغِي لأَحَدٍ أَنْ يَحْزَنَ فِيهَا».

قَالَ: «ثُمَّ نَنْصَرِفُ إِلَى مَنَازِلِنَا، فَتَلْقَانَا أَزْوَاجُنَا فَيَقُلْنَ: مَرْحَباً وَأَهْلاً. لَقَدْ جِئْتَ وَإِنَّ بِكَ مِنَ الْجَمَالِ وَالطِّيبِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ. فَنَقُولُ: إِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ عَزَّ وَجَلَّ. وَيَحِقُّنَا أَنْ نَنْقَلِبَ بِمِثْلِ مَا انْقَلَبْنَا».

4337 ـ حدّثنا هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ، أَبُو مَرْوَانَ الدِّمَشْقِيُّ. حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ أَبِي مَالِكٍ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَحَدٍ يُدْخِلُهُ اللَّهُ الْجَنَّةَ، إِلاَّ زَوَّجَهُ اللَّهُ عَزَّ وَجَلَّ ثِنْتَيْنِ وَسَبْعِينَ زَوْجَةً: ثِنْتَيْنِ مِنَ الْحُورِ الْعِينِ، وَسَبْعِينَ مِنْ مِيرَاثِهِ مِنْ أَهْلِ النَّارِ. مَا مِنْهُنَّ وَاحِدَةٌ إِلاَّ وَلَهَا قُبُلٌ شَهِيٌّ. وَلَهُ ذَكَرٌ لاَ يَنْثَنِي».

قَالَ هِشَامُ بْنُ خَالِدٍ: مِنْ مِيرَاثِهِ مِنْ أَهْلِ النَّارِ، يَعْنِي رِجَالاً دَخَلُوا النَّارَ. فَوَرِثَ أَهْلُ الْجَنَّةِ نِسَاءَهُمْ. كَمَا وُرِثَتِ امْرَأَةُ فِرْعَوْنَ.

4338 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. حَدَّثَنَا أَبِي عَنْ عَامِرٍ الأَحْوَلِ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ إِذَا اشْتَهَىٰ الْوَلَدَ فِي الْجَنَّةِ، كَانَ حَمْلُهُ وَوَضْعُهُ فِي سَاعَةٍ وَاحِدَةٍ، كَمَا يَشْتَهِي».

4339 ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجاً مِنْهَا. وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ. رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْواً. فَيُقَالُ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَىٰ فَيَرْجِعُ. فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلأَىٰ. فَيَقُولُ اللَّهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَىٰ فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلأَىٰ. فَيَقُولُ اللَّهُ سُبْحَانَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ.

Then he will return and say: "O Lord! I have found it full." Allah will say : "Go and enter Paradise." He will go to it, but he will imagine that it is full. Then he will return and say: "O Lord! I have found it full." Allah will say: "Go and enter Paradise, and you will have as much as the like of the world and ten times more (or, you will have as much as ten times the like of the world)." Then the man will say: "Do you mock (or laugh) at me though You are the King?" I saw The Messenger of Allah "Allah's blessing and peace be upon him" (while saying that) smiling so much that his premolar teeth became visible. It is said that this will be the lowest in degree amongst the people of Paradise.

4340- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who asks to enter the Garden thrice, the Garden says: "O Allah! Admit him to the Garden!" and he, who seeks shelter from the fire (of Hell) thrice, the fire says: "O Allah! Deliver him from the fire (of Hell)!"

4341- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none of you but he has two houses : one in the Garden and another in the fire. If he dies and enters the fire, the inhabitants of the Garden will inherit his house; and this is the significance of Allah's saying: "Such are the inheritors.""

فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَىٰ. فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ إِنَّهَا مَلأَىٰ. فَيَقُولُ اللَّهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا. (أَوْ إِنَّ لَكَ مِثْلَ عَشَرَةِ أَمْثَالِ الدُّنْيَا) فَيَقُولُ: أَتَسْخَرُ بِي (أَوْ أَتَضْحَكُ بِي) وَأَنْتَ الْمَلِكُ؟».

قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

فَكَانَ يُقَالُ: هٰذَا أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلاً.

4340 ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ سَأَلَ الْجَنَّةَ، ثَلاَثَ مَرَّاتٍ، قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ. وَمَنِ اسْتَجَارَ مِنَ النَّارِ، ثَلاَثَ مَرَّاتٍ، قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ»**.

4341 ـ حدثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَحْمَدُ بْنُ سِنَانٍ، قَالَا: ثَنا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ الله ﷺ **«مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ لَهُ مَنْزِلاَنِ: مَنْزِلٌ فِي الْجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ. فَإِذَا مَاتَ، فَدَخَلَ النَّارَ، وَرِثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ، فَذٰلِكَ قَوْلُهُ تَعَالَى: ﴿أُوْلَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ﴾»** [المؤمنون: 10].

تمّت سنن الإمام الحافظ ابن ماجه

والحمد لله ربّ العالمين والصلاة والسلام على سيدنا محمد

رسول الله وخاتم النبيين وعلى آله وصحبه أجمعين

SUNAN IBN MAJAH

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